

The Oriental Watchman.

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

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THE Oriental Watchman

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THE MORNING COMETH.

Ho! watchman, standing on thy tower,
As years sweep onward in their flight,
What signs in heaven attract thy sight,
Predictive of the coming hour,
When earth shall see the reign of right?
What of the night? What of the night?
And pointing to the dim, gray light
Just struggling up the eastern sky,
A promise and a prophecy
That day shall chase the dark that gloometh
O'er heaven to hide it from our eye,
The watchman saith, "The morning cometh!"
And angels sing, "The morning cometh!"
And earth repeats, "The morning cometh!"
And "God be thanked!" our hearts reply.

—Selected.

UNTO YOU A SAVIOUR.

THE King of Glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the Word of God.

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive His Son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables and worshipping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already to Zacharias the priest, as he ministered before the altar, the nearness of Christ's coming had been announced. Already the forerunner was born, his mission attested by a miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer.

With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a

witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand. In the temple the morning and

strife for riches and worldly honour they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and



the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their

world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these, heaven's embassy was sent.

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The decree of Imperial Rome for the enrolment of the peoples of

her vast dominion has extended to the dwellers among the hills of Galilee. As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Cæsar Augustus is made the great agent for the fulfilment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city. Out of Bethlehem said the prophet, "shall He come forth . . . that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity."—Micah v. 2, margin. But in the city of their royal line Joseph and Mary are unrecognized and unhonoured. Weary and homeless they traverse the entire length of the narrow street, from the gate to the eastern extremity of the town, vainly seeking a resting-place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born.

HEAVEN REJOICES.

Men know it not, but the tidings fill heaven with rejoicing. With a deeper and more tender interest the holy beings from the world of light are drawn to earth. The whole world is brighter for His presence. Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.

God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground."—Isa. xlv. 3. "Unto the upright there ariseth light in the darkness."—Ps. cxii. 4. To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine. In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King of David's throne. "And, lo, the angel of the Lord came upon them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

At these words, visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with His coming. "This shall be a sign unto you," he says, "ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to the divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted

up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song,—

"Glory to God in the highest,
And on earth peace, good will toward men."

Oh that to-day the human family could recognize that song! The declaration then made, the note then struck, will swell to the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in His wings, that song will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth."

As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of the shepherds. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

Departing with great joy, they made known the things they had seen and heard. "And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God."

EARTH STILL NEAR TO HEAVEN.

Heaven and earth are no wider apart to-day than when the shepherds listened to the angel's song. Humanity is still as much the object of heaven's solicitude as when common men of common occupations met angels at noon-day, and talked with heavenly messengers in the vineyards and fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked at His presence. Yet this was but the beginning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even as it was when Adam stood in his innocence in Eden. But Jesus accepted humanity as weakened and defiled by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. Yet into the world where Satan claimed dominion God permitted His Son to come, a helpless babe, subject to the weakness of humanity. He permitted Him to meet life's peril in common with every human soul, to fight the battle as every child of humanity must fight it, at the risk of failure and eternal loss.

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth!

MRS. E. G. WHITE.

THE LIVE COAL FROM GOD'S ALTAR.

WHEN Isaiah saw the vision of the Lord in his temple, "high and lifted up," he cried, "Woe is me! for I am undone." He saw his own poverty and nakedness as never before. The Lord wanted someone to go with the message to sinners; but he was "a man of unclean lips."

Then flew a seraph to him, with a live coal from off the altar of the Lord, and touched his mouth, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah believed the words, and when he heard the call, "Who will go?" he answered, "Here am I; send me." And the commission came, "Go."

"Is not My word like as a fire? saith the Lord." "Now ye are clean through the word which I have spoken unto you." It was with the living word of God that the prophet's lips were touched. As he received the word, it was his cleansing, and he was ready to go to sinners with it. The very word which the Spirit uses to convict of sin has power in it to burn away the sin. Thank God for it, and believe it, and hold the life to the word for constant correction and cleansing. When it is a burning coal direct from God's altar to your lips, you may daily say, "Here Lord, send me," and the Lord's answer will be, "Go." But He sends us to speak only His words. "He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire?"—Jer. xxiii. 28, 29.

AS sugar is not only sweet in itself, but sweetens other things wherewith it is mixed, so love is not only in itself delightful, but maketh all the ways of God both light and delightful, light to bear, and delightful to embrace.—*Hayward*.



Studies in a Great Historic Prophecy.

THE SEVENTH OF DANIEL.—PART II.

TWO GREAT EMPIRES OF PROPHECY.

MEDO-PERSIA.

"AND behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh."—Dan. vii. 5.

The kingdom which succeeded Babylon in the dominion of the world was the kingdom of the Medes and Persians (Dan. v. 28).

For the expression, "And it raised up itself on one side," the marginal reading



THE BEAR—MEDO PERSIA.

would substitute, "it raised up one dominion." This would indicate what was actually the case, that one branch of the Medo-Persian Empire had the pre-eminence. At the first the Median kingdom was the kingdom, and Persia was only a province.

Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But, however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian Empire.

We have seen, in our former study, that Cyrus the Persian did actually conquer Babylon, placing upon the throne his uncle, Darius the Median.—Dan. v. 30, 31. The conquest of Babylon by Cyrus was effected in B.C. 538, and two years afterward, when

Cyrus himself took the throne, he said:—

"Thus saith Cyrus, king of Persia, The Lord God of Heaven hath given me all the kingdoms of the earth; and hath charged me to build Him an house at Jerusalem, which is in Judah."—Ezra i. 2.

"And they said thus unto it, Arise, devour much flesh."—Dan. vii. 5.

By this we can see the propriety of having this second line of symbols (in addition to the great image of Dan. ii.) to represent the four kingdoms. Their peculiar characteristics could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features are indicated. Thus, the Medo-Persian Empire is shown to have been characterised by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus, "the worst race of men that ever governed an empire."

Under this monarchy the prophecies which foretold the restoration of the Jews to their own land were fulfilled. Most of the Persian kings, although noted for their cruelty, treated the Jews with great favor.

An account of the dealings of the Persian kings with the Jews is found in the books of Esther, Nehemiah, and Ezra. The prophets Haggai and Zechariah uttered their prophecies after the return from the captivity, but before the complete restoration. Not a single prophecy foretelling the return of the Jews after the flesh to Palestine and old Jerusalem can have application this side of the decree issued by Artaxerxes, king of Persia, recorded in Ezra vii.

THE GRECIAN EMPIRE.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."—Dan. vii. 6.

History tells us very clearly what universal empire followed that of Medo-Persia, but we will not forestall the prophecy; the Bible shall be its own interpreter.

In the eighth chapter of Daniel, verses 3-8, is a record of part of a vision which Daniel saw. Let the reader examine the passage carefully at his leisure; we shall here give only a summary of what the prophet saw. He saw a ram standing by a river. The ram was so very powerful and fierce that no beast could stand before him, "but he did according to his will, and became great." While the prophet was still looking, he saw a rough goat with a notable horn between his eyes, come from the west, running with incredible swiftness, so that its feet seemed not to touch the ground. This goat came with fury to the ram, and smote him, and cast him down to the ground, and stamped upon him; and there was no power that could save the ram from the wrath of the goat.

In verses 20 and 21 this is explained as follows: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Then since the goat overpowered the ram, the prophecy teaches that Grecia succeeded Medo-Persia as mistress of the world. This is attested by all history.

The leopard is a very swift-footed beast, and the addition of four wings would give



THE WINGED LEOPARD—GREECE.

it speed almost beyond comprehension. Nothing could more fitly represent the Grecian Empire under Alexander, whose very name is a synonym for celerity of movement. Says Rollin, "Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues (5,100 miles) without including his return to Babylon." And he conquered enemies as he went.

"But," says one, "Alexander was king of Macedon, and it was Greece, according to the prophecy, that overthrew Medo-Persia." Very true; but it was as king of Greece, and not as king of Macedon, that Alexander started out on his career of conquest. If he had not had united Greece at

his back, even he could not have become master of the world. Grote says:—

"After displaying his force in various portions of Peloponnesus, Alexander returned to Corinth, where he convened deputies from the Grecian cities generally. . . . Alexander asked from the assembled deputies the same appointment which the victorious Philip had required and obtained two years before—the hegemony or headship of the Greeks collectively for the purpose of prosecuting war against Persia. To the request of a prince at the head of an irresistible army, one answer only was admissible. He was nominated imperator with full powers, by land and sea. Overawed by the presence and sentiment of Macedonian force, all acquiesced in this vote except the Lacedæmonians.

"The convention sanctioned by Alexander was probably the same as that settled by and with his father Philip. Its grand and significant feature was, that it recognised Hellas [Greece] as a confederacy under the Macedonian prince as imperator, or executive head and arm. It crowned him with a legal sanction as keeper of the peace with Greece, and conqueror abroad in the name of Greece."—*History of Greece, chap. 91.*

Philip, Alexander's father, had succeeded in securing the headship of the Greeks, but his death followed two years after, so that he made no use of it. Alexander, therefore, is properly styled in the Scriptures the first king of Greece.

We have no space to devote to an account of Alexander's victories at the Granicus and at Issus, by which he gained Egypt and all of Asia west of the Euphrates, and brought Darius, the last king of Persia, to sue for peace. Alexander did not wish for a peace that would leave a rival to him; and the last battle, which resulted in the complete overthrow of the Persian kingdom, was fought near Arbela. Of the results of this battle, Grote says:—

"The prodigious army of Darius was all either killed, taken, or dispersed at the battle of Arbela. No attempt to form a subsequent army ever succeeded; we read of nothing stronger than divisions or detachments. The miscellaneous contingents of this once mighty empire, such at least among them as survived, dispersed to their respective homes, and could never be again mustered in mass. The defeat of Arbela was in fact the death-blow of the Persian Empire. It converted Alexander into the great king, and Darius into nothing better than a fugitive pretender."

The Grecian Empire, therefore, with Alexander as its first king, was the power that succeeded Medo-Persia. The battle of Arbela, which made Grecia supreme, was fought in the year 331 B.C. The Medo-Persian Empire had therefore enjoyed universal sway for two hundred and seven years, from 538 to 331 B.C.

"Which shall bear rule over all the earth." These were the words by which Daniel (in explaining Nebuchadnezzar's dream, in the second chapter) described the Grecian Empire, which corresponded to the brazen portion of the image. Does history bear out the prediction of the prophet? and did the empire of Greece actually bear rule over "all the earth?" A few quotations will suffice to answer this question.

Rollin says of Alexander's eager desire to reach Babylon, a few years after the battle of Arbela:—

"He knew that there were arrived in that city, ambassadors from all parts of the world, who waited for his coming; the earth echoing so with the terror of his name, that the several nations came, with inexpressible ardour, to pay homage to Alexander, as to him who was to be their sovereign. . . . So that he set forward with all possible diligence toward that great city, there to hold the states-general, as it were, of the world."—*History of Alexander, sec. 18.*

Envoys came from the most distant regions. Grote says:—

The proofs which Alexander received, even from distant tribes with names and costumes unknown to him, of fear for his enmity and anxiety for his favour, were such as had never been shown to any historical person, and such as entirely to explain his superhuman arrogance."

In the symbol of the leopard, one other feature may be noticed. The four heads of this beast can indicate nothing but the four parts into which the Grecian Empire was divided after the death of Alexander. In another vision (in the eleventh chapter), the angel told Daniel that the kingdom would be "divided toward the four winds." Bear in mind that the Grecian Empire was not divided into four other empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings of the four divisions, under the head of "Alexander's Successors."

What further proof is needed to show that the prophetic Scriptures which accurately predicted these wondrous changes in the empire of the world scores and hundreds of years before they took place were given by the "God in Heaven that revealeth secrets," and who will do nothing without revealing His secret to His servants, the prophets?

E. J. WAGGONER.

GOD'S DEALINGS WITH CYRUS.

DARIUS the Mede reigned two years, and was succeeded by Cyrus the Persian.

The angel of the Lord had stood by Darius the Mede "to confirm and to strengthen him" (Dan. xi. 1) in executing the purpose of God upon Babylon.—Jer. xi. 11-14. And through the faithfulness of Daniel, Darius had been brought to the knowledge of the true God.

The Lord would do the same for Cyrus also; for there is no respect of persons with God. Indeed, the Lord's dealings with Cyrus began more than a hundred years before Cyrus was born. As early as 712 B.C., the Lord by Isaiah, told how He would hold Cyrus's hand, and lead him in the capture of Babylon, with its two-leaved gates of brass and bars of iron—Isa. xlv. 1-5. Cyrus captured Babylon in the year 538 B.C. From 712 to 538 B.C. was 174 years. Cyrus was about sixty years old when he took Babylon.

Thus, when that passage was written by Isaiah, Cyrus did not know the Lord; *first*, because he was not then born. But there was a further reason why Cyrus did not know the Lord, even when he had come to the taking of Babylon. Cyrus was a Persian,

and so had been born, had grown up, and had been taught, among people who knew not the true God.

The Persians in their religious system recognized two great principles—*Good and Evil*. This conception of good and evil, however, did not rise to the height of moral and spiritual good and evil, or righteousness and sin, as is inculcated by the Lord; but rather, what would be counted by men as good and evil in prosperity and adversity, tranquillity and disturbance. Accordingly, when the Lord revealed Himself to Cyrus as the only true God, He said to him: "I am the Lord, and there is none else, there is no God beside me. . . . I am the Lord, and there is none else. . . . I make peace, and create evil." I make tranquillity and create disturbance; I give prosperity and send adversity.

Again: the good principle was represented in the *light*, and the evil principle in the *darkness*. Accordingly, when the Lord revealed himself to Cyrus as the only true God, He said to him, "I am the Lord, and there is none else. . . . I form the light, and create darkness."—Verses 5-7.

This good principle was personified under the name of "Ormuzd," and the evil principle under the name of "Ahriman." Later, the sun was adopted into the worship as the embodiment of the good principle, or light; and when the sun had set, and the darkness of night came on, *fire* was used as representing the good principle. Thus the people came at last to be sun-worshippers and fire-worshippers.

When Cyrus had become king of Babylon, if not before, the scriptures relating to himself were showed to him by Daniel, and he read them himself. In these scriptures he found the Lord God of heaven speaking personally to him:—

"Thus saith the Lord to his anointed, to Cyrus," "I will go before thee;" "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am Jehovah, and there is none else; there is no God beside me: I girded thee, though thou hast not known me." "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."—Verses 1-12.

This revelation of the Lord to Cyrus was so personal, so plain, and so direct, that Cyrus accepted it, acknowledged him as "the Lord God of heaven," and declared, "He is the God."—Ezra i. 3.

Then when Cyrus read the further word of God to himself—"that saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid;" "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts" (Isa. xlv. 26; xlv. 13)—he accepted that word,

and did at once, in his very first year, what the word said.

Accordingly: "In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, *The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.*" Ezra i. 1-4.

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithradath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." Verses 7, 8.

What a blessing to the world it would be to-day if even those who belong to the church, and profess to have known God for years, were as prompt to acknowledge the word of God and God in His word, and to obey that word, as was Cyrus the Persian when that word came to him.

A. T. JONES.

—o—
AN UNACCEPTABLE THEME.

"WHAT shall I preach about?" said a minister to the pastor of a coloured flock which he was to address in one of the Southern States of the American Union, "Well, mos' any subject will be 'ceptable," was the reply; "only I like to gib you one word ob caution." "Ah! what is that?" "Well, ef I was you, I'd tock werry light on dem ten commandments." "Indeed! and why?" "Oh, cos I hab notise dat dey mos' always hab a damp'nin effec' on de congregation."

The pastor of the coloured flock and his audience are not the only ones of the kind. The plain facts of the Bible have a very dampening "effec'" on a large number of Caucasian audiences; and not a few of their pastors have learned that the "ten commandments" are very unpopular.—*Australian Bible Echo.*

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LET us not so much solicit God for any temporal advantage, as for a heart that may fit us for it, and that He would be the chooser as well as the giver of our portion in this world; for He alone is able to suit and sanctify our condition to us, and us to our condition.—*South.*



The Inheritance of the Saved.

—*—
THE OLD EARTH AND THE NEW.

"WHILE we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. iv. 18.

No permanent home in a world like this,
Where the wild winds sweep, and the dead
leaves fall;

How sharp its sorrows, how brief its bliss,
How often is heard sin's tempting call!

But leaving the sins and snares without,
I read with delight the inspired page;
'T is the voice of Jesus reprov'g doubt,
And drawing the soul to its anchorage.

No place for fear; for the Lord has said
That those who believe, and His word obey,
Whether living or whether dead,
Shall have life eternal, for ay and ay.

Yes, life eternal, with never a cloud
To shadow the sun of an endless day;
With never a mourner, and never a shroud,
No dear ones sleeping beneath the clay.

O, 't will be joy when Christ appears,
Sending through earth the life-giving cry,
Opening the gates of the endless years,
While the mists shall vanish, the shadows fly!

L. D. SANTEE.

—o—
THE RIGHTEOUS SHALL INHERIT THE EARTH.

WHEN God was about to destroy the old world with the flood, He said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." "And Noah did according unto all that the Lord commanded him."

The flood then did its work of destruction, until only righteous Noah, and they that were with him in the ark, remained alive, and the time came when they could go forth from the ark.

Again, as at the beginning, when God gave the dominion over the earth to a righteous man, he now places the whole domain in the hands of Noah and his family; saying to them, "Be fruitful and multiply, and replenish the earth;" and also gave them dominion over the animal kingdom, for, said He, "Into your hand are they delivered."

God's purpose then, as at the beginning—that righteous men should inherit the earth—was His purpose still; but how soon was this purpose again turned aside by the apostasy of Noah's descendants, in serving other gods.

It was from the midst of such idolatry that God took Abraham (Josh. xxiv. 2, 3), and made known His design for the righteous, that they should be the inheritors of the earth.

"Now, the Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;" and the record says, "So Abram departed."—Gen. xii. 1-4.

But not until the separation from his kindred (whose tendencies were toward evil, as in the case of Lot, who pitched his tent toward Sodom) was fully effected, did God make known to Abraham the full extent of the land that should be inherited by him and his seed.

"And the Lord said unto Abraham, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the the land which thou seest, to thee will I give it, and to thy seed for ever."—Gen. xiii. 14, 15.

"Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee."—Verse 17.

When the Lord told Abraham to walk through the land in the length of it and the breadth of it, He was simply bidding him encircle this earth.

The promise of the land to Abraham and his seed embraced the whole world as an everlasting possession. We are not left to conjecture upon this.

The inspired Commentary upon this very promise made to Abraham and his seed, reads like this, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Then it is the truth, that when God made the promise to Abraham and to his seed, that promise embraced nothing less than the whole world, and it forms another link in the chain of evidence already found in the scriptures, that "the righteous shall inherit the earth."

Nor was it a haphazard thing for the Lord to do, when, without any reservation, He promised to Abraham the world for an inheritance. God knew the character of Abraham, for He said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him."—Gen. xviii. 19.

We see, then, that, as in the beginning, and in the time of Noah, so in this case of Abraham, God's eternal purpose was that only righteous men—such as yield obedience to His commands—should inherit the land for ever.

Says the Prophet Isaiah, "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."—Isa. ii. 19, 20.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."—Heb. xi. 8, 9.

Notice the expression, "a place which he should *after* receive for an inheritance." Abraham understood that he was not to enter at once upon the inheritance; for we find him sojourning "in the land of promise, as in a *strange* country." He by his acts confessed that he was but a stranger and a pilgrim upon the earth. And "they that say such things declare plainly that they seek a country."—Verses 13, 14.

What country, then, was Abraham seeking? "For he looked for a city which hath foundations, whose builder and maker is God."—Verse 10.

This city is brought to view in Rev. xxi., "I saw a new heaven and a new earth; for the first heaven, and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven." "And the wall of the city had twelve foundations." "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it."

This city of God, which hath foundations that will abide, and for which Abraham looked, is not to rest upon the earth in its present state of sin, but upon the earth made new. The prophetic eye of the Psalmist took in this grand fact that the earth would be renewed; for he said, "Thou renewest the face of the earth. The glory of the Lord shall endure for ever; the Lord

shall rejoice in His works." And then, as the prophet sees the purifying fire of the last day doing its work, he exclaims, "He looketh on the earth, and it trembleth; He toucheth the hills, and they smoke." "Let the sinners be consumed out of the earth, and let the wicked be no more."—Psa. civ. 30-32, 35.

Peter also bears witness to the same thing: "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat—the earth also, and the works that are therein, shall be burned up." "Nevertheless we, according to His promise, look for new heavens and a new earth, *wherein dwelleth righteousness.*"—2 Pet. iii. 7, 10, 13.

Malachi, too, joins in with his testimony: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise, with healing in His wings." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."—Mal. iv. 1-3.

The Revelator speaks of the earth in its melted condition, and calls it a lake of fire (Rev. xx. 14, 15), and then as he sees it come forth renewed, and the city of God descending upon it, he hears a voice saying, "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, behold *I make all things new.* And He said unto me, Write: for these words are true and faithful."—Rev. xxi. 1-5.

Abraham, then, understood the purpose of God in reference to this earth, and when looking for a city whose builder and maker is God, he looked forward to the time when it would rest upon a purified earth, and when sin and sorrow would be no more.

He saw the promise afar off, and embraced it, but died without receiving it. He now awaits, with all the faithful who have gone before, that glad day when the people of God will be brought forth from their graves, and will be placed in their own land.—Ezek. xxxvii. 12-14.

ELLERY ROBINSON.

FOR one-half of the human race the Bible in two languages will suffice—the English and the Chinese. Versions in over 350 languages and dialects must be made to supply the other half of humanity.

A PRECIOUS ASSURANCE.

Rom. viii. 28 is a most precious assurance to him who has wholly yielded himself and his cause to God: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." The margin of the Revised Version makes the thought still more precious, for it brings in not simply a fortuitous combination of circumstances, but reveals God's hand: "And we know that to them that love God, *God worketh* all things with them for good, even to them that are called according to His purpose." It is God that controls. He "worketh all things after the counsel of His own will" (Eph. i. 11); "He doeth according to His will in the army of heaven and among the inhabitants of earth; and none can stay His hand, or say unto Him, What doest Thou?" Who would not trust such a God? Who would not yield to His holy purpose?

M. C. WILCOX.

—o—

PETER AND PAUL ON DRESS.

"WHOSE adorning let it not be that outward adorning of plating the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."—*Peter.*

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, (which becometh women professing godliness) with good works."—*Paul.*

—o—

US ETHE LIGHT.

"Umph! 'The Lord's will, you know!' Well, must say I don't know it, John, and I don't think it, either. Not a bit of it. The Lord's will! I went over the moors t' other night without a lantern, and tumbled in a big hole, and I said, 'Dan'el, you're an old stoopid for to go wi'out your lantern, serve you right.' But I didn't think it was the Lord's will, John, and I hope I shan't be so foolish again."—*Daniel Quorm.*

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Our Chinese Schools.—Our Society is as yet doing very little in China, but in the Hawaiian Islands and Western America schools among the Chinese are preparing the way for a vigorous work in China itself. A report from one of the Hawaiian schools says:—

"The influence of our Chinese schools in Hawaii is reaching China, and the teachers are being urged to go there. It is said that scarcely a boat leaves the islands for China, but bears back some one who has heard more or less of Gospel truth, having attended our schools from four months to two years. There is not a boy in the school, but expects to return to China some time. One school is located at Honolulu, and one at Hilo, the next largest city in the group."



Mingling Darkness With Light.

THE BIBLE AND TRADITION.

"THE Bible and the Bible only" has been the ground of Protestantism, at least in theory, if not always in practice. Art. vi. of the Church of England Prayer Book states the matter clearly as follows:—

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

It is no injustice to the Roman Catholic to say that he repudiates this position entirely. He declares that the written Word is insufficient; that with it we must have the unwritten word or tradition in order to know what the will of God is. Nor is this all. The Romanist elevates tradition above the Bible, and regards it as of greater value to men than the Scriptures of truth. From a work called "Catholic Belief," which bears in its preface words of high commendation from the late Cardinal Manning, we find the following on page 16:—

"Holy Scripture and the Tradition just described are both the Word of God; the first, inspired by God to some chosen one, who wrote it out; the other, taught by His own Divine lips on earth, or inspired by the Holy Spirit in the mind of one man, or body of men, to be continually handed down and perpetuated successively under His Divine protection to their legitimate successors; neither therefore of these divine Words can be rejected without the guilt of unbelief."

After telling how the traditions were handed down from age to age, the writer then goes on to say:—

"Some might ask: Which of these two Divine Words is the more useful to us?"

At some considerable length the writer tries to reason out and illustrate the matter, but finally gives us the direct answer in the following striking statements:—

"Like two sacred rivers flowing from Paradise, the Holy Bible and Divine Tradition, both contain the Word of God, both are full of the precious jewels of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, Tradition is to us more clear and safe."

We do not state this to find fault with the Roman Catholics, but simply to state their own position in their own words. The Scriptures themselves declare that they are sufficient. Therefore whoever goes out outside of the Word of God for the reasons for his actions in matters of faith and religious practice is squarely contradicting

what the Scriptures say. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. And to Timothy, Paul said, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." How much wiser do we need to be than that?

"And now, brethren, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts xx. 32.

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby."—1 Peter ii. 1, 2.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls."—Jas. i. 21.

The Word of God when received into the heart and life will make the receiver "wise unto salvation." It will build him up, cause him to grow, and "is able to save" his soul.

And the Lord Jesus says to every one who will listen, "The words that I speak unto you, they are spirit and they are life."

And every one who is born again is recreated by the power of that life-giving word. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever."—1 Peter ii. 23.

The means by which tradition often supplants the Word of God is thus stated by Dr. Lyman Abbott:—

"There are many instances in which the Biblical commentators appear to have derived their ideas respecting Scripture-teaching from previous scholars in the same field; the same thought is often traceable from generation to generation, from ancient Father to English divine, and thence to our latest Sunday-school commentary. And sometimes, just as counterfeit bills pass unquestioned because they are well worn, erroneous interpretations pass current in the Christian Church, without ever being subjected to a careful scrutiny; because each new student takes it for granted that the student who has preceded him, and from whom he receives the interpretation, has done this work of investigation, and he only needs to report the results."

In adopting many customs and practices concerning which the Bible says nothing,

the Romanist acts perfectly consistent with his position, because he says the Bible is not a sufficient rule of faith and practice.

But what shall be said of the Protestant who claims to stand on the "Bible and the Bible only," and yet in his religious faith and practice adopts not a few things for which the Romanist says truthfully that there is no Scripture-authority whatever?

On what ground does the Protestant stand in his religious observance of Good Friday, Easter Sunday, the season of Lent, Whit Sunday, Ash Wednesday, Holy Thursday, Christmas-day, etc.? The Catholic is perfectly consistent with himself in teaching the people to observe these church-festivals, because he says "tradition is to us more clear and safe" than the Bible. But the Protestant, who in theory rejects "tradition," adopts a lot of these festivals, though he can point to nothing in the Scriptures which warrants him in so doing.

A little time ago we passed the twenty-fifth day of December, which thousands of Protestants think was the birth-day of Jesus Christ, and to them it is a sacred day. But where did they learn that our Saviour was born on that day? Did He announce the day of His birth? No. Did any of the New Testament writers make a record of it? No. Did the apostles and the primitive church observe the day? There is no record of such observance. "Go ye therefore," said the Master, "and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Then whence came these festivals? The only answer that can be given is, from hoary tradition. The Scriptures never once mention the day of our Saviour's birth, much less do they command the observance of that day. No living mortal knows the day of His birth, and the Holy Spirit did not see fit to instruct a single New Testament writer to record the day of that event; and should the Lord speak to-day as He did anciently, He might fittingly inquire, "Who hath required this at your hands?"

Christmas is of purely pagan origin. At first it was observed in the spring of the year until the Church saw fit to change it to the 25th of December in order that it might fall at the same time as the sun-festival which marked the winter solstice. Chambers' Encyclopædia bears the following testimony concerning the festival of Christmas:—

"Christmas, the day on which the nativity of the Saviour is observed. The institution of this festival is attributed by the spurious Decretals to Telesphorus, who flourished in the reign of Antoninus Pius (138-161 A.D.), but the first certain traces of it are found about the time of the Emperor Commodus (180-192 A.D.). . . . It does not appear, however, that there was any uniformity in the period of observing the festival among the early churches; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour, for it is then the height of the rainy season in Judæa, and shepherds could hardly be watching their flocks by night in the plains. . . . Among the causes that

co-operated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter-solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these. In more northerly countries, this fact must have made itself peculiarly palpable, hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter-solstice, the Germans held their great Yule-feast in commemoration of the return of the fiery sun-wheel; and believed that during the twelve nights reaching from the 25th December to the 6th of January, they could trace the personal movements and interferences on earth of their great deities, Odin, Berchta, &c."

In speaking of this and other festivals and rites, Chambers further says:—

"Unable to extirpate these rites, the church sought to Christianize them by associating them with rites of her own, and for this purpose either appointed a church-festival at the time of the heathen one, or endeavoured to shift the time of the heathen observance to that of an already fixed church-festival."

Our Lord sent forth his disciples to teach and preach what He had commanded them. He set forth and magnified the great principles of the moral law both in His life and by His death, and declared that, as long as heaven and earth should remain, "one jot or one tittle shall in no wise pass from the law." And when the Scribes and Pharisees came to Him and said, "Why do Thy disciples transgress the tradition of the elders?" Jesus answered them, "Why do ye also transgress the commandment of God by your tradition?"

Their traditions made void the commandments of God. And so to-day, not only Romanists, but Protestants as well, cling to traditions which render void the Word of God. The one safe rule of faith and practice is, THE DIVINE WORD. He who follows this, and permits it to live and work in his heart and life, will be a new creation in Christ Jesus, and will grow up into Him. "Christianity is not a theory, but a life, even the life of Him who is our life."

D. A. R.

TO SECURE NUMBERS.

THE policy of compromise by which the church in the early times secured converts from Paganism, and became itself paganised, may still be seen working. The temptation to lower the standard for the purpose of getting numbers presents itself to the modern missionary who forgets what the work of the Gospel really is. That work is not to win converts to any society, but to the Lord Jesus. It is accomplished by preaching "the word only," and that word of light can never compromise with darkness. A majority of the Protestant missionaries in South India have decided to allow "converts" to retain their *kudumi*, or tuft of hair, the mark of caste and a symbol of Hinduism. A minority nobly protested, but in vain. The *Indian Spectator* says:—

It is significant that the Roman Catholic Church which lets its converts keep their caste, and grow their *kudumies*, has the largest number of

adherents, of any Christian denomination in India. It is a notorious fact that even among Protestant Christians, the number of those who have given up caste is very few in Southern India. Very few missionaries, certainly none of any standing, venture to demand that their converts should cease to entertain caste scruples, for the simple reason that such a demand would be fatal to further conversion of caste Hindoos. Caste is in the very atmosphere of India.

Caste is in the atmosphere of India—and its spirit is in all human nature—but it can not exist in the atmosphere of the kingdom of heaven. No one can enter that kingdom until the old nature dies, and then the new birth by the Word of God sets the believer everlastingly free. Thank God for the power in His Word that is able to do it! "Preach the word."



ANGLO-SAXON STRENGTH.

IN these days of monopolies, syndicates and trusts, why should not the principle be extended to political and national matters, and a great national trust be formed to control the world? Looking somewhat in this direction, we find the mooted Anglo-Saxon, or more strictly speaking, Anglo-American, alliance, calling out a vast array of opinion and a great amount of conjecture from many sources.

Captain Charles G. Clark, of the United States Army, writes in the *United Service Magazine* on the prospects of such an alliance, the resources that would be under its control, and the imposing array of power it would be able to present before the world.

In five years, Mr. Clark claims, the navy of the United States will consist of 275 ships of war; and the army, in the form of a volunteer national guard, will have a resource of 1,000,000 men: and behind this million of American soldiers, and the 600,000 which could be furnished by England, there would be a white population of 123,000,000 people, capable of contributing 17,000,000 arms-bearing men. "Is it likely," he then asks, "that any nation, or combination of nations composed of other races, could prevail against us?"

In other respects, besides ships and soldiers, these two Powers would make a marvellous showing. Thus the territory of the proposed alliance would include 15,099,892 square miles over a quarter of the entire land-surface of the globe; and fifteen twenty-eighths, or over half, of the fertile or cultivable portions of the world. The population governed by these combined Powers would be 486,000,000. The wheat crop produced in this territory in 1895 was 729,751,000 bushels, more than one-third of all the wheat produced that year on the earth.

The United States and India produced, in 1896, 9,683,000 bales of cotton. All other countries together produced of this staple only 1,043,000 bales. Of the coal-fields discovered and developed, we are told that 238,000 square miles are in British and American territory. Nearly two-thirds of the whole steel product of the world comes from the same territory.

In stating his conclusions drawn from these data, Mr. Clark says: "With such elements of strength in the possession of the Anglo-Saxon race, its ability to defend itself against the world in arms is unquestionable; and the great day which Gladstone foresaw, when the Anglo-Teutonic races should possess and govern the earth, bringing light and civilization, good government and liberty, to all races of men, will come in God's good time."

All this forms a pleasing basis, and from a merely human point of view, a very solid basis, for a "peace-and-safety" cry so loud that its echo could be heard around the world. But the student of the Bible—that book which so many consider antiquated and obsolete—knows that in the age of the world that we have reached, there can be no permanent cohesion between peoples and nations. The iron will not mix with the clay; but the world must remain in disintegration and confusion, in antagonism and conflict, till He comes to whom the power and dominion belong—He whose right it is to reign, and who will establish a kingdom that cannot be destroyed. The apostle's admonition should now be the Christian's watchword: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." U. SMITH.

THE SPIRIT OF HOLINESS.

THE Lord is coming.

And without holiness, no man can see Him in peace.

Have you holiness?

How can anybody have holiness without "the Spirit of holiness"?

And how can anybody have the Spirit of holiness without the Holy Spirit?

Have you the Holy Spirit?

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

Then surely, with such a spirit as that, no man can see the Lord in peace.

But he says, "A new Spirit will I put within you," and "He shall . . . abide with you forever."

He does not want the spirit that lusteth to envy to abide with you forever. Do you?

He wants His own Spirit—the Holy Spirit—to abide with you forever. Do you?

Having thus the Spirit of holiness *abiding* with you *forever*, you will have holiness.

And, having holiness, you can see the Lord in peace when He comes.

And He is coming *soon*. Get ready, get ready, get ready.

"Ask, and it shall be given you." "Receive ye the Holy Ghost." A. T. J.

BACA.

"Passing through the Valley of Weeping they make it a place of springs."—Ps. lxxxiv. 6.

THEY say that this world is so cruel and cold,—
Filled with misery, woe, and decay;
Like the dew in the sun, our joys, one by one,
Turn to mist as they vanish away.
A valley of weeping, where tears are ne'er dried,
Where, mourning, we go to the tomb;
That grief, like a pall, enshroudeth us all,
And filleth each heart with its gloom.

O sorrowful mourner, is not there a God
In the heavens who ruleth o'er all?
And sayeth erelong He will right every wrong,
Not forgetting the sparrows that fall?
Strip off thy black garment that cumbereth thee so—
That boweth thy frame in the dust!
Looking down from above, a Saviour of love
Is merciful, gracious, and just.

Death has no terror, and the grave has no gloom,
When Jesus is made a retreat;
For each bleeding wound, a healing is found,
And the waters of Marah made sweet.
Underneath are the arms, everlasting and strong,
And if refuge from storm thou dost seek,
It is then He'll uphold, and with love will enfold
To his bosom thy form frail and weak.

There is joy for the sorrowful, strength for the weak;
There is warmth in His fulness of love,
And pleasures increase as He multiplies peace,
And our pathway is lit from above.
In the place of the desert the pools fill the ground,
On our right hand there springeth a well;
And roses will bloom o'er the place of the tomb,
If under His shadow we dwell.

ANNA C. KING.

THE A-B-C OF THE BIBLE.

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| To the sinner. | (a.) "All have sinned, and come short of the glory of God." Rom. iii. 23. |
| | (b.) "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. |
| | (c.) "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28. |
| To the believer. | (a.) "Accepted in the beloved." Eph. i. 6. |
| | (b.) "Blessed us with all spiritual blessings." Verse 3. |
| | (c.) "Complete in Him." Col. ii. 10. |

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. iii. 5.

"For God, who commanded the light to shine out of darkness [Gen. i. 3], hath shined in our hearts, to give the *light of the knowledge of the glory of God* [Ex. xxxiv. 5, 6] in the face of Jesus Christ." 2 Cor. iv. 6.

"I am the Light of the world."—Jesus.
G. P. WHITFORD.

Translators are always needed on heathen fields, but the greatest among such is he who can translate the example of Jesus Christ into the dialect of daily life, into the universal speech of pain and poverty and suffering for the sake of others.—*Gordon*.



HOW A CANDLE BURNS.

THE light of a candle is a manifestation of the goodness of God, this goodness being manifested that it may lead us to Him. God's goodness is revealed in the fact that He makes His sun rise on the evil and on the good. But He makes the candle shine, also, for the evil and the good. All power operating in the material world is a manifestation of the Creator; and the power of cohesion, chemical affinity, heat, the whole phenomenon of combustion, is nothing more nor less than the power of God—His own personal act, planned by Him, and executed under the direction of His will.

Here is a candle. I strike a match, and apply its blaze to the end of the wick. The heat of the match-flame melts the wax, or paraffin, or tallow, and the wick drinks it up. All tubes exhibit the power of sucking up fluids; the finer the tube, the higher it is able to draw the liquid. The tubes of the wick, acting in this manner, carry the melted wax up to the flame of the match. The heat of the flame turns this wax into gas, and a cloud of this red-hot combustible gas forms about the end of the wick. Like all fluids, it tends to a spherical shape; but it is lighter than the air, and rises. While rising, the oxygen of the air rapidly unites with it; and by the time it has risen an inch from the wick, it has all been burned, and is reduced to a mere point. But other spheres of hot combustible gas continue to rise, one after the other, each in turn being burned as it rises, and made smaller and smaller, until, having become but a point, it is entirely consumed.

But by this time the match is burned out; and by what means is the wax still changed into the hot combustible gas?—By means of the heat of the burning gas. As the melted wax creeps up to the end of the wick, the flame of the burning gas converts the melted wax into vapour; thus the flame is continually supplied with combustible gas, and the candle burns on until the wax is all consumed.

This combustible gas is composed mainly of hydrogen and carbon, or charcoal. In its free state, hydrogen is a gas. When combined with the carbon in the wax, it helps to form a solid. But it has so great a tendency to go back to the gaseous condition that, when heated, it renders the carbon, one of the most fixed of the elements, gaseous. But the two elements having taken the gaseous condition, the bonds between the hydrogen and the carbon are instantly severed, and the carbon falls back into its solid condition; for as yet it has not been sufficiently heated to turn into gas. This solid carbon is dis-

tributed as fine dust all through the burning gas; and these fine particles, being heated white-hot in the flame, give forth the light. Hydrogen burns with a flame because it is a gas; but this flame is almost invisible, because gases, no matter how intensely heated, do not emit a bright light. Only ignited solids radiate white light.

Of the two elements in the wax, hydrogen has the greater affinity for the oxygen. Thus the carbon is momentarily left behind in the burning gas, in the form of minute particles. These are at once heated white-hot, and each glowing particle of white-hot carbon becomes a centre of radiation, throwing out rays of light in all directions. The next instant these particles are also turned into gas by the heat, and consumed by the oxygen. Thus the process continues: as fast as these particles are consumed, others rise in the same manner, to be burned in turn, and thus the light of the candle, though dependent upon evanescent sparks of light, is continuous.

By exerting a greater attractive force between the hydrogen and the oxygen than between the carbon and the oxygen, the Creator makes the candle shine. And He does this not only for the good, but also for the evil, even as He makes the sun rise on both the evil and the good, and sends rain on the just and on the unjust.

God Himself adjusts the attractive forces operating between the different elements, so that the hydrogen and the oxygen unite a fraction of a second before the carbon. If the Creator should give the oxygen and the carbon a slightly greater affinity for each other than they have at present, the carbon would be burned when first turned into gas; that is, the carbon and the hydrogen would burn simultaneously, and the flame would be slightly luminous, because there would be no charcoal-dust left for an instant in the flame to radiate light. But, on the other hand, if oxygen had less affinity for carbon than it has at present, the carbon-dust would collect in the flame faster than it could be burned, and would escape in clouds of black soot.

DR. L. A. REED.

WE have not tried the method, but *Meehan's Monthly* asserts that the colours of pressed flowers may be preserved by the following process:—

"To preserve the colours of plants, one must kill the specimen as rapidly as possible, and not have it die slowly between the drying-papers. Some plants, like stone-crops, orchids, and other succulents, will live for months, and then the leaves and flowers will rot away in dreary blackness at last, besides throwing off their leaves and flowers, giving only a few dry sticks for one's trouble. The best way to effect this desirable taking of life is to dip the specimen for a few seconds in boiling water. After taking from the water, the specimen may be allowed to dry a little before putting it in the press."



MATER DOLOROSA.

BECAUSE of one small, low-laid head, all crowned
With golden hair,
For evermore all fair young brows to me
A halo wear,
I kiss them reverently. Alas! I know
The pain I bear.

Because of dear but close-shut childish eyes
Of heaven's own blue,
All little eyes do fill my own with tears,
Whate'er their hue;
And, motherly, I gaze their innocent,
Clear depths into.

Because of little pallid lips, which once
My name did call,
No childish voice in vain appeal, upon
My ears doth fall.
I count it all my joy their joys to share,
And sorrows small.

Because of little dimpled, waxen hands,
Which folded lie,
All little hands henceforth to me do have
A pleading cry.
I clasp them as they were small wandering birds
Lured home to fly.

Because of little death-cold feet, for earth's
Rough roads unmeet,
I'd journey leagues to save from sin or harm
Such little feet,
And count the lowliest service done for them
So sacred, sweet!

—M. E. Paull.

"THE HEROISM OF A PRIVATE LIFE."

SUCH was the title of a recent lecture. The hero was Daniele Manin, the thrilling story of whose eventful life was so told, as, once heard, never to be forgotten. He was a poor lad who lived, a half century ago, in beautiful Venice, and who rose to greatness in spite of poverty and the many obstacles in his way; but I will not tell you the story of his life at this time; you will be amply repaid if you look it up, and read it for yourselves.

The story I will tell you is not of a life in some bygone time: it is being lived today—this beautiful, sunshiny day, when the whole earth seems glad, and the very air full of fine music.

Margaret Henry has lived for forty summers and winters in a little weather-beaten cottage out in the country. The cottage was new when her first cry was heard in it; but that was long ago. Forty years have

spent themselves on the little gray cottage and its inmates; forty springtimes, forty harvests, bringing in their train the bright brief days of her childhood, and a young girlhood of more than ordinary promise. "She has a wonderfully quick mind," said her teachers in the little country school she attended when she could be spared from home; "she should be given a thorough education."

But the family in the small cottage grew faster than did the profits from the forty-acre farm; and the eldest daughter must stay at home and care for the children, help her mother, and often even work in the field with her father and brothers in the busy season.

But Margaret had a brave soul. "Some time—some time," she would say to herself, over and over while at work, "some time I shall have my opportunity, and I'll do my best to be ready for it."

She held to her resolution faithfully, and by improving every chance for self-improvement, obtained a common education. Now she taught in the village school, using her small salary to supply the home needs; still longing for a deeper draught at the fount of knowledge, still hoping and longing for the day when the "some time" should come to her; but always brave, always unselfish.

Years passed; her sisters married; the boys were working themselves bravely through school. She was alone with her parents on the farm. She began to see a way now. But just at this time her mother was stricken down with an incurable disease. She might live many years; but she would never walk again, said the physician. She would be perfectly helpless, and need constant care. Margaret hearing this, bravely put her dream away, and faced the future.

Five years flew by; her father lost his health; there were two invalids to care for now. She felt old for twenty-five. Added to her indoor anxieties was the burden of managing the little farm, and the struggle to make both ends meet. Every thought, every energy, must be devoted to the present.

A decade more—ten summers, "with the length of ten long winters;" the tired father breathed his last, and was put to rest; but the mother's mind was so affected by disease that she hardly seemed to realise that he was gone. Her life was simply an existence; all memory was gone; she no longer knew the daughter whose loving care watched over her so constantly. The brothers to whom Margaret had looked for help were married, and each had his own interests to look after. To be sure, they visited her sometimes, and gave her a little money when they could; but not one of them came to her and said, "You shall not have the burden of caring for the farm now; your life has been a hard one, and now you shall bear *this* burden no longer."

It was during these years, however, that

she had the opportunity of making a home of her own. Every inducement that love could devise was brought to her heart, by one who appreciated its depth of feeling and steadfastness of purpose—but brought in vain. No; God had set this work to fill her days. She would not prove unfaithful to the trust.

And so the last five years have passed—days, weeks, months, of prosaic drudgery, unsweetened save by the blessed sense of duty done. On rare occasions Margaret comes to town with the products of the farm, and I never see the slight figure in its black drapery, and the pale face, lit by a wonderful smile in the depths of the dark eyes, but she preaches a silent sermon to me. For such common, every-day heroism as this, "the world may sound no trumpets, ring no bells," but we know that "the Book of Life the shining record tells."

"These be the heroes for whose victories won
No cities flame, or senates cry, 'Well done!'
But in that world where worth is always fame,
Divinest honours shall surround each name."

ADDIE B. COOPER.

HIS SECRET FRIEND.

REALLY great men are apt to like quiet ways in their benevolence. They

"Do good by stealth, and blush to find it fame."

There lives a humble but thrifty shoemaker in Berlin, Prussia, who remembers one instance of this with perennial gratitude.

When he was a young man, he went to London and opened a little workshop, but his gains were so small that he made nothing beyond his present needs, and his hope to earn a home of his own seemed doomed to disappointment. A worthy German girl at service in the city had become engaged to him, and his pride at first would not suffer him to tell her the whole truth; but when, one day, a customer came with a generous order, and he found himself too poor to buy the leather to make the shoes, he felt that he must share his trouble with his only friend.

In the brief hours of a half-holiday they took a stroll together, and among other places visited St. Paul's Cathedral. By the time they entered the famous whispering gallery he found courage to reveal the whole story of his circumstances. Their presence in the church suggested the one theme nearest their hearts, and in talking of it, he forced himself to tell his betrothed wife that their marriage was almost beyond hope.

The brave girl encouraged him, and insisted on giving him her own little savings, so that he might purchase the leather and fill his customer's order. Business would improve, and their prospects brighten by and by, she said.

Probably both were too much preoccupied to realize that they stood where "walls have ears," and ceilings are tell-tales, and that there are Englishmen to whom German is no unknown tongue.

Unbeknown to the young shoemaker, when, next day, he went to buy the leather,

he was "shadowed." The person who followed him was not a detective, but a gentleman who had been commissioned to enquire about him, and had done so with satisfactory results. The shoemaker was about to pay for his purchase, when the leather merchant astonished him by offering to give him credit. The unseen "shadow" had contrived to say a good word for him in the ear of the merchant.

That open account was the beginning of better days for the poor young man. Prosperity followed, and surprising orders from the wealthiest families poured in. He married and established a comfortable home, and for years was known in London as the "Parliament shoemaker."

Had he stayed in London, he might never have known who his secret friend was, but the longing of his wife for her native country finally decided him to return to Berlin. When he paid his last bill, his dealer told him that the man to whom he owed the credit that put him on his feet was Mr. Gladstone. The great minister happened to be in the whispering gallery at the opportune moment, and had overheard the tale of the young workman's poverty.

When Mr. Gladstone died, a plain oak-leaf chaplet came from Berlin, through the hands of the British consul in that city, to be placed with the funeral offerings around the statesman's casket. It was the German shoemaker's gift of remembrance—after twenty years; and its simplicity would have delighted the heart of the illustrious Englishman, who was as modest in his private kindness as he was grand in public command.—*Selected.*

SAVED HIS BROTHER.

EVERY stormy winter season English papers contain accounts of gallant rescues by the lifeboat crews. The lifeboatmen put off into furious seas to save the shipwrecked strangers of whom they know nothing except that they are in need. A few years ago German papers told the story of a rescue as follows:—

One cold, stormy morning a ship was sighted on a reef about a mile away. The lifeboat was at once manned, and after many difficulties all the crew were rescued except one, and, the boat being over-loaded, he was left. When Harro, the leader of the crew (who was absent on the first journey), arrived, and learnt of the solitary man on the wreck, he volunteered to go back, in spite of the pleading of his mother, who reminded him of the loss of his father and brother's lives. "For love of me," the mother begged, "don't go." "But the man on the mast," exclaimed Harro, "are you sure he has no mother to mourn his death?" Harro's mother said no more, and her son and four men set out again. The wreck was now quite under water, but at last it was reached, and Harro climbed the still standing mast and fetched the half-frozen man down. He was laid in the bottom of the lifeboat. Harro bent over him, and remained so till the boat was so near the shore

that his voice could be heard. Then he waved his cap and shouted to the spectators, "Tell my mother that we have saved Uwe."

SUBDUING A VIRAGO.

IT is a good thing sometimes to be deaf to what is said. The following story of Spurgeon, while still a youthful preacher, shows how he subdued a certain virago. He was warned that she intended to give him a tongue-lashing.

"All right," he replied, "but that's a game at which two can play." Not long after, as he passed her gate one morning, she assailed him with a flood of billingsgate.

He smiled and said: "Yes, thank you, I am quite well. I hope you are the same."

Then came another burst of vituperation, pitched in a still higher key, to which he replied, still smiling: "Yes, it does look rather as if it is going to rain. I think I had better be getting on."

"Bless the man!" she exclaimed, "he's as deaf as a post. What's the use of storming at him?" and so her ravings ceased, and were never again attempted.

SIR HENRY RAWLINSON AT BAGDAD.

SIR HENRY RAWLINSON wrote his "Memoir on the Persian Cuneiform Inscription at Behistun," says the *Youth's Companion*, while English Resident at Bagdad. It is a work of over five hundred pages, and contains more than four hundred long lines of closely packed cuneiform writing. The inscription, cut in a high huge rock by Darius Hystaspes, 500 B.C., has proved the key which unlocked the ancient Persian, Assyrian, and Babylonian languages.

The "Memoir" was written in a summer-house overhanging the Tigris, where the outside heat of one hundred and twenty degrees was reduced to ninety degrees by the action of a water-wheel which poured a continuous stream of water over the roof of the house.

For recreation, while writing this book, Rawlinson indulged in petting wild animals. He had a tame leopard, named Fahad, which he brought to England, and presented to the Zoological Gardens at Clifton, near Bristol. Whenever Rawlinson was in England, he would visit Fahad. As soon as the beast heard his cry—"Fahad! Fahad!"—it would rise from the floor of its cage, approach the bars, and then, rolling on the floor, extend its head to be scratched.

Once the keeper, who did not know Sir Henry, on seeing him patting the leopard, exclaimed:—

"Take your hand out of the cage! The animal's very savage and will bite you!"

"Do you think so?" said Sir Henry. "I don't think he'll bite me. Will you, Fahad?" and the beast answered by a purr, and

would hardly let the hand be withdrawn.

He also had at Bagdad a pet lion, which had been found when a whelp on the bank of the Tigris—its mother having been shot,—and brought to Sir Henry. He alone fed it, and the lion, when grown, would follow him about like a dog. One hot day the lion moped and rejected its food. It paced about the master's room, and he, being very busy, called two servants to take the lion away.

The lion would not go with them, but drew nearer its master, and at last sat down under his chair, with its head between his knees.

"Oh," said he, "if he won't go, let him bide."

The servants went out, and Sir Henry wrote on. The lion sank from a sitting position into that of a "lion couchant." All was quiet for several hours save the scratching of a pen. When his work was over, the master put down his hand to pat the pet. The lion was dead.

NOT IN WORD ONLY.

"I SUPPOSE that John Atkins is one of your best weavers," remarked a clergyman, who was being shown through a great mill by the foreman.

"Not much, he isn't," replied the foreman; "the trouble with John is that he stands around talking about his religion when he ought to be attending to his loom. He is a good enough fellow, and has the making of a fine weaver in him; but he hasn't learned that, while he is in this weaving-shed, his religion ought to come out of his fingers, and not out of his mouth."

WHAT A BOY DID IN HIS SPARE MOMENTS.

A THIN, awkward boy came to the residence of a celebrated school principal, and asked to see the master. The servant eyed his mean clothes, and, thinking he looked more like a beggar than anything else, told him to go around to the kitchen. He soon appeared at the back door, and repeated his request.

"You want a breakfast, more like," said the servant, setting him down to some bread and butter.

"Thank you," said the boy. "I should like to see Mr. —, if he can see me."

"Some old clothes, may be, you want; I think he has none to spare," remarked the girl, eyeing his ragged clothes.

"May I see Mr. —?" asked the boy, with the most emphatic emphasis on each word.

The girl for the first time stopped her work. "Well, he is in the library. If he must be disturbed, he must, I s'pose;" and she whisked off to the room, remarking as she opened the door: "Here's somebody

terribly anxious to see you, sir, so I let him in."

The professor laid aside his book, and talked with the boy with increasing interest, and soon took down some books and began to give him an examination, which extended even to Greek. Every question was answered promptly and correctly. The professor was amazed, and asked the boy how he had managed, with his apparent poverty, to accumulate such an amount of knowledge.

"O, I studied in my spare time," answered the boy brightly, unconscious that he was an example even to the man before him.

Here was a boy, a hard-working orphan, almost fitted for college in the spare moments that his companions were wasting. Truly, spare moments are the "gold-dust of time."—*Selected.*

HEALTH HINTS

CHILLIES AND OTHER CONDIMENTS.

CHILLIES with their biting flavour are fair representatives of the whole brotherhood of condiments, which includes a number of substances which sting and smart as they go down the throat, chief of which are mustard, ginger, black pepper, spice, pepper-sauce, and other hot sauces, horse-radish, etc. None of these substances are of any value as foods. They are used only to impart to our foods such flavours as are thought to be agreeable. Whether the flavour is an agreeable one or not, depends wholly upon the habits or tastes of the individual.

The taste for condiments is wholly an artificial one. An article which is much liked in one country is often considered loathsome in another. An English or American palate would repel with disgust a soup flavoured with assafetida, but by a Persian or North German palate this article is considered of a most delicate and agreeable flavour.

The stinging, burning flavours which some substances contain were put into them to warn us that they are unfit for food, and are liable to do us harm if we eat them. Yet human taste has become so perverted that it demands a little of these very repulsive flavours to be added to foods in which nature has placed only those flavouring substances which are harmless and useful. A drop of pure oil of cayenne is almost as deadly as an equal amount of prussic acid or oil of tobacco.

Condiments are unnecessary. A natural taste does not need to be stimulated by things which burn and smart as they go down into the stomach. It finds in the natural flavours of good foods all that is

needed to tempt the palate. The overstimulation of the unnatural flavours given to food by exciting condiments, constantly and in a most powerful manner tends to gluttony and all its attendant ill consequences. A stomach which is served by a palate that is unperverted, is not likely to be overworked.

Such condiments are not only unnatural and useless, but they are directly harmful. All condiments are irritants. Mustard or cayenne applied to the surface will raise a blister. Will they not blister the delicate membrane of the stomach as well as the much tougher covering of the body, the skin? A little pepper or mustard in the eye will create a violent inflammation. The only reason why the same effects are not seen when these irritating substances are eaten, is that the mucus membrane of the stomach is gradually accustomed to them, so that the worst effects are not produced, just as the skin sometimes becomes so accustomed to the contact of mustard that a blister cannot be produced by it.

The first effect of condiments is to excite the stomach to greater activity than is natural to it, so that it secretes a larger amount of gastric juice, and will for the time digest more food than usual; but the effect of this excessive activity is to wear out the digestive organs prematurely, so that it becomes necessary to use an increasing amount of the condiment, just as the whip is used to stimulate a tired horse. After a time, the organ becomes so exhausted that the whip fails to produce the desired response, and the individual finds himself the victim of a horrible dyspepsia that baffles the skill of many physicians.

The trouble is, the poor stomach has been goaded to work until its vital resources have been completely exhausted, and the doctor's stimulating remedies are as useless as would be a whip to a poor horse whose limbs were paralyzed by overwork. The only cure for such a case lies in dispensing with condiments of all sorts, and giving tired nature a chance to recuperate her wasted energies. How much better to stop the whipping process before this unhappy period has been reached; or, better still, never to begin the use of these stomach whips which custom places upon almost every table in the land!

But the stomach is not the only organ which suffers from the use of these fiery substances. After they have been absorbed, they quickly find their way to the liver, and here they do a work of mischief which soon manifests itself in "biliousness," and all the various uncomfortable symptoms which denote a torpid liver. It has been remarked by eminent medical authorities that diseases of the liver are very much more prevalent in warm countries than in other parts of the world, and they do not hesitate to ascribe this fact to the larger use of pepper, hot curries, and other spices of these countries.

In conclusion, we wish to urge as a cogent argument against the use of condiments, that it is a practice which deprives

us of much that nature intended us to enjoy. Those pungent substances which are commonly employed as condiments are so acrid, and so pronounced in their effects upon the sense of taste, that they obscure nearly all of those delicate but delightful flavors which nature has put into all wholesome foods, and which ought to be amply sufficient to recommend them to a healthy palate. Taste an apple after having eaten a spiced pickle or a well-peppered oyster. It seems almost devoid of flavour, whereas at another time it would have been thought to be delicious.

The best spice is hunger, and the best of all appetizers, a simple taste.

J. H. KELLOGG, M.D.

TALKING TO A TYRANT.

JOHN B. GOUGH used to tell of an intimate friend of his who threw away his tobacco, saying, "That's the end of it." But it was only the beginning; he suffered intensely, the craving was so strong that he felt he must have it, and finally purchased another plug; but he resisted the temptation to put it in his mouth. Holding the plug in his hand, he said to it: "I love you, but are you my master, or am I yours? You are a weed, and I am a man. You are a thing, and I am a man. I'll master you if I die for it. It shall never be said of me again, 'There is a man mastered by a thing.'" Whenever the craving came on, he would take the tobacco out and talk to it. It was nearly two months before he achieved the victory, but he said the glory of the victory repaid him for the hard struggle.

"AN extremely nourishing dish for nervous and teething children," says one writer, "is made from slices of light, sweet brown bread. Dry thoroughly in a warm oven some slices of the bread, then pound them fine in a mortar, or else roll them fine on the breadboard, pass them through a fine sieve, and then with the flour thus obtained, thicken boiling milk. This food is excellent also for adult invalids."

DR. CHEYNE, of England, the late Physician-General of the Death Rate, once made the following statement: "The information of twenty years has convinced me that were ten young men on their twenty-first birthday to begin to drink one glass (equal to two ounces) of ardent spirits or a pint of port wine or sherry, and were they to drink this supposed moderate quantity of strong liquor daily, the lives of eight out of ten would be abridged by twelve or fifteen years."

A MODERATE dose of beer or wine would, in most cases, at once diminish the maximum weight which a healthy person could lift.—*Dr. William Brunton, F.R.S.*

"A specialist in diseases of the throat is credited with saying, 'The best chest-protector is worn on the sole of the foot.'"



GOD'S CARE FOR TWO LITTLE GIRLS.

THIS true story is told in a paper called *Our Little Friend*, printed in California for the children of our Sabbath-schools:—

I think you will be glad to hear about something that happened when I was a little girl at the time of a great flood in the Willamete Valley, in Oregon.

One day uncle Will drove up to the home of Nettie and May Sanborn with the sad news that their aunt Mary was not expected to live until morning.

Mamma hurried together a few things, and hastily donned her wraps. Telling the children that there was plenty of bread and milk for their supper and breakfast, and to be mamma's brave little girls till morning, when papa would be home from over the mountains, she rode away. Her parting words to the children were: "Good-by, darlings; God will take care of you till mamma comes back."

Nettie wanted to be a brave girl, as mamma had said, though she had to choke back the tears as the wagon disappeared around a bend in the road. But the sight of little May's tears made her gather up her courage to comfort her little sister.

"Don't cry, Mamie; God will take care of us. Just think, we can feed old Whitey and her chicks, and pull some grass for Pinkie, and sleep in mamma's bed."

So little May was comforted. Taking her sister's hand, Nettie took her to see old Whitey and her baby-chicks, and Pinkie, the calf, and then they went to the house and built a bright fire, lit a candle, and made their supper of bread and milk from a big yellow bowl. Then, kneeling down and asking the Father in heaven to take care of them, they climbed up into mamma's high, white bed. Cuddling down like two little kittens, they were soon asleep.

In the night Nettie was awakened by a strange sound. She heard a gurgling sound that seemed to be everywhere. She slid down from the high bed, lit the candle, and opened the door to look out. The water poured in right over her little bare feet, and, peering out into the yard, she could see only a broad sheet of flowing water.

"O! O! O!" cried the frightened little girl; "what shall I do? The water is over the river-banks."

Then quickly she thought of little May.

"We must go up into the loft," she thought. "May be it will not come up there."

But the waters were rapidly rising.

Already they were ankle-deep.

Quickly taking a comforter and pillow, she climbed the ladder to the loft. Returning for little May, she took her in her arms, and again climbed the ladder. The little girl at once began to cry at the sight and sound of the rushing water; but Nettie again comforted her with the same words:—

"Never mind, Mamie, don't be afraid; God will take care of us."

Then the thought came that if they were imprisoned long they would need something to eat. So she went down the ladder once more. Wading to the cupboard, she filled the big yellow bowl with milk, and carried it to the loft above. Returning for a loaf of bread and spoons, she made her last trip through water almost knee-deep.

Little May was soon fast asleep, but poor Nettie could not sleep. She watched the rising water below till it covered the white bed and put out the light, and then she listened to the lap-lapping of the water around the walls of the room below, and the rushing flood outside, till her little heart could bear the awful fear no longer. Then she cried aloud to her heavenly Father to save dear Mamie and her from the terrible flood.

But the Lord comforted her faint heart with the sweet promise that she had heard mamma read from the Bible: "When thou passest through the waters, . . . they shall not overflow thee." She repeated it over and over again as she waited for the morning and the help that she was sure would come.

When the dawn began to brighten the east, the little watcher looked out of the gable window upon what seemed a world of water. Only the tops of the trees and houses could be seen. But up the river in the early dawn came a rescue steamer, taking the people from the tops of the houses and trees where they had found refuge. A woman was walking the deck of the steamer weeping and praying by turns. Then a boat was sent out, rowed by two strong men. As they came near the house, one man said:—

"There's nobody alive there."

"No," said the other; "the house will go over in a minute. See! it is tottering now. But hark! what's that?"

A sweet childish voice was heard singing:—

Jesus, lover of my soul,
Let me to Thy bosom fly;
While the billows near me roll,
While the tempest still is high.

"Are you the ones Jesus sent to get us?" asked Nettie, as the strong arms lifted first little May and then herself to a safe place in the boat.

The simple faith of the little girl touched the once hard-heart of that rough man, who was not a believer in God, and he answered: "I think we are, little one, and we didn't come a minute too soon. See there! the old house goes now."

As he spoke, it gave a lurch, and, keeling over, went floating down the stream.

Soon they were taken on board the steamer, and clasped in their mother's arms with joy and thanksgiving too deep for words.

Little children, do you see how God cares for His little ones who trust in Him, and how He answers their prayers in the greatest trouble and danger? Now learn this precious verse, God's promise to you:—

"Call upon Me in the day of trouble; I will deliver thee."

AUNT RUTH.

HOW COULD IT BE?

A NOISY quarrel was going on in the children's play-room.

"I didn't quarrel with him," said the little sister, "but he quarrelled with me."

Her brother may have been the first at fault; but how can there be a quarrel when there are but two persons in a room if one of them will not say or do an unkind thing?

LUCK AND LABOUR.

DON'T charge your failure to "bad luck," my boy, says a friend of boys. Learn Mr. Cobden's proverbs about "Luck and Labour":—

Luck is waiting for something to turn up.

Labour, with keen eyes and strong will will turn up something.

Luck whines.

Labour whistles.

Luck relies on chances.

Labour, on character.

Luck slips down to indigence.

Labour strides upward to independence.

Luck lies in bed, and wishes the postman would bring him news of a legacy.

Labour turns out at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence.

THE SAW OF CONTENTION.

"FRANK, come and see how hot my saw gets when I rub it. When I draw it through the board, it's almost hot enough to set fire to it."

"That's the friction," said Frank, with all the wisdom of two more years than Eddie had.

"Yes," said Sister Mary, who was passing; "it's the friction; but do you know what it makes me think of?"

"No, what?" asked both the boys at once.

"Of two little boys who were quarrelling over a trifle this morning, and the more they talked the more hot their tempers grew, until there is no knowing what might have happened if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads, and felt ashamed. They knew very well what Mary meant by her story, and by the use she made of their saw. The saw of conten-

tion has sharper teeth than any saw in your father's tool-house.—*Our Youth's Friend.*



THIS paragraph from an American journal illustrates the adage that it makes a difference whose foot the shoe pinches:—

A century ago our forefathers fought Great Britain because of antagonism to the principle of "taxation without representation." Now the nation is about to impose this same thing upon the territory it has conquered from Spain.

A WRITER in the *National Review*, arguing in favour of establishing a gold currency in India, by making the sovereign a legal tender for fifteen rupees, says that India now produces three million pounds sterling of gold annually. He estimates also that the people of India have hoarded up accumulations of gold amounting to 300,000,000 pounds sterling.

Preparing War.—It is a fact that the Czar's peace-note has been followed by more vigorous preparations for war amongst nearly all the Powers. The situation in Russia itself is thus described by a Reuter's despatch from London:—

A special correspondent of the *Times*, travelling through Russia, has found that, despite the Czar's manifesto, feverish activity prevails in all Dockyards, and the numbers enrolled for the Army and the Navy during October and November were larger than in any previous year. The correspondent also says that reinforcements are being sent to the Far East as fast as they are transportable.

The Blow of a Sea-Wave.—An instrument has been made in England, says a foreign newspaper, to be sent to Japan. Its use is to measure the blow of a wave. A similar apparatus was used to measure the wave-blow off the Skerryvore Rock, Scotland. There the waves sweep in from the wide Atlantic. In summer a force of over 600 pounds to the square foot was recorded. In winter as high as a ton to the square foot was attained. This gives an idea with what ships, lighthouses, and other similar structures have to contend.

Out of the Soil.—"Seventy compositors in New York City were," says an American journal, "out of work as the result of the introduction of typesetting machines. Some of them were also out of health from confinement in the close air of printing offices. After consultation as to what course they should pursue, these men agreed to undertake an experiment. Combining their resources, they hired a tract of land outside the city; employed an expert and practical market-gardener to superintend it; and then went to work under him

—as labourers so far as the work of the farm went, but as joint-masters of the profits. The experiment has been a success. The men have gained a good living; they have a prospect of profit, and every one among them who was ill has regained his health." One unpromising feature in American life is the rapid growth of the cities. The attractions of city-life draw the toilers away from the soil, out of which, after all, the living of all must come. Consequently there are often hard times in the cities when in country districts immediately surrounding the land goes to waste for want of intelligent and industrious labour.

Turkey Loses Crete.—The disintegration of European Turkey is carried a stage further in the appointment of Prince George of Greece to the Governorship of Crete. Although Turkey won in the war with Greece, she really loses. The power represented by "the great river Euphrates" is drying up. The powers will not again allow Crete to be administered from Constantinople if they can help it. Whether Prince George will be able to hold in check the Cretan "Christians," many of whom love lawlessness as much as their Moslem neighbours, remains to be seen. Of the extent of Turkey's loss the *London Daily News* says:—

The liberation of Crete means an addition of 3,326 square miles and of some 250,000 persons to the list of territory and populations freed by the action of the Powers from the rule of the Turk. Under that curiously elastic formula "the integrity of Turkey" more than half (in population) of the Turkish dominions have now been freed.

SOME people nowadays, with the idea of a socialistic state, are for having prices fixed by law. The thing has been tried, but it has always been found that the higher law of supply and demand made such statutes impracticable. A recent writer on curious Acts of the British Parliament records the fact that in the days of Henry VIII. Parliament fixed the price of beef and pork at a half-penny a pound, and veal at three farthings.

Immoral School-Books.—Professor Nitti, of Italy, writing on Italian Anarchism, finds in the school-books lauding the bloody deeds of ancient heroes, one influence that makes for evil in the youth of the day. He says:—

We must add that in the schools of Italy, an error never too much to be deplored, they make an apology for regicide. Unlearned teachers do not explain the difference between martyr and murderer. The history of ancient Rome is full of murders of tyrants or aspirants to tyranny. An individual becomes thus the avenger and the deliverer of society. I take up by chance a manual of history, used in a great number of Italian schools. It is astonishing to observe how many tyrannicides they justify, from Brutus to Agésilao Milano. There is praise for all.

School histories, with their usually biased account of affairs, are responsible for a good deal of bad feeling between nations. One has only to compare, say the English and the American school histories in the period

of the two wars which were fought between these peoples, to see how it is done. An influential member of the English Peace Society, who tried to get at the source of the common feeling of hostility toward England which existed, until recently at least, in the American mind, could understand it only when he discovered the school histories on which Young America was brought up.

Industrial Education.—A correspondent of the *Indian Witness*, urging the importance of industrial training, says:—

Said an intelligent and observing Deputy Commissioner of an important district to me a few days ago: "I can secure any number of B.A.'s for office work on a salary of Rs. 15 per month. In Madras they can be had for Rs 10 per month. The degree signifies that they have spent probably several thousand rupees for their education. But I am at the mercy of my syce and my cook. I can scarcely go out of my gate without meeting with numerous applications for Government positions, and my heart is often distressed because I have no power to relieve the situation." He then proceeded to emphasize the need of training skilled artisans as one method of relieving the pressure for clerkships and minor appointments.

This writer well asks why so many young men should let their notion of the fitness of things stand in the way of entering the trades, when the skilled artisan can command more than clerks and office workers. It is a difficulty that observers are crying out about in all countries. The notion that working with the hands is less honourable than office-work crowds certain professions with multitudes who would be far more comfortable and independent if they had devoted their attention to productive pursuits.

OF the 200,000,000 acres under cultivation in India, one-sixth is land requiring irrigation. The rice land is 70 million acres, millet and pulse 40 million each, and wheat 25 million. In the Ganges Valley 65 million people are dependent on agricultural pursuits, according to the *Consular Journal*; and the density of population in this region is over 700 to the square mile. It is easy to see from these figures why famine follows so closely upon failure of crops.

Egyptian Finance.—Egyptian finances have revived during the last ten years under British occupation. The annual land tax has been reduced over three lacs of rupees, and the yearly revenue is now over fifteen lacs above that of ten years ago. The administration is said to be contemplating making English the official language instead of French.

THE salt mines of Wieliczka, in Austria, have been worked for nearly a thousand years. They make a veritable city of salt, nearly three miles in extent. Horses that have never seen the light of day draw the salt along the streets, and there are chapels and museums and other halls for workmen and visitors. Boats ply across a briny lake 700 feet below the surface. There are seven stories in the mine, but visitors are allowed on three levels only.

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THE Scriptures were not written for the critics, but for poor sinners who need help; therefore, while the critics criticise the Bible, sinners who believe it find it the power of God saving them daily from sin.

"I laid it down as a principle," said Henry Bullinger, one of the Reformers, "to follow the Holy Scriptures alone, and reject all human tradition. I believe neither in the Fathers nor myself, but explain Scripture by Scripture."

WHEN there is a lessening of the spirit of prayer, one may know at once that personal sin is the reason for it. Nothing so quickly weakens all power in prayer as the failure to walk in every ray of light that God permits to shine upon us from His Word. "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Prov. xxviii. 9.

THE *Missionary Magazine* of Philadelphia, organ of our Society's Board of Foreign Missions, says:—

"Just as we go to press, word reaches us that two of our brethren whom the Foreign Mission Board recently sent (from Chili) to Arequipa, Peru, and their aged step-father, are in jail for selling Bibles, tracts, etc. The report says there was strong feeling against them, with threats of lynching. This is Roman Catholicism pure and simple, where it has full sway. Where heretics are not persecuted, real Romanism rules not."

"If God be for us, who can be against us?" But is God for us? In Christ He gave His life for us. He gives us life and breath to-day. If He were not "for us" we could not exist. Business may be bad, and the struggle hard; but God is for us. Illness may come, or friends may forsake; but God is for us. That is the truth that sweeps back all the tide of discouragement and evil, and makes strong and courageous every heart that believes it, even though in heaviness through manifold temptations.

ONE of the striking signs of the times in the West is the growth of Roman Catholic influence in the United States. Of the numerical increase there, a French editor recently said:—

"One hundred and twenty-five years ago the Catholics were about a hundredth part of the total population of the Union, but now they have become about a seventh part."

The recent war with Spain, while it humbled one thoroughly Catholic State, has been the occasion of giving Rome a greater influence in the counsels of the United States than ever before. An organ of the Papacy asserts that the Washington Govern-

ment has even promised to lend the Roman Church in Cuba sufficient means to keep it from financial embarrassment owing to the withdrawal of support from the Spanish Government. Of more value than the money will be the step which commits the Government more fully than ever before to the policy of helping the Roman Church, and dealing with it through ecclesiastical ambassadors. Rome has forgotten none of that policy through which, from of old, the Papacy has been able to "cause craft to prosper in his hand."

SEVERAL thousand of the Dukhobortsi sect of Russian Christians are arranging to emigrate to Canada to escape the bitter persecution which has come upon them in Russia on account of their refusal to bear arms and do military drill. As Christians who strive to follow Christ, they say that they do not know of any Christian way of killing men for whom Christ died, and to whom He commissions His followers to carry the Gospel. This class of men would surely never swell the forces of discontent and disorder in the empire, and if the Czar really loved peace, it would seem that he might devise some way of keeping his subjects who cannot be forced to break the peace.

The Lord's Tenth.—Writing about the problem of self-support among native churches, Mr. Ward, of the Yellandu district, urges the blessedness of devoting a tenth of the income to the Lord. He says:—

"For more than twenty years I have fully believed that India is better able to support Christianity than heathenism in which there are no compensations. From the most careful and oft-repeated investigation, I am left no room to doubt that heathenism costs the poorest of its devotees *two tithes* of all that ever comes to him in cash or kind, and in the majority of cases much *more* than this. It has been my practice for years to urge upon our Christians the blessedness of tithing all that comes to them for the Lord. I have never insisted upon it. But have urged in season and out that it was good for Christians so to do. In thirty years I have never known a Christian to lose by tithing for Christ's sake. I have known many wonderfully prospered of God in body and soul by doing it, and have seen some persons start down hill financially and spiritually, when they ceased to tithe all for the Lord."

THIS plan of giving works out to the blessing and prosperity of those who follow it, because it is the Divinely appointed way of carrying forward the Lord's work. The tithing system did not originate, as many suppose, with the Levitical law. It had been revealed in the days of Abraham, who paid tithes to Melchizedek. And the Lord Jesus is now our High Priest after the order of Melchizedek. So that, as a child of Abraham, by faith in Christ, the Christian may enjoy all the blessings which God pronounces upon those who bring all the tithes and offerings into His storehouse.—See Malachi iii. 8-11. If this were followed in the churches, we would never hear of fancy balls and bazaars for raising funds for church work. These methods dry up the springs of genuine Christian liberality, and increase unto the more ungodliness. The other day, in a Calcutta Catholic Church

compound, wheels-of-fortune and dice-tables were crowded by gamblers in the interests of a Catholic charity. Nor is the Roman Church alone in these methods. A religious journal says:—

"Church lotteries have not yet disappeared from New Zealand. Under the Lotteries Act of that colony it is said that last year sixty-seven lottery permissions were granted to religious denominations, of which twenty-four were to the Anglican body, thirty to Catholic churches, two to Presbyterian, one to Jewish, and ten to various other bodies."

LITERATURE bearing the message of the coming of the Lord and the preparation to meet Him is being multiplied and scattered. Our Society's German publishing house, in Hamburg, says in its annual report:—

"Last year was the most prosperous we have ever had. Publications were printed in the following nine languages: German, Dutch, Russian, Polish, Livonian, Lettonian, Esthonian, Portuguese, and Hungarian. There were printed 11,655,069 pages."

The Russian literature makes its way about in that country under circumstances of considerable difficulty, owing to the rigid censorship. But this report says that, at last, one work (a book on "Christian Temperance," by Mrs. E. G. White) has been passed by the censor, and our workers in Russia will be able to circulate it freely and openly. Two of the Russian workers have lately been imprisoned for preaching the Word, and one has been sent into exile. But "the Word of God is not bound," and the message makes progress every year in that land.

Early Training.—An excellent illustration of the fact that what is first learned remains longest, and is last thought of, is, says the *Review and Herald*, furnished in the fact that as Gladstone's life was fading out in the fullness of old age, during the last two days, unconscious of all else, his broken sentences and muttered prayers were spoken in French. And this was because, in his earliest childhood, his nurse was French, from whom he had not only learned the language, but had learned to pray in that language. What a beautiful thing it was that she taught him to pray, instead of teaching him Mother Goose, High-diddle-diddle, and fables generally! Parents, what are the first impressions made upon the minds of *your* children? Are they such that the last lingering flashes, as life fades away, will be of holy prayer?

In case of change of address, we hope our subscribers will send us a post-card notifying the change, as otherwise the paper will, very likely, go astray.

THE ORIENTAL WATCHMAN will be posted during the first week in every month. If any subscriber does not receive it when he should do so, we hope he will notify us, and we will endeavour to supply another copy. We find that the post, specially in the Calcutta delivery, is not invariably to be relied upon. But we will do our best, as we wish every subscriber to get every number.