

The Oriental Watchman.

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

Vol. 2. }

CALCUTTA, AUGUST, 1899.

} No. 8.

THE Oriental Watchman

PUBLISHED BY
THE INTERNATIONAL TRACT SOCIETY,
CALCUTTA.

CHILDREN OF A KING.

2 Cor. vi. 17, 18.

WHAT! children of a King! How can it be?
Our hands are rough and hard with daily toil,
Naught but these crumbs of hard-earned bread
have we,

With aching brows we till the scanty soil,
While these poor garments ill protect the form
From summer's heat, or winter's blinding storm.

Ah! no, not children of an earthly king,
The short-lived monarch of a dying race,
Cheer up, faint heart, far better news I bring,
Let heavenly joy illuminate thy face!
For ye are heirs of an eternal king!
Lift up your heads and shout for joy, and sing.

E'en though a thousand perish at thy side,
And tens of thousands fall at thy right hand;
Though nations crumble in their sin and pride,
Thou, like the rock amid the storms, shalt stand.
Then, fainting Christian, lift thine eyes and sing,
Thou art an heir of the eternal King!

Oh! let me ne'er forget, amid earth's gloom,
When my faint heart grows weary, sad, and lone,
A princely Guest bides in my humble room,
And bends His ear to list each plaintive moan.
I hear His voice—it speaks of sins forgiven,
And whispers, "Peace! thou art an heir of
Heaven."

L. D. A. STUTTLE.

NO CASTE IN CHRIST.

THE highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as His creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare Him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom He was to represent, and, as God's ambassador, He must partake of the Divine nature, have a connection with the Infinite in order to manifest God to the world, and be a mediator between God and man.

These qualifications were found alone in Christ. Clothing His divinity with humanity, He came to earth to be called the Son of man and the Son of God. He was the surety for man, the ambassador for God—the surety for man to satisfy by His righteousness in man's behalf the demands of

the law, and the representative of God to make manifest His character to a fallen race.

The world's Redeemer possessed the

of God we ever should be grateful that we have a mediator, an advocate, an intercessor in the heavenly courts, who pleads in our behalf before the Father.



"I Thank Thee that I Am not as Other Men Are."

power to draw men to Himself, to quiet their fears, to dispel their gloom, to inspire them with hope and courage, to enable them to believe in the willingness of God to receive them through the merits of the divine Substitute. As subjects of the love

We have everything we could ask to inspire us with faith and trust in God. In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfilment of his promise;

and behold what a pledge of the Father's faithfulness; for when He would assure men of the immutability of His council, He gave His only begotten Son to come to earth, to take the nature of man, not only for the brief years of life, but to retain his nature in the heavenly courts, an everlasting pledge of the faithfulness of God. O, the depth of the riches both of the wisdom and love of God! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences are obliterated; all honour of rank, all pride of caste, is lost. The light shining from the throne of God upon the cross of Calvary forever puts an end to man-made separations between class and race. Men of every class become members of one family, children of the heavenly King, not through earthly power, but through the love of God, who gave Jesus to a life of poverty, affliction, and humiliation, to a death of shame and agony, that He might bring many sons and daughters unto glory.

It is not the position, not the finite wisdom, not the qualifications, not the endowments of any person, that makes him rank high in the esteem of God. The intellect, the reason, the talents of men, are the gifts of God to be employed to His glory, for the upbuilding of His eternal kingdom. It is the spiritual and moral character that is of value in the sight of Heaven, and that will survive the grave and be made glorious with immortality for the endless ages of eternity. Worldly royalty so highly honoured by men will never come forth from the sepulchre into which it enters. Riches, honour, the wisdom of men that have served the purposes of the enemy, can bring to their possessors no inheritance, no honour, no position of trust in the world which is to come. Only those who have appreciated the grace of Christ, which has made them heirs of God and joint heirs with Jesus, will rise from the grave bearing the image of their Redeemer.

All who are found worthy to be counted as the members of the family of God in heaven will recognize one another as sons and daughters of God. They will realize that they all receive their strength and pardon from the same source, even from Jesus Christ who was crucified for their sins. They know that they are to wash their robes of character in his blood, to find acceptance with the Father in his name, if they would be in the bright assembly of the saints, clothed in the white robes of righteousness.

Then as the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow-man, because of colour, race, position, wealth, birth, or at-

tainments? The secret of unity is found in the equality of believers in Christ. The reason of all division, discord, and difference is found in separation from Christ. Christ is the centre to which all should be attracted; for the nearer we approach the centre, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons.

NO ADORNMENT BUT HUMILITY.

Jesus knew the worthlessness of earthly pomp, and He gave no attention to its display. In His dignity of soul, His elevation of character, His nobility of principle, He was far above the vain fashions of the world. Although the prophet describes Him as "despised and rejected of men, a man of sorrows and acquainted with grief," He might have been esteemed as the highest among the noble of the earth. The best circles of human society would have courted Him, had He condescended to accept their favour; but He desired not the applause of men, but moved independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, was all but so many degrees of littleness to Him who had left the honour and glory of heaven, and who possessed no earthly splendour, indulged in no luxury, and displayed no adornment but humility.

The lowly, those bound with poverty, pressed with care, burdened with toil, could find no reason in His life and example which would lead them to think that Jesus was not acquainted with their trials, knew not the pressure of their circumstances, and could not sympathize with them in their want and sorrow. The lowliness of His humble, daily life was in harmony with His lowly birth and circumstances. The Son of the infinite God, the Lord of life and glory, descended in humiliation to the life of the lowliest, that no one might feel himself excluded from His presence. He made himself accessible to all. He did not select a favoured few with whom to associate and ignore all others. It grieves the Spirit of God when conservatism shuts man away from his fellow-man, especially when it is found among those who profess to be His children.

Christ came to give to the world an example of what perfect humanity might be when united with divinity. He presented to the world a new phase of greatness in His exhibition of mercy, compassion, and love. He gave to men a new interpretation of God. As head of humanity, he taught men lessons in the science of divine government, whereby He revealed the righteousness of the reconciliation of mercy and justice. The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but by giving to each divine attribute its ordained place, mercy could be exercised in the punishment of sinful, impenitent man without destroying its clemency or forfeit-

ing its compassionate character, and justice could be exercised in forgiving the repenting transgressor, yet preserving its integrity.

All this could be, because Christ laid hold of the nature of man, and partook of the divine attributes, and planted His cross between humanity and divinity, bridging the gulf that separated the sinner from God. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

MRS. E. G. WHITE.

TWO SIGNS OF OUR TIMES.

Two great movements in the world are to be watched, the progress of each marking the approach of the end. When the Gospel of the kingdom shall have been preached as a witness to all nations, the end will come (Matt. xxiv. 14). And when the revival of the Papacy shall enable her to say again as of old, "I sit a queen, and am no widow, and shall see no sorrow," then "shall her plagues come in one day . . . for strong is the Lord that judgeth her" (Rev. xviii. 7, 8). One is the "mystery of godliness;" the other, the "mystery of lawlessness." The latter perverts the law of God, and intrigues with the powers of earth to bring the people to its standard of lawlessness, while the former warns all people against worshipping the lawless one, and calls them to allegiance to the law of God.

"IT MAKES NO DIFFERENCE."

SOME people tell you that it makes no difference what you believe, says Mr. D. L. Moody, the Evangelist, if you are only sincere. I have heard lots of people say, "You do not think it makes any difference what a man's creed is, do you, if he is only sincere? The disciples of Mohamet and Confucius are all right if they are only sincere."

That is the biggest lie that ever came out of hell. A lie never lifted anyone yet. It is the truth that makes us free, and it is that which we want to believe. A lie does a man no good simply because he is sincere. Suppose that I presented a check for £2,000 at some bank, and the cashier says, "Have you any money in this bank?" I say, "No." "Well," he says, "why are you trying to draw this money?" I answer, "Well, I am very sincere about it, and I want £2,000 very much; I don't think any man wants it more than I do." My earnestness will not get me that money. Some people get hold of a lie, and hold on to it. If you are wise, my friend, you will look and see if you believe the truth or not.



⌘ A Lesson that Man Needs to Learn ⌘

BIBLE QUESTIONS AND ANSWERS CONCERNING MAN.

IN the thoughts of man there are a great many questions which arise concerning himself. Some of these are highly important. So important, indeed, are they that the Word of God itself has recorded them. Nor is that all. This word has not only recorded the questions, but it has also recorded the answers to the questions.

And when the Word of God asks a question and answers it, then in the answer we have the absolute truth on that question, and there is an end of all dispute. There is left no room for controversy; for "thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."—Isa. xlvi. 17.

Therefore, whatever the Lord teaches is profitable teaching. Whether we believe it, or whether we like it or not, makes no difference so far as the teaching is concerned. The teaching is profitable, and everything that conflicts with it is unprofitable. The way the Lord leads is the way that we should go, and to follow any other leading is to go in the way that we should not.

WHAT IS MAN? MORTAL OR IMMORTAL?

IN the eighth Psalm and the fourth verse is this question: "What is man, that Thou art mindful of him?" Of course, there are more ways than one in which this question can be referred to man, but the thing about man upon which we wish now to bring it to bear is immortality. "What is man?" Is he mortal or immortal? We have not far to go for an answer. "Shall mortal man be more just than God?" (Job iv. 17.) "O Lord, Thou art our God; let not mortal man prevail against Thee" (2 Chron. xiv. 11, margin). Thus we find, in answer to the question, that the Word of God calls man mortal, and everything that the Bible says directly about immortality is consistent with this answer.

Says this Word in 1 Timothy: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for

ever and ever. Amen" (chap. i. 17). Here it is shown that immortality is an attribute of God, equally with eternity, wisdom, honour, glory, etc. None of these belong to man as he is.

Again, speaking of the appearing of Jesus Christ the Word says: "In His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see."—1 Tim. vi. 15, 16.

Christ has brought this immortality to light. The purpose and grace of God, says the Word, "is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."—2 Tim. i. 10.

Again, the Scripture says that God will render eternal life "to them who by patient continuance in well-doing seek for glory and honour and immortality" (Rom. ii. 6, 7). Now, as immortality is to be sought for, and as God is the only One who has it, and as Christ is the only One who has brought it to light, it follows that immortality must be sought of God, through Christ.

WHEN WILL IMMORTALITY BE GIVEN.

HAVING then sought and found that immortality comes only through Christ, we ask, When is it bestowed upon us as our own?

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—(1 Cor. xv. 51, 57.)

Thus the story which the Word of God tells about immortality is this: Man, being mortal, has it not; God has it; Christ has brought it to light through the Gospel; man is to seek for it of God through Christ, and will obtain it at the resurrection of the dead; for then it is that this mortal puts

on immortality; then it is that death is swallowed up in victory. This comes "at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible," and the living shall be changed. But when is it that the trump sounds?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. iv. 16, 17.

Immortality is obtained of God, through Christ, at the resurrection of the dead. It is the sound of the last trump that awakes the dead. That trump is sounded at the coming of the Lord. Therefore, without the second coming of the Lord Jesus we shall never receive immortality. For this reason we long for His glorious appearing. We watch, we wait for Him, "who shall change our vile body, that it may be fashioned like unto His glorious body," for "we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." "Amen. Even so, come, Lord Jesus."

WHERE DO MEN GO WHEN THEY DIE?

This question the Bible asks: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?"—Job xiv. 10.

Of course, there have been many answers given to this question; and there are yet many even in lands where Bibles are scattered everywhere. Some say that if he die wicked, he is in hell; if he die righteous, he is in heaven. Others say that he is in neither hell nor heaven, but in purgatory; and yet others that he is in none of these, but has passed to the "spheres," and still associates and communicates with those who still live. Of course, all these answers cannot be the right ones; and, as a matter of fact, not one of them is the right one. The Bible alone is that which gives the right answer to this, its own question. And as it is alone the Bible answers to Bible questions that we are now studying, the Bible alone shall be what we shall seek on this question of where is man when he has died.

"Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Answer: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccles. ix. 3). To good King Josiah God said, "Thou shalt be gathered into thy grave in peace" (2 Kings xxii. 20). Of the wicked He also says, "Yet shall he be brought to the grave, and shall remain in the tomb" (Job xxi. 32). Jacob said, "I will go down into the grave unto my son mourning" (Gen. xxxvii. 35). We shall not multiply texts on this point, but simply show that this is confirmed by the word of Christ. When He comes to give reward to His people, and when He calls for them, they, all that are dead, are found in the grave: "The hour is coming, in the which, all that are in the graves shall hear His

voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v. 28, 29). Therefore the Bible answer to this question is plainly that man is in the grave.

But what is his condition there? Let us read a verse from Job again:—

"Man giveth up the ghost, and where is he? As the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."—Job xiv. 10, 12,

In the history of the kings of Israel and Judah, *twenty-five* times is the record made of their deaths, "He *slept* with his fathers."

Not to multiply texts, we again turn to the word of Christ. Lazarus was sick. Jesus and His disciples were some distance away, and Lazarus died. Jesus said:—

"Our friend Lazarus *sleepeth*; but I go that I may awake him out of sleep. Then said the disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death; but they thought that He had spoken of taking rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead.*"—(John xi. 11, 14.

Here are the words of Christ: "Lazarus *sleepeth*;" "Lazarus is dead." Therefore *the plain word of Christ is that when a man is dead he is asleep.*

Paul says that "David, after he had served his own generation by the will of God, fell on *sleep*, and was laid unto his fathers, and saw corruption" (Acts xiii. 36). And Peter says of him, "David is not ascended into the heavens" (Acts ii. 34). And the reason is that "David *slept* with his fathers and was *buried*" (1 Kings ii. 10).

Of Stephen it is recorded: "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he *fell asleep*" (Acts vii. 60). It is certain, therefore, that the Bible plainly teaches that when man dies he falls asleep. The Word of God plainly teaches the sleep of the dead.

Death is wholly an unconscious sleep, as, in the very nature of the case, it must be when the place of sleep is in the grave. But here is the proof:—

"The living know that they shall die; but the dead *know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, *whither thou goest*" (Eccles. ix. 5, 6, 10). "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. cxlvi. 3, 4.

When men's love, and hatred, and envy, and very *thoughts*, have perished, and even their memory is gone, there can be nothing else but unconsciousness. And that is precisely what death is, and that is the condition into which men go when they die—a silent, dreamless sleep.

But the Bible story on this subject does not stop here. For "now is Christ *risen from the dead*, and become the first-fruits of them that *slept*" (1 Cor. xv. 20). "And many bodies of the saints which *slept*, arose, and came out of the graves after His resurrection" (Matt. xxvii. 52, 53). And as God "brought again from the dead our Lord Jesus," so also "them which *sleep* in Jesus will God bring with Him."

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. iv. 15, 17). "We shall not all *sleep*, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump."

Then it is that "many of them that *sleep* in the dust of the earth shall *awake*" (Dan. xii. 2). Then is the time to which David looked when he fell asleep, and was laid unto his fathers; "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I *awake*, with Thy likeness" (Ps. xvii. 15). This is the time to which Job looked when he said, "Till the heavens be no more, they shall not awake, nor be raised out of their sleep." For it is at the coming of Christ and the resurrection of the dead that the heavens roll away.

Therefore the Bible answer to the Bible question, When man giveth up the ghost, where is he? is this: He is asleep in the grave until the trump of God awakes the dead, until the voice of the glorious Son of God calls, and all that are in the graves hear His voice; for it is God who gives victory over death, through our Lord Jesus Christ. Reader, this is profitable teaching, for it is the teaching of the Word of God, for "thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isa. xlviii. 17). This is the way that the Lord Jesus leads us. Will you follow?

Another important question is—

IF A MAN DIE SHALL HE LIVE AGAIN?

This question is not one that is asked now so much as it ought to be. The question that is now asked a good deal more than it ought to be is whether man really dies—whether there is really any such thing as death. And as it is too often decided that man does not die, that "there is no death; what seems so is transition," in the view that man never ceases to live, it would not be an appropriate question at all to ask, Shall he live again?

But, as we have abundantly shown, the Bible considers this subject from the standpoint of the fact that man does die, that when he is dead he is wholly unconscious, and that all prospect of future existence depends upon an affirmative answer, from the Word of God, to the question as to whether he shall live again. In Job xiv. 14 is written the question to which we have here referred: "If a man die, shall he live again?" And in

Isa. xxvi. 19 we have the direct answer to the question: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

The only hope of future life which the Word of God presents is in the resurrection of the dead. This is the hope of the righteous; it is the Christian's hope. Paul, in discussing this subject of the resurrection of the dead, proves first that Christ is risen, and then says: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." Here it is declared that to deny the resurrection of the dead is to deny the resurrection of Christ, is to leave the professed believer yet in his sins; and therefore it subverts the Gospel and the salvation of Christ. This is followed by another most important conclusion, and that is, If the dead rise not, "then they also which are fallen asleep in Christ *are perished.*" It would be impossible more forcibly to show that all hope of future life depends upon the resurrection of the dead. If there be no resurrection of the dead, then the dead are perished. And this is stated, not of the wicked dead, but of the righteous dead, "they also which are fallen asleep in Christ;" even these have perished if there be no resurrection of the dead. In verse 32; this is repeated in another form: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for tomorrow we die."

Such argument as that is very seldom heard in these our days. The argument now is, What advantageth it us to practise the life of Christian self-denial if the soul be not immortal? What advantageth it us to do these things if we do not go to heaven when we die? And so it is sung,—

"Oh, you must be a lover of the Lord,
Or you can't go to heaven when you die!"

The truth is that, though you *be* a lover of the Lord, you can't go to heaven *when you die*, but you *can* go at the resurrection of the dead; and that is at the coming of the Lord. For so it is written:—

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; *afterward* they that are Christ's *at His coming*" (verses 22, 23). "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. iv. 16, 17.

"So" means "in this manner." In this manner it is that we go to heaven. In this manner we meet the Lord.

Therefore it is plainly proved that the hope which God has set before us in Christ and His blessed Gospel is the hope of the resurrection from the dead unto everlasting life and eternal glory. And as this resurrection all depends upon the glorious appearing of our Saviour, therefore the second

coming of our Saviour is inseparably connected with this the Christian's "blessed hope." Thus saith the Lord:—

"The grace of God that bringeth salvation hath appeared to all men, *teaching us* that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus ii. 11, 13.

This is that for which Job looked. He says: "All the days of my appointed time will I wait till my change come" (Job xiv. 14). This change is at the resurrection, for says Paul, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump" (1 Cor. xv. 51, 52). Again says Job:—

"If I wait, the grave is mine house; I have made my bed in the darkness. . . . And where is now my hope?" (chap. xvii. 13, 15). Here it is: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not a stranger. My reins within me are consumed with earnest desire for that day."—Chap. xix. 25, 27, margin.

The righteous dead shall live again, at the coming of the Lord; and therefore we look and anxiously wait for that blessed hope and the glorious appearing of the Lord Jesus. Like faithful Job, our reins within us are consumed with earnest desire for that glorious day. And as He assures us, "Surely I come quickly," our hearts reply, "Amen. Even so, come, Lord Jesus."

ALONZO T. JONES.

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• THE WASTING OF TURKEY.

THE Lord in prophecy represents countries and governments by the great rivers which flow through them. Thus Assyria is represented by the Euphrates when Assyria ruled that country, and Egypt by the Nile. When the drying up of the Euphrates in the last days is predicted, as in Rev. xvi. 12, it must refer to the government which now rules there, namely, the Turkish Power. This utter destruction of the government will not take place till the sixth plague is poured out; but the process begins long before. It has, in fact, been going on for years. This is the way the great Powers of Europe have preserved "the integrity of the Ottoman Empire" since 1857 in its European territory:—

In 1857, after the treaty of Paris, it possessed an area of 193,600 square miles and a population of 17,400,000. In 1878, after the treaty of Berlin, the area was 120,000 square miles, and the population 9,600,000. In 1899 its area is but 81,200 square miles, and its population 6,300,000. If Bosnia and Herzegovina, under Austrian rule, be excluded, the area is but 57,000 square miles, and the population 4,700,000. Turkey has not quite one-third the area she had forty years ago, and but one-fourth the population. The Powers which are "preserving her integrity" have thus devoured her.

M. C. WILCOX.



The Inheritance of the Saved.

THE RIGHTEOUS SHALL INHERIT THE EARTH.

"What is man, that Thou art mindful of him? or the Son of man, that Thou visitest him? Thou madest him a little lower than the angels: Thou crownedst him with glory and honour, and didst sit him over the works of Thy hands: Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him."—Heb. ii. 6, 8.

ALL THINGS—the beasts of the field, the fowls of the air, the fishes of the sea, and all the earth, were given to man, and he ruled as king over all; but the whole aspect is widely different to-day.

Man then was righteous, and there was perfect harmony among the creatures, which were to be governed by him; but what do we see to-day?

We see man at variance with his fellow-man, and in constant fear of violence from many of the beasts which were placed under his charge; and the earth often refuses to yield her increase to satisfy his needs. So "we see not yet all things put under him," but, on the contrary, we see that the original plan of the Creator has been so perverted through the perversity of man, and man will yet so increase in wickedness that God will have to take away even that which he now hath:—

"For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea the fishes of the sea also shall be taken away."—Hosea iv. 1, 3.

Man also, because of his wickedness, will be cut off; for, saith the Lord, "I will consume all things . . . and I will cut off man from off the land."

The earth, too, which has been the arena of sin, will not escape the flames of the

last day; when the works which have been wrought out therein will be "burned up."—2 Pet. iii. 10.

This, then, is the awful finality of sin! "The wages of sin is death," and "the house of the wicked shall be overthrown."

What then can we say for sin? Can we esteem it a trifling thing to disregard the word of the Lord? and to disobey His commands? No! All the history of the past says, No! All the prophecies of the future speak in clearest terms, "The transgressors shall be destroyed together; the end of the wicked shall be cut off."

All have become involved in sin, and the prospect would be dark indeed, but for the gracious interposition of God. A plan of salvation has been devised; the word of restoration has been spoken. Yes; God has spoken by the mouth of *all* His holy prophets, since the world began, of the "restitution of all things."—Acts iii. 21.

From the beginning the wonderful plan of redemption has been in operation, and Jesus is still seeking to save that which was lost; and though "we see not yet all things put under" man, we can "see Jesus," the one "for whom are all things, and by whom are all things," even now engaged in the work which is to "subdue all things unto Himself."

Humanity had become so weakened by sin that the fleshly mind was enmity against God: not subject to His law, and neither indeed could it be.—Rom viii. 7.

The restoration, then, must begin with man. He must have a new mind; one which will render obedience to God. How could this be done? Jesus only could do it by placing *His* mind in sinful flesh; and as He came into the world to do this, He said: "Lo, I come . . . I delight to do Thy will, O My God: yea, Thy law is within My heart."

Looking in pity upon sinful humanity with all the weakness of the flesh, He himself *took part of the same* (Heb. ii. 14), and in the part which He took, lived a life of perfect obedience to God. He could say,

"I have kept my Father's commandments;" thus demonstrating once for all that by the power of the divine Son of God there could be perfect obedience to God's law *in human flesh*. Then followed His death, resurrection, and ascension, where He took His seat at the right hand of God, thus making it possible for all men to be thus exalted, who would come into Him, and allow Him to come into them.—Eph. ii. 6.

While the death of Christ must for ever stand as a testimony of condemnation against sin in the flesh, it was a sufficient ransom to pay for all men; so that Jesus, by right of purchase, could again enter each individual member of sinful humanity by His Spirit, and, now again, fulfil the righteousness of God's law in human flesh.—Rom. viii. 3, 4.

But Jesus will not *force* Himself into any heart; He stands at the door, seeking admittance by gentle entreaty.

"Behold I stand at the door, and knock. If any man hear My voice, and open the door, I will come *into him*, and sup with him, and he with Me."—Rev. iii. 20.

Notice: "*My meat*," said He, "*is to do the will of Him that sent Me*." Then, by supping with us, does He not purpose to do the will of God *with us* by coming *into us*? And shall we *let* Him do in us that which He wants to do? If so, we too may sit with Him at the right hand of God. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—Verse 21.

The throne of God and of the Lamb will be in the City of God, which will rest upon the earth made new, when God will again dwell with men, and they shall be His people, and He will be their God.—Rev. xxi. 2, 3. Then again the "greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High," and all "shall serve and obey Him."—Dan. vii., 27.

So then, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Jesus is ready and waiting to do His part in the hearts of all men, if they will but open the door, and *let* Him in. Then "Let this mind be in you, which was also in Christ Jesus," by letting *Him* come into the heart; so that every thought may be brought into captivity "to the obedience of Christ." Then you too will keep the commandments of God as He kept them; you will walk as He walked while here in the flesh, and finally obtain the abundant entrance into the everlasting kingdom when the times of restitution of all things shall come.

Some will let the Saviour in, and by faith will yield obedience to every command of God; for the beloved disciple, looking down to the time when the harvest of the earth is about to be gathered in, exclaims: "Here are they that keep the commandments of

God and the faith of Jesus."—Rev. xiv. 12, 14.

Then the harvest ended, the righteous shall "shine forth as the sun in the kingdom of their Father."

Then the restitution of all things will be realized, and the righteous reinstated in his happy Eden home.

"For the Lord shall comfort Zion: He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody."—Isa. li. 3. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."—Isa. lv. 13.

"The inhabitant shall not say I am sick; the people that dwell therein shall be forgiven their iniquity," and "sorrow and sighing shall flee away."

The animal kingdom will yield submission to the peaceful reign of righteousness; the lion shall eat grass like the ox, and a little child shall lead them. They will not hurt nor destroy in all God's holy mountain; because the earth will be full of the knowledge of the Lord as the waters cover the sea.—Isa. xi. 4, 9.

Then, when only the shout of praise is heard from all lips, "Then shall the earth yield her increase: and God, even our own God, shall bless us."—Psa. lxxvii. 4, 7.

"They shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. vii. 16, 17.

ELLERY ROBINSON.

THE FRUIT OF HIGHER CRITICISM.

DR. L. W. MUNHALL, an American Evangelist, spoke lately, says the London *Present Truth*, of the way in which infidelity, under the title of "the higher criticism," is establishing itself in the pulpit. Professors of Theology, who are not themselves converted by the sanctifying influence of the truth, find the criticism more to their taste than simple obedience and surrender to the living Word, and as a result the ministry is becoming permeated with men who know neither the Scriptures nor the power of God. Dr. Munhall said:—

Nearly every objection raised against the integrity of the Bible by the present day higher critics can be found in Voltaire's works and Paine's "Age of Reason." The plan of the battle has changed. The enemy used to be outside the breastworks; now he is inside—in our own pulpits, in our educational institutions and editorial chairs; and the weapons used against the Book are the very same the infidels have always used.

I know that in two of our theological schools the Old Testament professors are giving their students all the objections against the integrity of the record, and making no attempt whatever to answer such objections; and these students are going out to fill our pulpits with little or no knowledge of the Bible, their minds filled with objections to the Book which the Church commissions them to expound. Can

we reasonably expect spiritual results from the ministry of such men?

I know of one of these young men who, within four years of his graduation, left the Methodist Episcopal Church, became pastor of a Congregational Church, then pastor of a Unitarian Church, and then a blatant infidel, all in the same town.

A wealthy member of our church told me: "I sent my eldest son to a Methodist educational institution not 300 miles from New York city. Before he left home he was considered by all who knew him to be a model Christian young man. While at school he came under the influence of a certain professor who is a higher critic. He returned home an infidel, and has not once been inside a church since."

AS A SINNER.

PERHAPS there is no greater delusion that holds unconverted people in bondage to the power of evil than that of supposing that one who is a very decent, respectable, and honest sort of man stands a better chance of being saved than he who is low down in the scale of morals.

In one sense, God does make a distinction between the good and the bad, but in another sense He does not. So far as personal salvation is concerned, God makes no distinction. His terms of salvation are alike to all. The man who is most upright in his dealings with others, whose outward life is eminently circumspect, must submit to the same terms that the most disreputable is obliged to, if saved at all. Both classes are sinners, and both must be saved as such.

It is said that "when the late Duke of Kent, the father of Queen Victoria, was expressing, in the prospect of death, some concern about the state of his soul, his physician endeavoured to soothe his mind by referring to his high respectability, his honourable conduct in the distinguished situation in which Providence had placed him, when he stopped him short, saying, 'No; remember if I am saved, it is not as a prince, but as a sinner.'"

High position, great respectability, and noble deeds count for nothing, when a person faces the question of his salvation. Both the law and the Gospel hold as sinners all who have not repented and believed. It is not a question of degrees of sin, but the simple fact of being sinners, which makes it necessary that people should be saved. And he who has committed one sin needs salvation as much as he who has committed ten thousand sins.

C. H. WETHERBE.

ALWAYS THE SAME.

MR. SPURGEON once went down into the country to visit a friend who had built a new barn, and on the barn was a cupola upon which they had put a weather-vane with this text of scripture on it: "God is love." Mr. Spurgeon said to the man, "What do you mean by putting that text of scripture on the weather-vane. Do you mean that God's love is as changeable as the wind?" "Oh, no," was the reply; "I mean to say that God is love *whichever way the wind blows*."



My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O, let me from this day
Be wholly thine!

THE SPIRIT OF FREEDOM.

"FOR as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."—Rom. viii. 14, 17.

The glorious truth is that God has given unto us the Holy Spirit, the Spirit of adoption, and that we are children of God.

Jesus Christ came to His own; and even to this day, His own receive Him not; but O, what a glorious message there is, even in that reproof that they who did not receive Him, but who mocked Him, despised Him, plotted against Him, yea, helped to crucify Him, even *they were His own*, they belonged to Him! Is there not comfort in that for you and me? Can you and I ever doubt our acceptance with God? Can a shade of doubt ever come into our minds that we are the Lord's, when those who rejected Him, who crucified Him, were *His own*? He came to *His own*. They were all *His own*; all men live unto Him, all live every day only by His life.

Jesus was born not of blood, nor of the will of man, nor of the flesh, but of God; so that every one who believes on His name, every spirit, every soul, that confesses that Jesus Christ is come in the flesh, that He dwells now with human flesh, is of God. So simple and so easy is it for us to step out of bondage into freedom, out of darkness into light, out of being sons of the wicked one to being the children of God. Every one who confesses the truth! O, how easy it is for people to be saved! How easy has the Lord made the way of life! It is not necessary to speculate and worry over some hard theory; all we need to do is simply to recognize the things that are, and to believe the truth. That which is, and the truth, is that we are living, not by ourselves, but by Jesus Christ, by the Spirit. This is the life of every man in the world. "That was the true Light, which lighteth every man that cometh into the world."

OUR BROTHER IN THE DEPTHS.

"If so be that we suffer with Him." What a blessed assurance it is that we may go to every one who is suffering, downcast

and outcast, and assure him that he is suffering with the Lord Jesus Christ! He does not know it; and so the Lord in heaven said, "I will declare Thy name unto" whom?—To those miserable outcasts? I will go and stand afar off? I will speak to them, and tell them that if they will do as they ought to do, they will be saved? Is that it?—No, no! "I will declare Thy name unto *My brethren*."

Thank the Lord that in heaven He did not act a part. He did not need to *condescend* to come down; for He *was* meek and lowly in heart. The mind that was in Christ—that mind which led Him to take the part of a servant—was *there*. He *was* as a servant. All that was necessary was to change the *form*. He did not come down to lower Himself; He called us His brethren. O, the blessedness of the thought that the Lord looks down upon every outcast, despised soul, and says, *He is My brother!* This is the message of salvation that you and I are commissioned to give to the world. We may say to every despondent soul, wherever we are: You have a glorious heritage. The Lord Jesus Christ claims you. God has not given you up; He is long-suffering; He loves with an everlasting love. There is an inexpressible joy in carrying to others the gospel of peace.

But have you got these lessons learned so well that out of the depths you can find virtue? that whatever your distress, whatever the tribulation, yea, whatever the weakness of your own disposition, you can find strength and victory? Have you learned that? Have you learned the relationship of the Lord Jesus Christ to us—that He is one with us—so that you certainly know that there is no separation between Him and us? Jesus Christ was tempted in all points like as we are, suffering with us, made in all points like unto His brethren, one with us, so that He is our life—not simply your life and mine, but the life of all flesh. "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above)." (Rom. x. 6). Christ is the word, the manifestation in the flesh of the word, that is *written* in the Old Testament. Moses was moved by the spirit to write the word, saying—

"For this commandment which I command thee this day"—speaking to rebellious Israel, who had rejected the Lord, who had been stubborn—"it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go

up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee in thy mouth, and in thy heart, that thou mayest do it."—Deut. xxx. 12, 14.

So is the word to the soul who is not doing the word of God—it is *there*, nevertheless, that he *may* do it.

The apostle, by the same Spirit, takes up the word: Say not in thine heart, Who shall go up to bring Christ down; for He is down even in the very depths. He descended into the very lowest place of human misery, and sin, and degradation. "Say not in thine heart, Who shall ascend into heaven?" He is there also: He has arisen from the dead, and is exalted far above all, that He might fill all things. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Very well, then. He is our life: there is no life, no power to move, no sensation, even, but of Him. "In Him we live and move, and have our being." He is touched with the feeling of our infirmities. Not one thing touches a soul, but that it touches Him, because His life is in us. Think of it! He is in us, *he* feels it; therefore *we* feel it. And this, in order that we may know the power that is within us, that we may overcome. Is not this a glorious Gospel? Is it not glorious that the Lord Jesus Christ has given us the power, not only to become the sons of God, but to declare His name to His brethren—to declare a Gospel of freedom?

We were bound. How Satan has bound us! You know the woman in the synagogue, who had been bowed together for eighteen years, and could in no wise lift herself up. But when Jesus saw her, He said to her, "Woman, thou art loosed from thine infirmity. . . . And immediately she was made straight, and glorified God." It may be that some of us have been bound twice eighteen years. O, how many of us have been bound, and have been unable to do the things that we should do! We were bound in chains which, it seemed to us, could not be broken—inherited tendencies, dispositions, habits, appetites, whatever might hold us—and we could not break the chain. We felt our slavery. We groaned under the lash, in bondage. But Christ has set us free. Glory to His name!

E. J. WAGGONER.

JOSEPH AND HIS DREAMS.

AT the time that the chief butler and the chief baker told Joseph their dreams, he was reduced to the condition of a culprit. Long before that he had had dreams of being elevated to a superior position, exalted among his brethren. But instead of realizing the fulfilment of his dreams, the very opposite experience had been his to encounter.

Under these circumstances we might have expected him to lose all confidence in dreams. Judging by his own experience,

dreaming of glory, but brought down to degradation and imprisonment, what would have been more natural than for him to have said to these men who related their dreams to him: "There is no dependence to put in dreams; I myself have had lovely dreams, and felt very much elated over them, but instead of their being fulfilled according to my confident expectation and interpretation, the most decided reverse has happened to me. I would not pay any attention to those dreams; they are uncertain and deceptive. I dreamed of being exalted in the midst of my brethren; but, alas, I am greatly humbled, and an exile among strangers and enemies!"

Why did he not take this view of the matter, instead of still retaining his confidence in dreams? Because his trust was in God, the interpreter of dreams. He was looking at the invisible, and he knew his dreams would some time be fulfilled, though outward and present appearances seemed so forbidding. F. D. STARR.

"MAMMA ARE YOU A CHRISTIAN?"

AN influential lady, the wife of a promising lawyer, who had been under deep conviction for several days, gave the following account at our prayer meeting of her conversion:

"Last evening, my little girl came to me and said, 'Mamma, are you a Christian?'"

"No, Fannie, I am not."

"She turned and went away, and as she walked off, I heard her say, 'Well, if mamma isn't a Christian, I don't want to be one.' And I tell you, my dear friends, it went right to my heart, and then and there I gave myself up to Christ."

In the language of that little child, "Mamma, are you a Christian?"—*Sel.*

HIS FIRST SHOT.

A CELEBRATED Russian author tells a touching incident from his own life.

When he was a boy of ten his father took him out one day bird-shooting. As they tramped across the brown stubble, a golden pheasant rose with a low whirr from the ground at his feet, and he raised his gun and fired, wild with excitement, when the creature fell fluttering at his side.

Life was ebbing fast, but the instinct of the mother was stronger than death itself, and with a feeble flutter of her wings, the mother bird reached the nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought (and never to his dying day did he forget the feeling of guilt that came to him in that moment), the little brown head toppled over, and only the dead body of the mother shielded her nestlings.

"Father, father!" he cried, "what have I done?" as he turned his horror-stricken face to his father. But not to his father's

eye had this little tragedy been enacted, and he said: "Well done, my son; that was well done for your first shot. You will soon be a fine sportsman."

"Never, father; never again shall I destroy any living creature. If that is sport, I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."—*Our Dumb Animals.*

REPRESENTING THE LIFE OF CHRIST.

IN an article or sermon which we find in an American paper, a Baptist minister, Mr. W. P. Pearce, pastor of an Indiana Church, tells of three occasions on which he specially caught views of Christ; in a dream, when a boy; by faith as a youth in his village church when he first gave his heart to the Lord; and, third, at the Battle Creek Sanitarium, one of our Society's



TWO MAIN BUILDINGS OF THE BATTLE CREEK SANITARIUM.

health institutions in America. Of this latter experience we quote a part on of what he says. It shows how much more powerful is a life of re-presenting Christ than mere talking about Christ:—

Institutions of all kinds may be counted by hundreds, Societies by thousands; but never has the writer met Christ re-incarnated in such visible form, with such sweetness of character, usefulness of life, and power of influence among physicians and assistants, as in Battle Creek Sanitarium—a re-incarnation coinciding with Scripture revelation, having one ideal for everything—Jesus. Re-incarnation means "a new embodiment." Think a moment of an institution with a thousand helpers, from door-boy to physician, from kitchen-girl to nurse, all of whom are Christians, teaching, preaching, working, and living Christ day by day. Is this not seeing Christ? Let me, dear friend, show you how many ways I have seen Jesus in one week's stay at this institution.

Jesus, in the seventeenth chapter of John, twenty-third verse, prayed, "I in them." It is an undisputed fact that if I see true Christians, I see a true Christ. But how is Christ in His people? you ask. *By His Spirit*, I answer. Paul declares: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 10, 16). If a tree is judged by its fruit, then Christians are evidences to what extent Christ is re-incarnated in their lives. And when I say that Gal. v. 22 is an index of sanitarium character, I utter nothing but observed truth; for "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

But to go further: Paul said: "I live; yet not I, but Christ liveth in me" (Gal. ii. 20). Here again we have the doctrine of the re-incarnated Christ, which I have seen manifested in three distinct ways while here:—

First, in their conversation. They are "an example of the believers, . . . in conversation" (1 Tim. iv. 12), such "as becometh the gospel of Christ, (Phil. i. 27). Not an unkind utterance nor an idle expression have I once heard. . . .

Second, their deportment. "For to me to live is Christ" (Phil. i. 21) seems to be the controlling motive of each one engaged in Sanitarium work. One need not ask concerning religion; for he must be blind who cannot see the Christ exemplification in the actions of this people.

But to go still further: this re-incarnated Christ is seen "plainer." Jesus said, in John xvii. 10, "I am glorified in them," or exalted, made beautiful. This is done in two ways:—

First, consecration. I bear witness to the fact that nowhere else, neither among any other people, have I seen such loyalty to Christ as there. Money and position have been laid on the altar (for no nurse or student receives a salary the first year, and not a great deal after). Fashions have been laid on the

altar; and glittering jewels, gaudy hats, and flashy dresses are rarities. Time has been laid on the altar; for they "live unto the Lord" (Rom. xiv. 8). Talents have been laid on the altar; and to my question to the barber, the door-boy, the domestic, the nurse, the physician, "What do you have in view in your work?" came the answer, "The glory of God."

Second, sanctification. This people is "set apart" to do a work which many of our people are not doing, to be "an example of the believers" (1 Tim. iv. 12). Not a room without a Bible; not a meeting but what you can hear the rustling of the leaves when a text is quoted; not a surgical operation, but what a prayer-service precedes it; not a treatment but what the spiritual pulse beats with solicitation for the comforting presence and power of Christ.

Said one, "How these people quote Scripture." Why, yes; this is one of the evidences of the re-incarnated Christ. They are "set for the defence of the Gospel" (Phil. i. 17), and John tells us that sanctification—"set apart"—comes through the truth. "Sanctify them through Thy truth: Thy word is truth" (John xvii. 17). Give us more truth-seekers, and we shall have less of pernicious habits, fewer indulgences in alcoholics, narcotics, feasting, and unholy pleasures; but we shall have a fuller Christ, a purer, nobler Christianity, affecting the moral atmosphere as nothing else can do.

Such is how I have seen Jesus, and not only I, but hundreds of others. My Jew brother remarked it. My priest brother declared it. My non-religious friend stood amazed at it. And if you are in need of help, mentally, physically, spiritually, let me advise you to go there, and you, too, will bear me out in my testimony. A Christ embodied in living "epistles" (2 Cor. iii. 2), who thrust not their views

on any one, yet, like an electric battery, they breathe forth an influence, pure, ennobling, spiritualising, —an influence divine.

IN THE STREET.

“Son, go work to-day in My vineyard.”—Matt. xxi. 28.

AROUND me, before me, behind me,
I am meeting with many a face;
And the tears fill my eyes till they blind me,
For on each one has sorrow left trace;
For many the eyes that look weary,
And the face that is shadowed with care;
Their lives may be loveless and dreary,
And their burdens heavy to bear.

We meet and we pass. We are strangers,
And perhaps we shall meet not again;
But each life is shadowed with dangers,
And each joy is mingled with pain.
I can see a weariness, showing
In the tread of the hurrying feet,
And my heart is with pity o'erflowing
For those that I pass in the street.

And I wonder how many have treasure
Laid up in the kingdom above;
And how many find their chief pleasure
In trusting in Christ and His love;
And how many ne'er have been given
The light to the Christian allowed,
That have no knowledge of heaven,
Of those that I meet in the crowd.

Around me, before me, behind me,
I am meeting with many a face,
But the tears cease to flow that did blind me
When I think that Christ and His grace
Is offering salvation to many,
To those that are stricken and bound;
And I ask myself oft, Are there any
That I can help here in the crowd?

L. D. SANTEE.

THE JOY OF SAVING SOULS.

THERE are rich blessings in this world, and a great reward hereafter to every faithful worker for Christ. These are some of the promises: “And he that reapeth receiveth wages, and gathereth fruit unto life eternal.” “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.”

What stronger inducements could the Saviour offer His people to work for the salvation of souls. Think of it! One brand rescued from the burning and saved in the kingdom of heaven will be to us a crown of rejoicing throughout the endless ages of eternity. The happiest people in the world are those who make the saving of souls their life-business.

Just as soon as we are truly converted, there is an earnest desire to tell others of the wonderful Saviour we have found. The Lord expects every one of His followers to bring forth fruit unto life eternal. Shall we disappoint Him? When He comes looking for the fruit, will He find nothing but the leaves?

It was the love of souls that brought Christ from His beautiful home in heaven, and led Him to suffer all the ills of humanity, and at last to die on the cruel cross for you and me. Christ is our example, and if we would gain an entrance to the

beautiful mansions He has gone to prepare, we must follow in his footsteps.

Christ did not shun the very worst of sinners. When He met the Samaritan woman at the well, He broke to her the bread of Life, although He knew she was a woman of bad character. How many professed followers of Christ would have passed her by. Can we not, one and all, reach out a helping hand, and speak words of comfort as did Christ when upon earth? The privilege of working for souls will soon be ours no more. Then shall we not now arise, and work with our might, that it may be said to us in that day: “Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord?”

OLIVE B. HAGLE.

A GOODLY HERITAGE.

FROM His bright home in heaven above,
Where all is purity and love,
My Saviour came away;
The Servant of mankind became,
Endured the cross, despised the shame,
And yet my Lord could say:
“My lines in pleasant places lie;
A goodly heritage have I.”

The sorrow of the world was piled
On Him, God's well-beloved Child,
And all its guilt and shame;
With sadness quivered every breath,
Until His head He bowed in death;
And yet this witness came:
“My lines in pleasant places lie;
A goodly heritage have I.”

The world goes on its sinful way,
Lower and lower sinks each day,
Eternal death its choice;
But here and there a weary soul
On Christ its load of sin doth roll,
And still we hear His voice:
“My lines in pleasant places lie;
A goodly heritage have I.”
And now the time grows short; He'll come
To bid His children “welcome home.”
On heaven's shining strand,
The ransomed host we soon shall see
For ever with their Lord to be;
His words we'll understand:
“My lines in pleasant places lie;
A goodly heritage have I.”

ELIZABETH ROSSER.

“IT'S ON THE INSIDE.”

WHILE walking down the street one day, I passed a shop where the proprietor was washing the large plate-glass show window.

There was one soiled spot which defied all efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. “It's on the inside,” he called out to some one in the shop.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with soap of good resolves; they rub it with chamois of morality, but still the consciousness of it is not removed. The trouble is, “It's on the inside.” It is the heart that is bad. If the fountain is bitter, the stream will not be sweet.

Nothing but the blood of Jesus, applied by the mighty hand of the Holy Spirit, can cleanse the inside, for God's Spirit alone can reach the “inside.”—*Selected.*

FORGIVES LIKE A FATHER.

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

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

“Of course, I did.”

“What did you forgive him for?”

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

“And does he still ask forgiveness?”

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

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

—:o:—

ONE of our mission-school teachers among the poor negroes of the Southern States (U. S. A.) says:—

“The night school we regard as one of the greatest factors in the educational work in the South. You would be surprised to see how easily the grown people learn. Even grandfathers and grandmothers are as eager for instruction as the little children.”

But even this work has often to be done in the face of opposition on the part of those who fear the effects of enlightenment. Another teacher gives this as a sample of the argument used by some of their ministers:—

“Why all this ado about the Bible and going to the missionary's classes? What did you hire me for if I cannot explain it to you? Shut that book up! One Bible is enough in a Church.”

He only said in his simplicity what Dr. Eck said to Luther in a roundabout way. It has always been the cry when departures from the word have been pointed out. Just as though the eternal depths of God's thought would ever be exhausted! “The path of the just is as the shining light, that shineth more and more unto the perfect day.”—Prov. iv. 18.

—o—

First English Bible.—Wicliffe's great work was the translation of the Bible into the English tongue. Up to this time it spoke only to the few who could read it in the Latin and the Greek and Hebrew. Portions, there were, it is true, but it was left to the Reformer to give the Word to the people of the rising power of England. Says Wylie:—

“No one in England had thought of such a thing before. As one who turns away from the sun to guide his steps by the light of a taper, so did the men of those days turn to tradition, to the scholastic philosophy, to Papal infallibility; but the more they followed these guides, the farther they strayed from the true path. God was in the world; the Divine Light was in the pavilion of the Word, but no one thought of drawing aside the curtain, and letting that light shine upon the path of men.”

“THE earth is full of the goodness of the Lord.”



**ILKA BLADE O' GRASS KEPS ITS
AIN DRAP O' DEW.**

CONFIDE ye aye in Providence, for Providence is kind,
And bear ye a' life's changes wi' a calm and tranquil mind,
Though pressed and hemmed on every side, hae
faith and ye'll win through,
For ilka blade o' grass keps jts ain drap o' dew.
Gin reft frae friends or crossed in love, as while
nae doubt ye've been,
Grief lies deep hidden in your heart, or tears flow
frae your een;
Believe it for the best, and trow there's good in
store for you,
For ilka blade o' grass keps its ain drap o' dew.
In lang, lang days o' summer, when the clear and
cloudless sky
Refuses ae wee drap o' rain to Nature parched
and dry,
The genial night, wi' balmy breath, gars verdure
spring anew,
And ilka blade o' grass keps its ain drap o' dew.
Sae, lest 'mid fortune's sunshine, we should feel
'owre proud and hie,
And in our pride forget to wipe the tear frae poor-
tith's ee;
Some wee dark clouds of sorrow come, we ken na
whence or how,
But ilka blade o' grass keps its ain drap o' dew.

—James Ballantine.

THE EFFECT OF RIGHTEOUSNESS.

THERE is to me no more significant statement in God's Word than that found in Isa. xxxii. 17. "And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever," which I once gave to a hopeless man, and saw it work its way through his life. The incident occurred in my Gospel temperance work nearly twenty years ago.

One noon hour I was resting at our W.C.T.U. headquarters, when two little children—as pitiable objects as I have ever seen—came in. They had come from far across the city, to find relief for the famishing ones at home. I had nothing eatable at hand, and started out to find something, when at the foot of the stairway leading to the street, I met one of our reformed men. I said to him: "I have a case of great destitution. Will you help me? Get a carriage, and go at once to Mrs. —; tell her to return with you, and bring everything she has in the house in the shape of food that is ready cooked." He hurried away, and in a short time returned with my friend, and supplies.

Arrived at the place, the children insisted on stopping at a well-built house apparently vacant. We were led through bare hall and rooms, until at last we reached

the kitchen, which, supplied scantily with make-shift furniture, was the living-room. A woman, a girl of four, and a young babe, the woman looked insane, or heart-broken, or both. She had barely strength of mind and body to tell her tale. We learned, however, that her husband was a man of liberal education. He had been a successful editor; was a man of great gifts. All of which we verified later. She said that he was kind and good when sober, but that for years he had never been sober, consequently, he could get nothing to do, and they had suffered the most extreme want. "If he would only sober up, he could earn enough to keep us in luxury," she said.

The house was their own. It had been at one time comfortably furnished, but the furniture had been sold, piece by piece, to keep them from starvation. She had rented a few rooms, but such was his conduct that no lodgers would stay. The property might have been sold, but she had determined to hold on to that much, rather than to have it sold at a sacrifice, and squandered for drink. Her persistence in this had led to many quarrels. Her father, in the old country, had recently sent her some money, which she had hidden, and did not suppose her husband knew about it; but in some way he had discovered that money was in the house, and had tried to compel her to give it to him. She had refused until at last he had, the day before, thrown her to the floor, put his foot on her breast, telling her that if she did not give it to him, he would crush her breast with his foot, and kill her. She drew aside the rags that covered her, and exposed to me the marks of that heel upon her breast. Of course, she gave him the money, and then, in his rage, because she had hidden it from him, he broke the stove, and raved like a maniac until they were exhausted with fear; then he had gone away. There had been no food since, and in the severe weather, without fire, their condition was desperate.

"I could not do anything but send for you," was her pathetic appeal to me, as I was holding my shawl about her, and trying to encourage her.

We made them as comfortable as possible, visiting them regularly for several days before the man appeared. We did not then see him, only heard of him from the terrorised wife and children, who were almost more afraid of him than of starvation. I had become very much burdened over this man, and determined to see him. Accordingly, I said to his wife:—

"I must see your husband the next time I come."

"I wish you could see him, but he would not see you," she replied.

"But I must see him; it must be managed in some way."

"The only way would be for you to go where he is, and take him unawares."

This, however, I would not do. I had discovered that it was impossible to reach

the heart and conscience of a man if he felt that he had been caught in a trap. So I replied:—

"I cannot take him unawares. He must know that I am coming, and what for. When he comes to-night, you tell him to expect me the day after to-morrow at eleven o'clock. If he is not willing to see me, all that he has to do is to be away; but say that I hope he will surely be here, as I have something very important to say."

"Well," she replied, "I will tell him; but he will not stay."

"Let us pray about it," I said; "I will pray, so must you."

"Oh," she replied, "I cannot pray! I have no courage to pray."

She, however, knelt with me, and I prayed that this effort might succeed, while she remained in helpless silence at my side.

On the way home, I called to see the wife of one of the city pastors who was a beautiful singer, and often went with me in my work. I explained the situation, and asked her to go with me at the appointed time, and to be ready with some of her sweetest songs—something appropriate for the most desperate case which she had ever met; "for," I said, "I think I depend upon your songs under God more than anything else in this time of need."

At the appointed time, as we came near the house, we saw the woman with her babe pass us quickly, and disappear round the corner. I knew she saw us, and I understood. This meant that her husband was waiting for us, and that she had the tact to know that he would be more ready to listen if he were alone with his children.

Bessie, the little girl, a very womanly, serious child, opened the door for us. I had learned from the mother that she had more influence over her father than any other human being, even sometimes controlling him in his fits of drunken rage, when he was more demon than man. Her face was very expressive as she led us in, but she said nothing. As the door into their little living-room swung open, I saw the man retreating through an opposite door.

For a moment we stood among the children, scarcely knowing whether our mission was to fail or succeed; but he returned with a look of determination on his face, and began to apologise. He had been a man of culture and refinement, as well as education, and could but feel a desire to cover his shame at the conditions for which he was responsible, with efforts at politeness. "My wife is out for a moment," he said, "and will probably soon return."

But we had no time to waste, so I interrupted him, saying: "I am glad to see that you were expecting us. I am glad that you stayed for our message. We came to

talk with you about the condition in which I found your family, and that which we have been obliged to do for them, and find out what we are to hope for in the future, now that they are more comfortable. We came, also, to bring you good news. There is manhood for you yet."

He looked dumbly at us, sat down heavily, and dropped his face on his hands. Then I began to tell him what kind of a man he might be if he would repent, and let God do His work in him, using the plainest language which I could employ. He sat and listened, looking occasionally at his children, who were in turn looking at him and me, wondering at the way in which he was receiving the strong language which was being uttered.

At last, as I was telling him of his Heavenly Father's efforts in his behalf, the first father-like expression came into his face, and he suddenly held out his hands toward the youngest of the three—a girl of four. We knew then that God had touched him. The little frightened child was not, however, quick to respond; but Bessie was equal to the occasion, and, although the little one drew back, she led her to the father. He drew her to his knees, and bowed his head upon hers. Then my friend lifted up that beautiful voice of hers, and began to sing, "The Ninety and Nine." How she sang it! I have never heard it as I heard it then. The circumstances doubtless gave it peculiar power, and God made it the vehicle of His Spirit.

As she finished, we all knelt to pray—that father, with his child still in his arms, and the other two huddled at his side. As we prayed, he groaned in bitterness and struggled, until at last, turning his face, wet with tears, toward us, he said, "Oh, do you think there is any help for me?"

"Of course, there is help for you; you are helped already, or you could never have asked such a question," was the answer. You are a different man now than when you put your foot on that woman's breast to make her give up that money. You are sober now; you have kept sober ever since yesterday. You have waited because you knew that we were coming in Christ's name. You could not have done that yourself. The Spirit of God has been holding and leading you. The question for you to answer now is, Will you accept Christ as he offers Himself and His salvation to you?"

He made his answer to God. It was a scene never to forget, as he, led by the Spirit and Word, came to the joy of salvation, and began at once the "work of righteousness," the "effect" of which we could but observe through all the following months, in which comforts increased, until one day it was put to the test of "quietness and assurance." Bessie was dead. I had been sent for, but did not arrive until the dear little woman, whose life had been worth so much, was no more. I stood with the father and mother in that silent presence, and rejoiced with them even in their sorrow, because of the reality of the salvation which had sweetened even this bitterness. There was light in the

home, a quietness and assurance, the dignity of a deep, earnest confidence in God, which might well have taken a lifetime to produce instead of two short years. I stood and looked at the sweet little dead face, my own tears rolling down my cheeks, as he said, with a pathos indescribable, "I am so glad, I thank my God that Bessie lived long enough to have a comfortable home to die in." This was to him the practical manifestation of the grace of God, and no less spiritual because so material.

MRS. S. M. I. HENRY.

HOW TO PUNISH CHILDREN.

PUNISHMENT, like reward, must be adapted to the feelings and pleasures of the child, and therefore few absolute rules can be laid down for its regulation. For bold-spirited children, restraint in a closet may be useful, but for a timid child it will be hurtful. A child who likes eating may be punished through his stomach; one who is anxious to possess may be denied the object of his wishes; one who is selfish and quarrelsome may be obliged to play alone, and not permitted the advantages of uniting with the companions to whom he has behaved badly.

But whatever the kind of punishment, it must be administered as an act of justice and necessity, not as the effect of revenge or anger. Otherwise the child believes himself punished because his nurse or mother is cross, not because they have found it necessary to restrain his evil disposition.

The incessant scoldings and upbraidings usually heard among persons who, from ignorance or disinclination, are unfit to bring up children, are very injurious. The little ones may hear the everlasting phrases, "Don't do so!" "Let that alone!" "Be quiet!" "Don't make such a noise!" "How tiresome you are!" "I never saw such a child in my life!" but they soon cease to regard them, and by such a means the habit of disobedience is early taught and confirmed. —*Good Health.*

THE BLIND PITIED THE BLIND.

"Look out for the steps, father, put your foot a little farther, and you will feel the first."

"Yes, yes; go slow," replied the father, with irritation in his voice, as, in a hesitating, uncertain manner, he felt with his foot for the step. The son held his father's hand and guided him as the blind have to be guided.

For many days the father had been in the hospital having his eyes treated. The doctors at last had to tell him that there was no hope. For the remainder of his days sunshine and colour would be but a memory to him.

"How many steps are there?" The fretful intonation was still there.

"Only one more, father. The carriage is at the curbstone, and we will soon be home.

The afflicted man was slowly led through the little iron gate that separated the hospital grounds from the street, and across the pavement to the carriage. Just as he was being helped into the vehicle the doleful wail of an aged violin floated to his ear. The tones were discordant, and the playing poor.

"Shall I help you in, sir," asked the kindly driver, as the stricken man paused and listened.

"Who is that playing, my son?" He had not heard the driver; for memory was busy with him.

"An old blind man, father; shall I help you?"

"A blind man that turns his face upward while he plays?"

"Yes; that is he, father—the one you said you saw so often when you were going to business. Won't you get in?"

"The same blind man that I said should be locked up instead of being allowed to play on the streets?"

"Never mind that now, father. Mother is anxious to see you.

"Count that silver and tell me how much it makes."

"Twelve shillings."

"Take it and give it him."

"What, all of it?"

"All of it. And tell him that one who understands better now sends it to him. He won't understand, of course, but some day I may explain it to him." The fretful tone had entirely vanished; pity for others had put it to flight.

"He was so glad that he could hardly find words in which to thank me," said the young man, as he reached his father's side. On the way home he heard his father say softly to himself, "I have been blind all these years, and it is only now that I see."

He looked up into his father's face and saw it was wreathed in a beautiful smile. —*Montreal Witness.*

WHEN THE CZAR TRAVELS.

FOR days before the Czar travels along any railway line, says a newspaper, the latter is patrolled on both sides by sentinels, who are stationed at a distance of two hundred yards from one another. They keep their eyes open, but otherwise are allowed to take it easy, taking what is known as the "first position," the rifle being slung from the shoulder. Six hours before the passage of the imperial train they assume the "second position." That is to say, they shoulder their rifles, and march briskly up and down with every mental faculty on the *qui vive*.

An hour before the imperial train passes they assume the "third position," standing with their backs towards the line and the train, and allowing no one under any circumstance to approach within a hundred yards of the track until ten minutes after the Emperor has passed. Should anyone attempt to approach they have orders to challenge, and if the individual continues

to approach in spite of the challenge and warning they have orders to shoot to kill.

Sad to relate, not even the soldiers—that is to say, those of the ordinary line regiments, who are employed for the sentinel duty along the railroad—are entirely trusted by those responsible for the Czar's safety, and what is known as the "third position" has been devised not only for the purpose of preventing any stranger harbouring nefarious design from approaching the track, but also with the object of preventing any one of the sentinels imbued with Nihilist or Socialistic doctrines from discharging his loaded rifle at the imperial train as it rumbles slowly by at its twenty-five mile rate of speed.

HEALTH HINTS

EAT FOR STRENGTH AND ENDURANCE.

THERE is a vast amount of difference between immediate strength and endurance. A man may step into a gymnasium and surprise every one by some exhibition of strength in lifting a very heavy dumb-bell, and may be considered a very strong man; and from one point of view he is; but a very important phase of the question to consider is, How often can he repeat this? There are many who, upon the spur of the moment, can lift heavy weights, but who would utterly fail in doing ordinary work for even half a dozen hours continuously. The amount of food that is stored away in the muscles which is available for an emergency determines largely the amount of endurance that a man possesses. Many people are satisfied if their diet is such that they can at once feel the strength from it, even though they became weary from a slight exertion; but the food which is the most satisfactory is that which enables a man to work hour after hour at wearing and taxing labour without any special sense of fatigue.

Dr. Haig, an eminent London specialist, whose researches into the subject of uric acid have made his name well known, in a book recently published on the subject of "Diet and Food," has the following to say in the preface with reference to food:—

"Diet, as at present used, is often the product of a vast amount of ignorance; it is the cause of a hideous waste of time and money; it produces mental and moral obliquities, destroys health, and shortens life, and generally quite fails to fulfil its proper purpose."

These are the words of a man who has spent years in studying this question from a scientific stand-point. It is not until quite recently that the distinction between stimulation and strength is becoming more and more apparent. A few years ago when a man took a dose of strychnine and felt stronger, or a strong cup of coffee, and

thus banished his sense of weariness and sleep, or a meal composed largely of beef-steak, and felt at once more capable of working than before, it was imagined that in some mysterious way he had actually received strength, instead of merely sapping out a little more of his stored-up energy which nature had in reserve for use in emergency. Dr. Haig further states:—

"Stimulation is not strength, but force rendered a little more quickly available; and it is always followed (and must be so) by an exactly corresponding amount of depression, when the force used up is not available, and has to be replaced."

Then, proceeding to show how meat stimulates, he says:—

"I think that this action of meat as a stimulant and producer of quickly worked-off force has a good deal to say to the fact that as we have come to eat more and more meat, we have come to have a larger and larger number of meals in the day; and now, while the cheese and vegetable feeder can do well on two, or at most three meals a day, the flesh-feeders often take four, or perhaps five.

"It follows, also, that quite an exaggerated and erroneous estimate has been formed of the power of meat to produce force, because its stimulating effect has been mistaken for power, and the depression which follows has either been overlooked, which is possible at first, or, later, has been counteracted by alcohol, tobacco, and other more harmful stimulants; but the man who gets his albumens from a less-stimulating source, having no early stimulation, has also no subsequent depression, and so probably never feels the want of any alcohol at all.

"Hence it comes about that those who took alcohol on a flesh diet generally very soon give it up when they give flesh up, and smoke also very little, having no craving for any stimulant; while if what most meat-eaters say was true, that meat is very much better nourishment, and more supporting than milk, cheese, fruit, and vegetables, it ought to be exactly the other way, and those who live on the latter foods should require to take alcohol, and be unable to do without it."

The fact here brought out should be carefully noted, that it is the small tipping with these stimulants that produces the necessity for stronger stimulants sooner or later, and irritating substances like condiments, and so-called stimulating substances like tea, coffee, and flesh-meats, are surely paving the way for drunkenness, because the strength which they apparently produce is soon worked off, and a man then craves something which he thinks will give him more strength, and alcohol, cocaine, and morphine exactly supply this want for a little time, until the nervous system, deprived of all the reserve nervous energy, breaks down entirely, and the man is left a complete wreck. Those who live upon the simple products of the earth are constantly storing their muscles with more food available for energy, and their nervous systems are not at the same time constantly irritated by any waste products.

During the last few years in many of the long-distance walking matches and bicycle races, this has become so apparent that it is attracting universal attention. A noted case of this was a seventy-mile walking match in Berlin. There were some half dozen vegetarians and eight or ten meat-eaters in this race. All the vegetarians arrived at the goal before a single one of the meat-eaters came in. Mr. Barnett,

known to the cycling world as the "Nebraska cyclone rider," during the summer of 1894 won the first prize in twenty-three out of twenty-five long distance bicycle races, the second prize in the twenty-fourth, and the third prize in the twenty-fifth. He lived exclusively upon fruits and grains. He was then persuaded if he would give up his vegetarian ideas and train upon meat, he would be able not only to win the long-distance races, but the short-distance as well. He put himself under one of the best trainers in America, and the result was that in a few months he was broken in health and unable to hold the ground that he had gained, and did not regain his health until he again trained upon the simple products of the earth. Scores of instances might be cited illustrating the same thing. In view of these facts, the question of the Scriptures becomes important, "Why spend ye your money for that which is not bread?" Animal food and other stimulants do not give the endurance of either body or mind that the simple, inexpensive products of the earth can produce. Furthermore, the man who lives largely upon flesh foods is having his blood poisoned and corrupted, and becomes an easy prey to disease, while the man who lives upon the pure products of the earth is building up resistance against disease.

DAVID PAULSON, M.D.

INTERNATIONAL MEDICAL TEMPERANCE CONGRESS.

EVERY year we may observe greater recognition among medical and scientific men of the evils of the stimulant habit. Recently there was held in Paris the seventh International Medical Congress. Writing in *Modern Medicine*, Dr. J. H. Kellogg, who represented the American Medical Temperance Association at the Congress, says:—

"More than fifteen hundred names (of delegates) were registered, and all the sessions were largely attended. The afternoon and evening sessions were held in the great amphitheatre of the French College of Medicine, and were marked by great enthusiasm. Dr. Legrain, Superintendent of the Government Insane Asylum near Paris, was the president, although various prominent citizens were called upon to fill the chair at different meetings. Dr. Legrain discovered some time ago that nine-tenths of the insanity, as well as nine-tenths of the crime, of the country comes from drink, and set about organizing a movement to suppress this awful curse, of which this congress is one of the good results.

"Among the delegates to the congress were men eminent in medicine, in the church, and in the State. Several European Governments sent representatives to the congress. Pastor Rochat, of Geneva, and the Bishop of Nancy created wild enthusiasm by their eloquence. Professor Forel, the eminent Swiss Physiologist, struck telling blows against alcohol both as a beverage and as a medicine in recounting the results of scientific research respecting the real nature of the drug and its effects upon the living organism.

"The congress was most cordially received by the citizens of Paris. The municipal authorities gave an afternoon-reception at the Hotel de Ville or city hall, at which the leading dignitaries of the city were present, and most hearty words of commendation were spoken in behalf of the congress.

by men who themselves had not the moral courage to take a stand as abstainers or reformers.

"It is true that temperance reform in France is still in its infancy. This great country is just waking up to the fact that the race deterioration which has been so evident in its population during the last half century is in part at least due to alcohol and other forms of intemperance."

WATER DRINKING IN FEVER.

WATER drinking in typhoid fever is, says the *Bacteriological Review*, not a new suggestion. The importance of subjecting the tissues to an internal bath was brought prominently to the notice of the profession by M. Debove, of Paris, who was perhaps the first to systematise this mode of treatment. The treatment of this eminent physician consists almost exclusively of water drinking. "I make my patients drink," he says; and they must be kept pretty busy in attending to this rinsing process; for they are required to take from five to six quarts of water daily, which would amount to eight ounces every hour. Copious water drinking does not weaken the heart, but, on the contrary, encourages its action, by maintaining the volume of blood. It also aids the action of the liver, the kidneys, and the skin; and by promoting evaporation from the skin, it lowers the temperature.

THE SEDENTARY HORSE.

SUPPOSE a horse that has been shut up in the stable for three months is brought out and put through his paces; his back is soon covered with what looks like white frost. It is perspiration containing a kind of pitch which gives forth an extremely offensive odour. This pitch is composed of poisons which have been produced in the horse's body. But take that horse out every day for a month, and put him through some good exercise, the perspiration will pour down his back and limbs, but it will not leave any frost behind. The ill-smelling, offensive material deposited on the back of the sedentary horse is simply extract of horse—and it has permeated the horse all through.

The sedentary man, woman, or child is in the same condition as the sedentary horse. His system is stagnant, and the accumulated poisons given off by the breath and perspiration betray themselves by an offensive odour.

The human being who lives an idle life cannot possibly be clean; his whole body is offensive; it is contaminated with poisons, and the only way he can get clean is by exercise, by work, by such means as will expand the lungs and oxygenate his blood even to the ends of his fingers and toes.

Selected.

A FRIEND hands in the following, calling it "Perpetual Motion." The more you read it and think of it, the more there seems in it:

"The duck eats the worm,
The man eats the duck,
The worm eats the man,
The duck eats the worm."

Beacon Journal.



WE THANK THEE, FATHER, FOR THE RAIN.

WE thank Thee, Father, for the rain
That moistens every hill and plain,
That sprinkles every dusty street
Where daily tread the weary feet,
That satisfies the thirsty earth,
And lessens all the tear of dearth.
We thank Thee, Father, for the rain
That comes so pure from heaven again.
What music in the falling drops
Upon the earth, the trees, and crops;
It purifies the hazy air,
And freshens all the landscape fair,
Brings back to birds their wonted notes,
That to the ear now sweetly floats,
Gives joy and strength to fainting men;
We thank Thee, Father, for the rain.

—Selected.

GOD'S WATER-CARRIERS

NOTHING can live without water. Everything needs it—the fishes live in it; the beasts drink it and bathe in it; the birds, many of them, ducks, swans, and others, swim in it. And see how the little song-birds enjoy their morning bath, splashing the cool, refreshing drops all over their tiny bodies. The flowers, the trees, and all living things, need the water just as much as we do ourselves, and how could we possibly get on without it?

But there is only one way to get it, and that is *from the clouds*. "Oh, no;" perhaps you will say, "we have a 'constant supply,' and can get all the water we want just by turning on the tap."

But where does this "constant supply" come from, and how does it happen that there is any water in the taps? It comes from the river; but where does the river get it? From the springs and mountain streams, which get it from the rain and snow that all falls *from the clouds*.

Yes; all the water in our springs and fountains everywhere, the broad rivers rushing to the seas and oceans, once floated over our heads in *the clouds*. Think, then, of how much importance are these "waters above the firmament," and how thankful we should be to see the clouds, even if they do sometimes shut out some of the bright sunshine from us.

Read the eighteenth chapter of the first Book of Kings, and see how eagerly Elijah the prophet waited for the first sign of a cloud when one had not been seen for more than three years, and perhaps you will watch them with greater interest and thankfulness. For if we had all sunshine, and no clouds, everything would soon become parched and baked, and barren and dead; the earth would be a desert place where nothing could live.

But God works through the sun itself to form the clouds. We read of Him that

"He covereth Himself *with light* as with a garment, and stretched out the heavens like a *curtain*." The powerful sunlight, God's glory streaming over the earth, itself creates this cloud curtain, which shelters the earth, and refreshes it with cool showers, and prevents it from being burned up and destroyed by its brightness.

"I gaze o'erhead,
Where Thy hand hath spread,
For the waters of heaven, their crystal bed
And stored the dew
In its depths of blue
Which the fires of the sun come tempered
through."

Here we see again what we see so often in the things that God has made, how "all things work together for good." The frost itself, in cold lands, forms a protection from the cold, making a warm snow blanket for the earth, and an icy sheet to cover the waters. The sun, too, by painting the flowers and other things with deep colours, makes them better able to endure its own heat. How gentle is our God in His greatness, and how fearless we may be in His presence.

But now let us see how the clouds are formed by the sun, and how God works through it to draw up the waters into the air in the form of vapours. You have seen the steam rising from a pan of boiling water. This is because when water gets to a certain heat, it changes its form, and passes into the air as vapour or steam.

The sunlight falling on the surface of the oceans, seas, rivers, and lakes all over the world, warms the water so that it *evaporates*, or turns into vapour. But why does this vapour rise upwards to the heavens, and float there?

This, dear children, "the balancing of the clouds," is "the wondrous work of Him who is perfect in knowledge." When He made the firmament by His wisdom, and "stretched out the heavens by His discretion," we are told that God "made a weight for the winds" (the air), and "weighed the waters by measure."

He "measured the waters in the hollow of His hand," and weighed the air, and made them both exactly the right weight, so that the watery vapours, being lighter, should rise and float in the air, just as a cork does in the water because it is lighter than the water.

And these watery vapours form the beautiful cloud curtain that we see in the firmament above our heads. They are God's water-carriers. They take up water from the places where there is abundance; then, borne up by the air, guided by the hand of God, and carried upon the wings of the wind, they carry the water to the places where it is needed, and pour it out upon the thirsty land.

We must wait until some other time to tell you more about the clouds and the rain, and God's beautiful bow that He has set in the clouds as the token of His love and faithfulness. Find in your Bibles all the verses you can that speak of these things.

You will be surprised to find how many there are, and how much God tells us about His wonderful work of making the rain, and sending it upon the earth.

EDITH E. ADAMS.

TWO GOOD HANDS.

WHEN I was a boy, I once became especially interested in the subject of inheritances. I was particularly anxious to know what my father's inheritance was; so one day, after thinking about the matter a good while very seriously, I ventured to ask him, and this was his reply: "My inheritance? I will tell you what it was—two good hands and an honest purpose to make the best use in my power of my hands and of the time God gave me." Though it is many years since, I can remember distinctly the tones of my father's voice as he spoke, with both of his hands uplifted to give emphasis to his words.

Many a boy does not receive a large inheritance of money or lands; but every one has a pair of good hands, which are better than thousands of money. And the good purpose to make the best use of them is in every boy's power. Remember this wise injunction, "Whatever thy hand findeth to do, do it with thy might."—*Sel.*

HONOUR THY MOTHER.

TOM had been an idle, careless, mischievous boy in school. He did not mean to be bad, but wanted to do as he liked. He had a seat-mate who was obedient and careful to please. One day Tom heard his teachers talking, and heard his own name mentioned, and then his seat-mate's.

"Jamie must have a good mother," said one; "he is always so polite, and tries to please."

"Yes," said the other teacher, "I heard Tom's mother is a good woman, but I don't see how she has such an unpleasant boy. She tries to teach him right, but he will not listen to her. It looks as if that boy will go to destruction in spite of his mother."

Tom had heard enough to make him miserable the rest of the day. He kept thinking, "I've been a bad boy, and they've laid it all to mother."

He loved his mother, and could not bear the thought that his teachers blamed her because he was a bad boy. After school that night he waited until the others passed out; then, going to his teacher, said slowly:—

"I want to tell you that mother isn't a bit to blame. Don't lay it to my mother—all my bad ways I mean."

Then, as Tom walked home, he kept thinking, "I wonder if the other boys know that all they do, good or bad, is laid to their mothers."

Every boy and girl should be very careful not to give mother a bad name.—*Sel.*



ONE of the sons of Jay Gould, the railway millionaire, has a sixty-thousand dollar dog-house, in which each dog has a folding bed.

AN Imperial decree from St. Petersburg forbids the Finnish Diet to meet oftener than once in four years. Why it should meet at all does not seem apparent. The number of troops Finland must furnish will call about all the young men into military service.

THE long-drawn-out struggle in the Philippines shows no signs of an early end; and as it goes on, the war is marked by atrocities on both sides which show the totally demoralising nature of the war spirit. Few prisoners are taken. A Lieutenant Barnes, of the U. S. Army, writes to his brother in the States of one incident:—

"The town of Titatia was surrendered to us a few days ago, and two companies occupy the same. Last night one of our boys was found shot, and his stomach cut open. Immediately orders were received from General Wheaton to burn the town and kill every native in sight, which was done to a finish. About 1,000 men, women, and children were reported killed. I am probably growing hard-hearted, for I am in my glory when I can sight my gun on some dark skin and pull the trigger."

SPEAKING of the habit of industry in the Chinese, the writer of the latest book on that land says:—

"Men will row a boat day and night for four or five days, knowing that the sum of money gained will thus be quicker earned, and only pause one at a time to take a whiff at a pipe or to eat. They will press wool all through the night to oblige their employer without a murmur, if only given free meals whilst doing this additional work. The truth is, the habit of industry has been so engendered in Chinese as to be second nature, their whole system tending to encourage it."

Crime in America.—The growth of crime in the United States is astounding. The *London Present Truth* says:—

Daniel R. Bower, M.D., LL.D., in a recent lecture on Criminal Anthropology, gave the following facts concerning the increase of crime in America from 1850 to 1890; 1850, 1 in 3,442; 1860, 1 in 1,647; 1870, 1 in 1,771; 1880, 1 in 855; 1890, 1 in 757. Perhaps some of this alarming increase may be accounted for on the ground of more thorough work in collecting statistics, but nevertheless, if the rate continues for another forty years, the criminals will be largely in the majority. This is one of the signs of the last days; for the Scriptures declare that "Evil men and seducers shall wax worse and worse."

The lawlessness of the world is to be as in the days of Noah, and surely America is fast ripening for the harvest. And instead of a seeking after power from on high as never before, and exalting the Word, it

is a sad fact that the churches of America are more and more letting go the hold on the Bible, and turning toward political methods of reform and the power of this world:

ONE writer has estimated the number of millions speaking leading European languages at the end of the 15th century as follows: English, 4; German and French, 10; Spanish, 8½; Russian, 3. Now, at the end of the 19th century, the figures are: English, 116; Russian, 85; German, 80; French, 52; Spanish, 44. It is difficult to think of the English-speaking world five centuries ago as less than the present population of London.

THE foot-binding process as practised on the girls of China is a fearful one. Mrs. Little, who has long lived there, says that when it is begun, by winding bandages about the foot, if the bones spring back when the bandage is loosened sometimes, blows are struck by a heavy mallet. During this stage the poor girls must walk about to keep their feet from mortifying.

"The poor little creatures have great black lines under their eyes, and a special curious paleness. Their mothers mostly sleep with a big stick with which to get up and beat the little girl should she disturb the household by her wails. Not uncommonly she is made to sleep in an outhouse. The only relief she gets is either from opium or from hanging her legs over the wooden edge of her bed so as stop the circulation of the blood."

RUSSIA is designing to construct a canal from the Baltic to the Black Sea, which will open large districts to commerce and at the same time be a naval waterway from the north to the south. The distance is about 1,000 miles, but it is said that only forty miles will have to be newly cut. Existing waterways will be deepened and widened. This project, following closely after the Siberian railway, which has neared completion, calls attention again to the great strides which Russia is making in developing her vast possessions.

THE Chinese have a delegate at the Peace Congress, sitting at the Hague. He has the bland manners and smiling countenance of his race, it is said. Possibly he finds a humorous side of the affair in the reflection that the greatest danger of war between these professedly Christian Powers has recently been in the rivalry over the division of China. The *Review of Reviews* aptly says:—

"The word of the Yellow World to the White, of Confucians to Christendom, in this matter of armaments, may be summed up in this. It needs five millions of soldiers, costing £250,000,000 a year, to keep 400,000,000 white men from cutting each other's throats. In China 400,000,000 yellow men live together in fraternal peace without a standing army to keep them from mutual slaughter."

PHYSICIANS in Saxony are so united in declaring that the practice of tight-lacing among school girls is injuring their health and stunting their growth, and unfitting them for life's duties, that the Ministry of Education has passed an order forbidding the wearing of corsets in the public schools.



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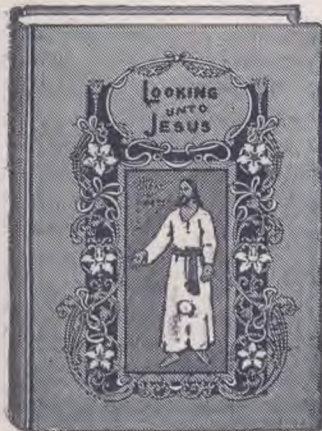
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"MY soul followeth hard after Thee," said the Psalmist. Some follow at such a distance that the path seems very dark. Jesus is the light, and He that follows hard after Him "shall not walk in darkness."

"I TELL you," said a non-thinker, who fancied himself a free-thinker, "the idea that there is a God has never come into my head." "Ah! precisely like my dog. But there is this difference, he doesn't go round howling about it."

Good Cheer.—"In the world," said Christ, "ye shall have tribulation: but be of good cheer. I have overcome the world." The good cheer rests upon nothing we have done or can do, but upon what He has done. Therefore there is good cheer for the Christian all the time.

THE *Christian and Missionary Alliance* says of the peace talk:—

"It is a very encouraging sign of the times, but if the prophetic Scriptures are true it is only the lull before Armageddon."

And there is no "if" about the truth of the prophecies.

The growth of trusts, or monopolies, in American business life still goes on, and the country seems helpless before them. The Attorney-General of one State said recently: "I expect to see the greatest panic the country ever saw in less than five years as a result of trusts."

A BILL has just been introduced into the House of Lords in Parliament looking toward compulsory military training in England. The mover said that he had no idea of passing it now, but wanted the public to understand the possible necessity of such measures.

AT a recent meeting of our Medical Missionary and Benevolent Board in America, it was stated that the Board now had in various parts of the world sixteen health institutions under its charge, and fifty-six philanthropic institutions, as orphanages, rescue homes, city medical missions, etc.

SPEAKING at this meeting of the parent institution, the Battle Creek Sanitarium, it was stated that for every dollar invested in founding it thirty years ago, five and a half had been spent in treating the sick poor, two and a half in training medical missionaries, one and a half in health literature and schools of health among the people, and there is still left for carrying forward the work seven dollars for every

dollar invested in its foundation. And many thousands who have been benefited by a stay at the institution have gone home with a better knowledge of the science of healthful living. The Gospel is for the whole man, physical as well as spiritual.

A MADRID despatch says that "the clerical party is urging the Government mildly to revive the inquisition for the suppression of Protestant schools in Spain."

As illustrating the general ignorance of the Scriptures in pre-Reformation times, Amama, an old writer, says that a certain Archbishop of Mainz found a copy of the Bible, and, looking into it, declared, "Of a truth I do not know what book this is, but I perceive everything in it is against us."

Unquenchable Thirst.—The estimate is made, says the *Melbourne Bible Echo*, that for every minute the sum of £410 is spent in strong drink by the people of the world. This would make the world's hourly drink bill amount to £24,651, while its daily portion is £600,000. This is altogether an unnatural thirst, for neither God nor nature provides alcohol. It is the product of decay. Decay is the result of death, and death was brought by Satan.

The whole aspect changed.—As attention is called to what the Word of the Lord teaches in plain language, many are astonished to see how different it is from popular theology as it has come from the creeds. They ask how it has come about. The answer is found in the story of the Papal apostasy, which had begun already to work in the apostles' day, and swept like a pestilence over the church as soon as they were dead. Dr. Killen, Professor of Ecclesiastical History in the Irish Presbyterian Institution, says in his "Ancient Church":—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of Divine institutions."

By successive reformations God has been calling His people away from these corruptions of the truth as it is in Jesus. Now that His coming is near at hand, His final call goes forth, "Come out of her, My people"—out from self and sin and the world, and into the glorious liberty of obedient sons of the Lord.

A WRITER in the *Indian Witness*, organ of American Methodism, recently gave an outline of the reply sent to his son in London, who had sent him out some Sabbath literature. He said:—

"In regard to the question, 'Is Sunday the Sabbath?' No one with any intelligence believes that it is. It is only the Scotch who call it the Sabbath."

It scarcely becomes him to be so severe on the Scotch, for it is somewhat amusing to find him calling Sunday the Christian Sabbath before he gets to the end of his letter. And in the column just before his

letter, the Rangoon correspondent of the *Witness* calls Sunday the Sabbath. Even the able editor often does so, and he can appeal to the Methodist "Discipline" in defence of his practice. Every one knows that it is a common language of the pulpit and religious press, which have laboured under the impression that the Sunday, somehow or other, has become the Lord's Sabbath, or rest day. But it is not, and the people are finding it out.

ONE reason why the Scotch may have clung specially to the name Sabbath may be found in the fact, according to Skeene, in his "Celtic Scotland," that the Sabbath was observed in that land when it had been forsaken in lands touched by the Papal power, save as groups of persecuted Protestants kept it in out of the way places in Europe and Asia. Skeene says that when Queen Margaret came to the throne in the eleventh century, she found many of her Scotch subjects resting on the Sabbath and working on Sunday—a practice, he says, which they seem to have derived from the teaching of St. Columba and his disciples, who preached a purer faith than the later Roman missionaries. Queen Margaret used her royal influence and the authority of the "blessed Pope Gregory" to persuade the people to give up the Lord's day for the day of papal appointment.

His Name is Reverend.—A paper reviewing the biography of the late Dr. Dale remarks that all his life he repudiated the title "Reverend." Why shouldn't every Protestant preacher do likewise? Mr. Spurgeon's antipathy to the title is generally known. The Psalmist says of the Lord, "Holy and reverend is His name." The application of the title to men comes from that system of self-exaltation which made priests of the ministers of the Word, and tended to put man in the place of God. Multitudes assume it as a mere courtesy title, we know, without a thought as to its origin or real significance. All the same, it falls squarely within the principle that Christ laid down when He spoke of greetings in the markets and titles. "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." A little time ago we were severely reprimanded by a Nonconformist minister for not addressing him as "Reverend;" but we explained that throughout our Society we repudiated the title for ourselves, and did not apply it to others when it could be avoided. Just because we do honour the man who faithfully ministers the Word, we like not to apply to him the title which more properly belongs to the name of God alone.

FREQUENTLY readers of the *Watchman* are leaving for England. We would call the attention of such to our London organ, the *Present Truth*, published weekly at 59, Paternoster Row.

THE *London Times* is now publishing news from the Continent headed "By wireless Telegraph."