

The Oriental Watchman.

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

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THE Oriental Watchman

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THE WORD OF THE LORD.

"FOR as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 10, 11.

As snow and rain rise not again to heaven,
But yield their treasures to earth's thirsty soil,
Till bud and flower and bounteous fruit are given
To him who sows and reaps in faithful toil—
So, saith the Lord, My holy word shall be,
That goeth forth in plenitude of power;
Not void shall it again return to Me,
But gather from all lands a precious dower.

The sad shall hear it and in heart rejoice;
The heavy-laden listen and find rest;
And burdened souls by this thrice-welcome voice,
Shall change their load of guilt to pardon blest,
It soothes the sufferer on his couch of pain,
Makes bright and warm the dull, cold days of care;

Translates the poor man from his low domain,
To this Divine estate—of heaven an heir.

The quickened conscience hears the vital word,
And, lo! a new, strange life the bosom thrills;
The world's deceitful voice no longer heard,
The heart turns upward to the heavenly hills,
Silent as dew and sunshine on the earth,
Not fire nor sword its power divine can stay,
In lowly paths it finds its choicest worth,
And ripens souls for God's eternal day.

And so at last from every land they come,
In shining columns crowned with joy and song;
In chants of praise to God no voice is dumb,
Nor silent harp in all the ransomed throng.
O ye to whom 'tis given to bear to men
The precious word of life from Christ the Lord,
Cease not nor weary in your toil; for then
Heaven shall unfold your infinite reward.

U. SMITH.

THE LIVING WORD WORKS.

"So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."—Mark iv. 26, 27.

"The Sower soweth the Word."—We are workers together with God, but He is the great Sower. The field is the hearts of men, and the fruit is the fruit of righteousness. A willing heart is good soil. We cannot understand "how" the seed grows. It is the mystery of life and of God. But we understand the fact that it does grow. Nicodemus was unable to understand with his head how a man could be born again, but later he understood the fact with

his heart. "With the heart man believeth unto righteousness."

By Automatic Power.—In describing

causes it to spring up automatically. And remember that the earth, the soil, is the heart, and the seed is the Word. Just as the seed of corn causes the earth to bear



the process the Lord uses a word which makes the subject very plain. "For the earth bringeth forth fruit of herself," literally, *automatically* or spontaneously, by a controlling power within. Good soil in which the seed is sown cannot help bringing forth the fruit, because the life in the seed

the bread of our physical life, so the "incorruptible seed" of the Word must cause every heart that receives and holds it to bear fruit unto everlasting life.

Man an Instrument.—The Lord used that word, from which comes our word auto-

matic, to describe the action of His Word in the heart. An automatic figure at a wax works, for instance, to use a common illustration, moves its head or hand as though alive. It works automatically, by some spring or power within which controls the figure. Just so man is but helpless clay. The power of Satan has worked within, moving hands and feet and all the members as "instruments of unrighteousness." Now the great Sower sows the Word in the darkened heart, and, as it is received, every word has power within itself to cause the members to move and act "as instruments of righteousness unto God."

Man not a Machine.—While the automaton, or wax figure, is a perfect representation of the way in which the Word works in man, in actual life the instrument is not an unconscious form. The fruits of righteousness can only be rooted in a willing heart. Man is a living free moral agent, and even God will not work in him contrary to his will. God pleads with men to hear His Word, to choose life, to be willing to do His will. "He that willeth to do His will shall know the doctrine"—God will teach it to him by living it in him. Every word believed with the heart is a power to put the thing described in that word into life. All the time man is free; he must choose, he must will to do God's will continually; and as he does thus place his will on the side of righteousness, God's powerful Word of grace comes in. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Every man holds the decision of his salvation in his own hands, but, thanks be to God, when the choice is on the side of life, the working out of that life is by the power of God.

The Word works.—The meaning of all the Bible criticism of which we hear so much is that Satan wants men to believe that there is no power in the Word to work in these days, when he has himself come down to work as never before, "knowing that he hath but a short time." Men see what the Bible says, but do not believe they can do what God tells them to do. When men study the Word with their hearts, they readily learn what God requires, but the general impression is that what He says cannot be done. The whole point of Christian living and salvation, then, comes to just this—Has the Word that brings salvation power to work the works of God in the one who believes it? The Lord says it has. To the Thessalonians, Paul said: "When ye received the Word of God . . . ye received it not as the word of man, but as it is, in truth, the Word of God, which effectually worketh also in you that believe."—1 Thess. ii. 13. It worked so effectually that it turned those who received it from the way of sin, and from the traditions and customs of the world, to the truth of God, and it kept them, too, in the persecutions and afflictions that were brought upon them. It is still the

living, working Word, calling men away from the untruths and traditions that have covered the earth with gross darkness. As you hear it, believe it, open the heart to it, and let it work; it will work nothing that is against you, but only for you.

SEEKING THE LOST.

JESUS came from heaven to earth to redeem the sinner. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God does not desire to consume the sinner because of his perversity and his rejection of the great salvation provided for him. Jesus became poor that we, through His poverty, might come into possession of eternal riches. Yet Jesus, who did all this for fallen man, sees the souls He died to save idolising themselves, trusting to their earthly riches, and despising the riches of His grace. He endured the agonies of the cross, despising the shame, in order that sinners might be elevated to eternal joys. He died to give them life and peace, and make them benefactors of their race.

Jesus left His high command, laid aside His royal robe and crown, and clothed His Divinity with humanity, that he might seek and save the one lost sheep. He did not go to the worlds that had not fallen; He did not fix His eyes on the largest world; but He came to a world cursed by sin. The ninety and nine were His, but He left them to seek the one who had wandered away. He sees a world of sinners, full of guilt and wretchedness. He pities the sinner, sick and in need of a physician. Every one He succeeds in rescuing from the slavery of sin, awakens the greatest joy in the heart of the Redeemer. When the shepherd findeth the sheep, He layeth it on his shoulders rejoicing. That soul, however humble, is of great value in His sight. It was for the joy set before Him of saving the lost, that Jesus endured the cross, despising the shame.

The heart of Christ is full of unutterable love toward every soul that comes to Him. "Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance." Jesus said, "It is not the will of your Father which is in heaven that one of these little ones should perish." The love manifested in Christ reveals the parental character of the Father; for God suffered with Christ.

The Sin-bearer for a fallen world made the crown of thorns as a diadem upon His bleeding temples. O stubborn sinner, who will not come unto Christ that you might have life, Jesus will miss you. He is represented as the Divine Shepherd making search for the one lost sheep, that He might take it back and give it a place of refuge with the ninety and nine. Jesus desires the salvation of every lost soul. He says: "Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

Dear soul, Jesus wants you in heaven, or He would never have left His glory, and come to our world to endure poverty, sorrow, abuse, rejection, and crucifixion. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." You that refuse to come will not find your name on the Lamb's book of life, but among the lists of Satan, and in your case he will be triumphant. The Lord Jesus came to break the chains of slavery off you, to put into your mouth a new song, even praise unto God. He came that He might present you with joy to the Father, and say, "Father, this soul is Mine. I died to redeem it. I have graven this soul on the palms of My hands."

Not only is there joy among the angels when a soul is rescued from sin, but the Redeemer and the Father rejoice. The sorrow of Jesus over an unsaved world pressed His Divine soul, and was a sorrow to end only with His death. Now He presents every soul who repents and believes before the Father with exceeding joy. He sees of the travail of His soul, and is satisfied. In the mansions above finally will be the Shepherd and His sheep. The work will be complete, and victory will crown the ransomed ones. When the redeemed of the Lord return unto Zion, the ransomed throng will sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

MRS. E. G. WHITE,

TWO COMMANDS.

WHEN Peter took the sword to defend his Master, Christ said to him: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword."—Matt. xxvi. 52. At the coronation of Charles V., of Germany, the Roman Pontiff, Pope Gregory VII., after anointing him with oil and giving him the sceptre, presented him with a naked sword, saying, "Make use of it in defence of the Church against the enemies of the faith." Two very different commands indeed! One is characteristic of the Author of Christianity, the other of Anti Christ. W. A. COLCORD.

THE GREATNESS OF GOD.

It is because God is so very great that He can and does attend to each one's smallest care and sorrow. Each one soul is to Him as much as a world, and He can bend down with the same love and loftiness of sympathy on that one as if that one were all. The very greatness of the ocean enables it to fill to the full every creek and bay. It is thus that my littleness helps to set forth God's exceeding greatness; and His sympathy in my sorrow, and His marking every tear, all sets forth the immensity of His grace and compassion.—Dr. Andrew Bonar.

Few persons have sufficient wisdom to prefer censure, which is useful to them, to praise, which deceives them.



The Gospel in the Galatians.

THE EVER-PRESENT CROSS.

Gal. ii. 17, 21; iii. 1.

IN the first part of the Epistle, the Apostle has shown us that men are saved only by faith in Christ, and that faith in Him is a personal matter. It is by "the faith of Christ," His own personal faith, and no other, that we are justified; and this faith of Christ we get by receiving Christ Himself. Believing in Christ is receiving Him; and when Christ dwells in the heart by faith, and is thus recognised as Lord, He exercises the faith which alone is able to save, for

The Law Cannot Justify.—"By the works of the law shall no flesh be justified."—Gal. ii. 16. Shall we say, "Then we will away with the law"? That is what every confirmed criminal thinks. Persistent law-breakers would gladly do away with the law which declares them guilty, and will not say that wrong is right. But the law of God cannot be abolished, for it is the statement of the will of God.—Rom. ii. 18. "The law is holy, and the commandment holy, and just and good."—Rom. vii. 12. We read the law, and find in it our duty made plain. But we have not done it; therefore we are guilty. "All have sinned, and come short of the glory of God." "There is none that doeth good, no, not one."—Rom. iii. 23, 12. Moreover, there is not one who has strength to do the law, its requirements are so great. Then it is very evident that no one can be justified by the works of the law, and it is equally evident that the fault is not in the law, but in the individual. Let the man get Christ in the heart by faith, and then the righteousness of the law will be there also, for Christ says: "I delight to do Thy will, O My God; yea, Thy law is within My heart."—Ps xl. 8. He who would throw away the law because it will not call evil good, would reject God, because He "will by no means clear the guilty."—Ex. xxxiv. 7. But God will remove the guilt, will make the sinners righteous, that is, in harmony with the law, and then the law which before condemned them will witness to their righteousness.

With this introduction, we will read the portion of Scripture to be studied in this number:—

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build

again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain. O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?"—Gal. ii. 17, 21; iii. 1.

What Was Destroyed?—"If I build up again those things which I destroyed, I prove myself a transgressor," R.V. We ask again, What was destroyed, the building up of which will prove us to be transgressors? Remembering that the apostle is talking of those who have believed in Jesus Christ, that they might be justified by the faith of Christ, we find the answer to the question, in Rom. vi. 6: "Knowing that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Also Col. ii. 10, 11: "Ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." That which is destroyed is the body of sin, and it is destroyed only by this personal faith of Christ. It is destroyed in order that we may not serve sin. But now, if after having believed in Christ, we put our trust in something else, it is evident that that which was destroyed by faith is built up by lack of it, and so we are found transgressors through our own fault; for Christ is not the minister of sin, but of righteousness.

"Dead to the Law."—Many seem to fancy that "dead to the law" means the same as that the law is dead. Not by any means. The law must be in full force, else there could be no death to it. How does a man become dead to the law? By receiving its full penalty, which is death. He is dead, but the law which put him to death is still as ready as ever to put to death another criminal. Suppose now that the man who was executed for gross crimes should by some miraculous power come to life again, would he not still be dead to the law? Certainly; nothing that he had done could be mentioned to him by the law; but if he should again commit crimes, the law would again execute

him, but as another man. Now Paul says that he through the law is dead to the law, that he might live unto God. By the body of Christ he is raised from the death which he has suffered from the law because of his sin, and now he walks "in newness of life," a life unto God. Like Saul of old, he is by the Spirit of God "turned into another man."—1 Sam. x. 6. That this is the case is shown by what follows.

Crucified With Christ.—"I am crucified with Christ," saith Paul, "nevertheless I live; yet not I, but Christ liveth in me." Christ was crucified; He was "delivered for our offences, and raised again for our justification"—Rom. iv. 25. But unless we are crucified with Him, His death and resurrection profit us nothing. If the cross of Christ is separated from us, and outside of us, even though it be but a moment of time and an hair's breadth of space, it is to us all the same as if He were not crucified. No one was ever saved simply by looking forward to a cross to be erected and a Christ to be crucified at some indefinite time in the future, and no one can now be saved simply by believing that at a certain time in the past Christ was crucified. No; if men would see Christ crucified, they must look neither forward nor backward, but upward; for the arms of the cross that was erected on Calvary reach from Paradise lost to Paradise restored, and cover the entire world. But let us note particularly in the following paragraphs how it is that Christ must be crucified in every soul that derives any real benefit from the sacrifice.

Sin a Personal Matter.—Christ was delivered for our offences. He "His own self bare our sins in His own body on the tree."—1 Peter ii. 24. He bears the sins of the world.—John i. 29. But every man is guilty only of the sins which he himself has committed. Now I do not sin where I am not, but where I am. Sin is in the heart of man; "for from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, theft, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within."—Mark vii. 21, 23. "The heart is deceitful above all things, and desperately wicked."—Jer. xvii. 9. Others have sinned as well as I; but their sin is not mine, and I do not have to answer for it. What I need is freedom from my own personal sin—that sin which not only has been committed by me personally, but which dwells in the heart—the sin which constitutes the whole of my life.

What I Cannot Do.—I cannot free myself from sin. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."—Prov. v. 22. "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord."—Jer. ii. 22. My sin is committed by myself, in myself, and I cannot separate

it from me. Cast it on the Lord? Ah yes, that is right, but how? Can I gather it up in my hands, and cast it from me, so that it will light upon Him? I cannot. If I could separate it but a hair's breadth from me, then I should be safe, no matter what became of it, since it would not be found in me. In that case, I could dispense with Christ; for if sin were not found on me, it would make no matter to me where it was found. I should be clear. But no works of any kind that I can do can save me; therefore all my efforts to separate myself from my sins are unavailing.

Christ Bears the Sin in us.—It is evident from what has been said, that whoever bears my sins must come where I am, yea, must come into me. And this is just what Christ does. Christ is the Word, and to all sinners who would excuse themselves by saying that they cannot know what God requires of them, He says: "The Word is nigh thee, even in thy mouth, and in thine heart," "that thou mayest do it."—Rom. x. 9; Deut. xxx. 11, 14. Therefore He says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Confess what about the Lord Jesus? Why, confess the truth, that He is nigh thee, even in thy mouth and in thy heart, and believe that He is there risen from the dead. "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?"—Eph. iv. 9. The risen Saviour is the crucified Saviour. So as Christ riseth in the heart of the sinner, so also is Christ crucified there. If it were not so, there would be no hope for any. A man may believe that Jesus was crucified eighteen hundred years ago, and may die in his sins; but he who believes that Christ is crucified and risen in him has salvation.

What a glorious thought, that wherever sin is, there is Christ, the Saviour from sin! He bears sin, all sin, the sin of the world. Sin is in all flesh, and so Christ is come in the flesh. Christ is crucified in every man that lives on earth. This is the word of truth, the Gospel of salvation, which is to be proclaimed to all.

Living by Faith.—In the tenth chapter of Romans, as already noted, we learn that Christ is in every man, "a very present help in trouble." He is in the sinner, in order that the sinner may have every incentive and facility for turning from sin to righteousness. He is "the way, the truth, and the life."—John xiv. 6. There is no other life than His. He is *the life*. But although He is in every man, not every man has His righteousness manifested in his life; for some "hold down the truth in unrighteousness."—Rom. i. 18, R. V. Now Paul's inspired prayer was that we might be strengthened with might by the Spirit of God in the inner man, "that Christ may dwell in your hearts by faith;" "that ye might be filled with all the fulness of God."

—Eph. iii. 16, 19. The difference, then, between the sinner and the Christian is this: that whereas Christ crucified and risen is in every man, in the sinner He is there unrecognised and ignored, while in the Christian He dwells there *by faith*.

Christ is crucified in the sinner, for wherever there is sin and the curse, there is Christ bearing it. All that is needed now is for the sinner to be crucified with Christ, to let Christ's death be his own death, in order that the life of Jesus may be manifested in his mortal flesh. Faith in the eternal power and divinity of God, that are seen in all the things that He has made, will enable anyone to grasp this mystery. The seed is not quickened 'except it die.'—1 Cor. xv. 36. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John xii. 24. So the one who is crucified with Christ, begins at once to live, but it is as another man. "I live; yet not I, but Christ liveth in me."

The Life of the World.—"But Christ was actually crucified eighteen hundred years ago, and more; was He not?" Certainly. "Then how can it be that my personal sins were upon Him? or how can it be that I am now crucified with Him?" Well, it may be that we cannot understand the fact, but that makes no difference with the fact. But when we remember that Christ is *the life*, even "that eternal life, which was with the Father, and was manifested unto us" (1 John i. 2), we may understand something of it. "In Him was life; and the life was the light of men"—"the true light, which lighteth every man which cometh into the world."—John i. 4, 9. The scene on Calvary was the manifestation of what has taken place as long as sin has existed, and will take place until every man is saved who is willing to be saved: Christ bearing the sins of the world. He bears them now. One act of death and resurrection was sufficient for all time, for it is eternal life that we are considering; therefore it is not necessary for the sacrifice to be repeated. That life pervades and upholds all things, so that whoever accepts it by faith has all the benefit of the entire sacrifice of Christ. By himself He "made purification of sins." Whoever rejects the life, or is unwilling to acknowledge that the life which he has is Christ's life, loses, of course, the benefit of the sacrifice.

The Faith of the Son of God.—Christ lived by the Father—John vi. 57. His faith in the word that God gave Him was such that He repeatedly and positively maintained that when He died He should rise again the third day. In this faith He died, saying, "Father, into Thy hands I commend My Spirit."—Luke xxiii. 46. That faith which gave Him the victory over death (Heb. v. 7), because it gave Him the complete victory over sin, is the faith which He exercises in us, when He dwells in us *by faith*; for He is "the same yesterday, and

to-day, and for ever." It is not we that live, but Christ that lives in us, and uses His own faith to deliver us from the power of Satan. "What have we to do?" *Let Him live in us in His own way.* "Let this mind be in you, which was also in Christ Jesus." How can we let Him? Simply by acknowledging Him; by confessing Him.

The Gift for Me.—"Who loved me, and gave Himself for me." How personal this is. I am the one whom He loved. Each soul in the world can say, "He loved me, and gave Himself for me." Leave Paul out of the question in reading this. Paul is dead, but the words that he wrote are yet alive. It was true of Paul, but no more so than of every other man. They are the words which the Spirit puts in our mouths, if we will but receive them. The whole gift of Christ is for each individual me. Christ is not divided, but every soul gets the whole of Him, just the same as if there were not another person in the world. Each one gets all the light that shines. The fact that there are millions of people for the sun to shine upon, does not make its light any the less for me; I get the full benefit of it, and could not get more if I were the only person in the world. It shines for me. So Christ gave Himself for me, the same as if I were the only sinner in the world; and the same is true of every other sinner. "Thanks be unto God for His unspeakable gift."

Christ not Dead in Vain.—"I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." If righteousness came by the law, then there would have been no use for the death of Christ. The law itself can do nothing except point out men's duty; therefore to speak of righteousness coming by the law, means by our works, by our individual effort. So the text is equivalent to the statement that if we could save ourselves, Christ died for nothing; for salvation is the one thing to be gained. Well, we cannot save ourselves; and Christ is not dead in vain; therefore there is salvation in Him. He is able to save all that come unto God by Him. Some must be saved, else He has died in vain. So the promise is sure. "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand, He shall see of the travail of His soul, and shall be satisfied."—Isa. liii. 10, 11. "Who-soever will" may be of the number. Since He died not in vain, see to it "that ye receive not the grace of God in vain."

Christ Crucified Before Us.—"Who did bewitch you, before whose eyes Jesus Christ was evidently set forth crucified?" R. V. The first part of the verse, concerning witchcraft, we shall leave until another study. What we are now concerned with is that Jesus was set forth before the Galatians, when Paul preached to them, as openly crucified before their eyes. So

vivid was the presentation, that they could actually see Christ crucified. It was not skilful word-painting on the part of Paul, nor imagination on the part of the Galatians, for then it would have been only deception. No; it was an actual fact; Christ was there, crucified, before their eyes, and Paul by the Spirit enabled them to see Him. We know that it was not Paul's skill in making beautiful word-pictures that enabled them to fancy that they saw the crucifixion, for elsewhere Paul says that he determined to know nothing but Jesus Christ and Him crucified, and that he purposely and carefully refrained from using the wisdom of words, for fear that he should make the cross of Christ without effect.—1 Cor. i. 17, 18; ii. 1, 4. Christ is crucified before us, and each blade of grass, each leaf in the forest, reveals the fact. Yea, we have the testimony in our own bodies. Many there are who can testify that it is something more than a figure of speech, when the apostle says that Christ was crucified before the eyes of the Galatians. They have had the experience. God grant that this study of Galatians, before it is finished, may be the means of opening the eyes of many more, so that they may see Christ crucified before their eyes, and know Him crucified in them and for them.

E. J. WAGGONER.

THE POWER OF THE AIR.

SATAN is called the "prince of the power of the air," and he it is who works destruction by the tempest and the tornado. He it was who brought the whirlwind upon the house of Job's eldest son so quickly after the Lord allowed him to afflict the patriarch. As we near the end, the Word declares that Satan will come in "great wrath," because he "knoweth that he hath but a short time." In the increase of famines, pestilences, and earthquakes and storms, we may see the work of the enemy as the world throws off the protection of the Almighty Father.

The prophet Joel, speaking of the signs before the coming of the great day of God—"And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." And Jesus said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."—Luke xxi. 25, 26. The following description of the recent tornado, or "cyclone," which struck an American town, shows what a truly Satanic instrument of destruction the winds become when whirled about like a pillar of smoke. In a minute nearly 200 people were killed, nearly one thousand injured, and a thriving town almost wiped out:—

In the southwest appeared a black cloud, cone-shaped, the apex near the earth and the funnel in the sky. With an ominous roar, with its substratum of ghastly green, it advanced. . . . When

the storm broke over the centre of the town, the main street was filled with hundreds of distracted men, women, and children rushing up and down in frenzied terror. A circus was in town on Monday, and people had come from all the surrounding country to see the show. After the circus, the people had crowded into the city to do their shopping in the evening. It was at this time the storm-cloud came up from the south-west. The scene that followed defies anything approaching adequate description. The black cloud of destruction enveloped

even a worse fate. They were burned to death. The air was filled with the moans and cries and shrieks of the victims, who, pinioned down by the heavy timbers and other debris, perished in the flames.

The scene at New Richmond was horrible. The storm seemed not content with blowing things around and destroying them, but had literally chewed everything to pieces. Machinery, which seemed heavy enough to withstand any force which the elements could bring against it, was twisted



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MODERN CYCLONE.

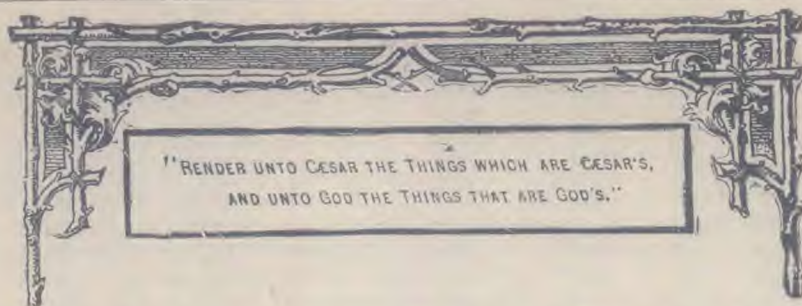
the little city in darkness. The furious whirlwind seized the brick blocks as though they were mere toys, and hurled the debris through the air with terrific velocity. It snatched human beings from the ground, and dashed them to the earth again or buried them under tons of ruins, mangling their forms, severing their limbs, crushing them out of all resemblance to humanity. The faces of the dead, even in cases where the features were not distorted or destroyed, were literally filled with dirt and sand that lodged under the skin, imparting a brownish-black hue that often rendered them unrecognizable. Buildings were heaped together; some lay flat on the ground, while the ruins of others still reared their heads, gruesome relics of the horrible devastation wrought by the storm. The tornado had no sooner passed than 'horror on horror's head' accumulated. Fires broke out in the midst of the debris, and those who had not been crushed to death under the collapsing buildings suffered

and turned a thousand different ways. A heavy piece of mining machinery was deposited near the track, and was twisted and turned until it hardly retained its form in any part.

Not a single business block remains standing in the entire city. Three fourths of the private residences are either utterly demolished and scattered to the four winds of heaven, or are in so dilapidated a condition as to render them unfit for human habitation. Never before, in the history of the country, has a cyclone of equal force been attended with such frightful loss of life.

* *

"NOT to trust Christ is as presumptuous as to disobey Him." It is to disobey; for faith is one of the "weightier matters of the law."



Lessons from Early Centuries.

HOW THE CHURCH IN POLITICS RUINED CHURCH AND STATE.

IN FOUR PARTS.—PART 2.

CHARACTER OF THE CHURCH UNDER IMPERIAL PATRONAGE.

It is necessary now to notice the material point in that edict issued in A. D. 313 (a portion of which was quoted last month), exempting from all public offices the clergy of the Catholic Church. As a benefit to society, and that "the greatest good might be conferred on the State," the clergy of the Catholic Church were to "be held totally free and exempt from all public offices."

At this time the burdens and expenses of the principal offices of the State were so great that this exemption was of the greatest material benefit. The immediate effect of the edict, therefore, was to erect the clerical order into a distinct and privileged class.

As the splendour and magnificence of the court display was increased, and as the imperial power became more absolute, the taxation became more and more burdensome. To such an extent indeed was this carried that tenants and, indeed, proprietors of moderate means, were well-nigh bankrupted. Yet the imperial power demanded of the decurions the full amount of the taxes that were levied in their town or district. "The office itself grew into disrepute, and the law was obliged to force that upon the reluctant citizen of wealth or character which had before been an object of eager emulation and competition."—Milman.

The exemption of the clerical order from all public offices opened the way for all who would escape these burdens to become, by whatever means possible, members of that order. The effect was, therefore, to bring into the ministry of the church a crowd of men who had no other purpose in view than to be relieved from the burdensome duties that were laid upon the public by the imperial extravagance of Constantine. So promptly did this consequence follow from this edict, and "such numbers of persons, in order to secure this exemption, rushed into the clerical order," that "this manifest abuse demanded an immediate modification of the law." It was therefore ordered that "none were to be admitted into the sacred order except on the vacancy of a religious charge, and then those only whose poverty exempted them from the municipal functions."—Milman.

Nor was this all. The order of the clergy itself found that it was required to pay for this exemption a tribute which it had not at all contemplated in the original bargain. Those already belonging to the clerical order who were sufficiently wealthy to exercise the office of decurion were commanded to "abandon their religious profession" (Milman) in order that they might fill the office which had been deserted by the exemption which had been granted to their particular order. This of course was counted by the clergy as a great hardship. But, as they had willingly consented at the first to the interference of the authority of the State when it was exercised seemingly to their profit, they had thereby forfeited their right to protest against that same interference when it was exercised actually to the denial of their natural rights. Yet the resources of dishonest intrigue were still left to them—especially the plea that their possessions belonged, not to themselves, but to the church—and it was exercised to such an extent as virtually to defeat the purpose of this later law. Thus the evil consequences of the original law still flowed on, and "numbers, without any inward call to the spiritual office, and without any fitness for it whatever, now got themselves ordained as ecclesiastics, for the sake of enjoying this exemption, whereby many of the worst class came to the administration of the most sacred calling."—Neander's *Church History*.

THE STATE MAKES IT EASY TO BE A "CHRISTIAN."

Another scheme adopted by Constantine was fraught with more evil in the same direction. As he had favoured the new religion only on account of its value to him as a political factor, he counted it to his advantage to have as many as possible to profess that religion. He therefore used all the means that could be employed by the State to effect this purpose. He made the principal positions about his palace and court a gift and reward to the professors of the new imperial religion, and says the historian Gibbon:—

The hopes of wealth and honours, the example of an emperor, his exhortations, his irresistible smiles diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. . . . As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of

riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert.—*Decline and Fall*.

It will be observed that in this statement Gibbon inserts the cautious clause—"if it be true," but such a precaution was scarcely necessary; because the whole history of the times bears witness that such was the system followed, whether this particular instance was a fact or not. This is proved by the next instance which we shall mention of Constantine's efforts in gaining converts to the new religion. He wrote letters offering rewards, both political and financial, to those cities which, as such, would forsake the heathen religion, and destroy, or allow to be destroyed, their heathen temples. "The cities which signalled a forward zeal, by the voluntary destruction of their temples, were distinguished by municipal privileges, and rewarded with popular donatives."—Gibbon.

In cities that would accept this offer, he would build churches at the public expense, and send there "a complete body of the clergy and a bishop" when "there were as yet no Christians in the place." Also upon such churches he bestowed "large sums for the support of the poor; so that the conversion of the heathen might be promoted by doing good to their bodies."—Neander. And that this was simply the manifestation of his constant policy is shown by the fact that, at the Council of Nice, in giving instruction to the bishops as to how they should conduct themselves, he said:—

In all ways unbelievers must be saved. It is not every one who will be converted by learning and reasoning. Some join us from desire of maintenance, some for preferment, some for presents; nothing is so rare as a real lover of truth. We must be like physicians, and accommodate our medicines to the diseases, our teaching to the different minds of all.

He further enacted "that money should be given in every city to orphans and widows, and to those who were consecrated to the divine service; and he fixed the amount of their annual allowance [of provisions], more according to the impulse of his own generosity than to the exigencies of their condition."—Theodoret. In view of these things, it is evident that there is nothing at all extravagant in the statement that, in a single year, twelve thousand men, besides women and children, were baptized in Rome.

In addition to all this, he exempted all church property from taxation, which exemption, in the course of time, the church asserted as of divine right; and the example there set is followed to this day, even among people who profess a separation of Church and State.

RESULT: THE CHURCH A MASS OF PAGANS.

The only result which could possibly come from such proceedings as these was, first, the great mass of the people, of the

pagans, in the empire, with no change, either of character or convictions, were drawn into the Catholic Church. Thus the State and the Church became one and the same thing; and that one thing was simply the embodiment of the *second* result, namely, a solid mass of hypocrisy. Neander says:—

The vast numbers who, from external considerations, without any inward call, joined themselves to the Christian communities, served to introduce into the Church all the corruptions of the heathen world. Pagan vices, pagan delusions, pagan superstitions, took the garb and name of Christianity, and were thus enabled to exert a more corrupting influence on the Christian life. Such were those who, without any real interest whatever, in the concerns of religion, living half in paganism and half in an outward show of Christianity, composed the crowds that thronged the Churches on the festivals of the Christians, and the theatres on the festivals of the pagans. Such were those who accounted themselves Christians, if they but attended Church once or twice in a year; while, without a thought of any higher life, they abandoned themselves to every species of worldly pursuit and pleasure.

It could not be otherwise. The course pursued by Constantine in conformity with the political intrigues of the bishops drew into the Catholic Church every hypocrite in the Roman empire. And this for the simple reason that it could draw no other kind; because no man of principle, even though he were an outright pagan, would allow himself to be won by any such means. It was only to spread throughout all the empire the ambiguous mixture of paganism and apostate Christianity which we have seen so thoroughly exemplified in the life of Constantine himself, who was further inspired and flattered by the ambitious bishops.

There were some honest pagans who refused all the imperial bribes, and kept aloof from the wicked system thereby established. There were some genuine Christians who not only kept aloof from the foul mass, but protested against every step that was taken in creating it. But, speaking generally, the whole population of the empire was included in the system thus established. Dr. Schaff says:—

By taking in the whole population of the Roman empire, the Church became, indeed, a Church of the masses, a church of the people, but at the same time more or less a Church of the world. Christianity became a matter of fashion. The number of hypocrites and formal professors rapidly increased; strict discipline, zeal, self-sacrifice, and brotherly love proportionally ebbed away; and many heathen customs and usages, under altered names, crept into the worship of God and the life of the Christian people. The Roman State had grown up under the influence of idolatry, and was not to be magically transformed at a stroke. With the secularising process, therefore, a paganising tendency went hand in hand.—*History of the Christian Church.*

ALL POWER TO WITNESS FOR CHRISTIANITY LOST.

The effect of all this was further detrimental to true Christianity in that it argued that Christianity consists in the mere professing of the *name*, pertaining not to the essential character, nor implying any material change in the general conduct. Consequently, those who had been by this means

brought into the Church acted worse, and really were worse, than those who remained aloof. When the bishops or clergy of the Church undertook to exhort the heathen to become Christians, the pagans pointed to the hypocritical professors who were already members of the church, and replied to the invitation with such arguments as these: "We lead good lives already: what need have we of Christ? We commit no murder, theft, nor robbery; we covet no man's possessions; we are guilty of no breach of the matrimonial bond. Let something worthy of censure be found in our lives, and whoever can point it out may make us Christians." Comparing himself with nominal Christians: "Why would you persuade me to become a Christian? I have been defrauded by a Christian; I never defrauded any man. A Christian has broken his oath to me, and I never broke my word to any man."—Neander.

Not only was the Church thus rendered powerless to influence those who were without, but she was likewise powerless to influence for any good those who were within. When the vast majority in the Church were unconverted and had joined the Church from worldly and selfish motives, living only lives of conscious hypocrisy, it was impossible that Church discipline should be enforced by Church authority.

The next step taken by the bishopric, therefore, was to secure edicts under which they could enforce Church discipline. This, too, not only upon the members of the Church, but likewise upon those who were not. The Church having, out of lust for worldly power and influence, forsaken the power of God; the civil power was the only resource that remained to her. Conscious of her loss of moral power, she seized upon the civil.

It is a doctrine of Christianity, *first*, that there shall be no disputes among Christians, and, *second*, if any such do arise, then Christians must settle such differences among themselves, and not go to law before unbelievers.—1 Cor. vi. 1, 7.

As the power and influence of the bishopric grew, this office of judge was usurped by the bishop, and all such cases were decided by him alone. Until the union of Church and State, however, every man had the right of appeal from the decision of the bishop to the civil magistrate.

Very shortly after the establishment of the Catholic Church, says Sozomen:—

Constantine likewise enacted a law in favour of the clergy, permitting judgment to be passed by the bishops when litigants preferred appealing to them rather than to the secular court; he enacted that their decree should be valid, and as far superior to that of other judges as if pronounced by the emperor himself; that the governors and subordinate military officers should see to the execution of these decrees; and that sentence, when passed by them, should be irreversible.

Some bishops extended this right into what was known as the right of intervention, that is, the right of interceding with the secular power in certain cases.

The privilege of interceding with the secular power for criminals, prisoners, and unfortunates of every kind, had belonged to the heathen priests, and especially to the vestals, and now passed to the Christian ministry, above all to the bishops, and thenceforth became an essential function of their office.—Schaff.

This office was first assumed by the bishops for this purpose, but soon, instead of interceding, they began to dictate; instead of soliciting they began to command; and instead of pleading for deserving unfortunates, they interfered with the genuine administration of the civil magistrates. As early as the Council of Arles, A.D. 314, the second council that was held by the direction of Constantine, the Church power began to encroach in this matter upon the jurisdiction of the State. Canon 7 of this Council charged the bishops to take the oversight of such of the civil magistrates within their respective sees as were Church members; and if the magistrates acted inconsistently with their Christian duties, they should be turned out of the Church.

This was at once to give to the bishops the direction of the course of civil matters. And the magistrates who were members of the Church—and it was not long before the great majority of them were such—knowing that their acts were to be passed upon for approval or disapproval by the bishop, chose to take counsel of him beforehand so as to be sure to act according to "discipline," and avoid being excommunicated. Thus, by an easy gradation and extension of power, the bishopric assumed jurisdiction over the jurisprudence of the State.

THE BIBLE MADE THE CODE AS INTERPRETED BY THE CHURCH.

Further, as the empire was now a religious State, a "kingdom of God," the Bible was made the code of civil procedure as well as of religion. More than this, it was the Bible *as interpreted by the bishops*. Yet, more than this, it was the Bible *as interpreted by the bishops according to the Fathers*.

The Bible, and the Bible interpreted by the Fathers, became the code, not of religion only, but of every branch of knowledge.—Milman.

And as the Fathers themselves, necessarily, had to be interpreted, the bishops became the sole interpreters of the code, as well as the censors of the magistracy, in all the jurisprudence of the empire.

It was an utter perversion of the Bible to make it the code of civil procedure. Such procedure was only to destroy civil government, and substitute for it a pretence at moral government which was absolutely impotent for any good purpose, either moral or civil. In other words, it was only to destroy the State, and to substitute for it, in everything, the apostate church.

This is not saying anything against the Bible, nor against its principles. It is only exposing the awful perversion of its principles by the Church. God's government is moral, and He has made provision for maintaining His government with the forgiveness of transgression. The Bible re-

veals God's method of saving those who sin against His moral government. Civil government is man's method of preserving order, and has nothing to do with sin, nor the salvation of sinners. It is to preach the Gospel and save sinners that the Church of Christ is commissioned, but, when the Church turned from the power of God to seek the power of the world, it speedily became a political machine, and perverted religion, and corrupted civil government.

A. T. JONES.

THE TWO KINDS OF HEART FAILURE.

WE often read of men dropping dead from "heart failure." This is occasioned by the physical organ, we call the heart, ceasing to beat. But there is another kind of "heart failure" in which the individual still lives. The Saviour tells of a time when "men's hearts" will be "failing them for fear, and for looking after those things which are coming on the earth."

In the time of this failing of heart for fear, all will be afflicted with the malady, unless they are hid in the Rock of Ages. Do you not see the premonitions of the calamities that will soon and surely overspread this whole world? If you do, you need not give yourself up to "heart failure." The Master says, "Come unto Me." And to all who will come He says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

How good it is that the strength of our Father is not only all-powerful, but *everlasting*! He will never weaken through weariness in protecting us.

M. C. WILCOX.

THE CHILD-MIRROR.

IN the *National Review* is a paper on the sayings of children, showing the quaint philosophy of childhood. The writer says:—

Very charming in this way are the naïf disclosures of the natural egoism in the first attempt at politeness and kindness. A wee maiden who was enjoying a swing cast a half pitiful glance at her unlucky comrade who was standing and looking on with big admiring eyes, and observed: "I wish I wasn't so fond of swinging, then I would get out and let you swing." With this may be compared the following *mal apropos*. A little girl, on taking her toy from another child who was playing with it, said, by way of explanation: "You know we can't both enjoy it."

Grown-up selfishness may see itself as in a mirror here. Though experience and pride may teach the adult not to avow the selfishness so frankly, how often he uses the same infantile logic to excuse his faults. Thus one excuses his irritation by pleading an irritable disposition; it is "his way." But this is precisely the difficulty: Like the child who thought she wished to let her playmate swing, many people say they wish they were rid of bad habits, and yet cling to them. The fact is, we can do as we wish. If we wish to drop the sin that besets us, there is strength enough from Heaven to

enable us to be free. If we cling to the sin and selfishness, it is because we love it. It is important that we should recognize this fact. The Lord is no more deceived by the reasoning with which we are prone to satisfy conscience for having our own way than we are by the transparent excuses of these very natural little girls.



THE ENCAMPMENT OF THE ANGELS.

THEY are camping round about me;
Perish every doubt and fear;
For the camp-fires of the angels
From the glory land are near.
Hedged about e'en like the mountains
Round Jerusalem of old,
I am compassed by the angels
From the shining streets of gold.

I can see their white tents gleaming
'Mid the radiant glory bright,
And I hear the faithful tramping
Of the sentinel at night;
For my Watcher sleepeth never,
And his eye is never dim;
He will keep my soul for ever
If I only trust in him.

They are camping round about me,
'Mid the busy cares of life,
'Mid its trials and temptations,
'Mid its bustle and its strife:
They will leave me never, never;
They are guardians true and tried;
See! they pitch their white tents closer,
And they 'll never leave my side.

Though I hear the rush of battle
Where the mighty armies are,
And the echoing tramp of soldiers
From the glory land afar;
Though the hosts of hell are mustering
On the battle-fields of sin—
Christ, my Captain, fighteth for me,
And I know that I shall win.

MRS. L. D. A. STUTTLE.

AFFLICTIONS AND DELIVERANCE.

THE excuse that many offer for not embracing Christianity is that it brings too much persecution and affliction.

While it is true that the followers of the meek and lowly Jesus have as much trouble, and oftentimes apparently more than other people, it is also true that there is divine help for them in the time of trouble.

Every Christian should have the following words burnt deep into his heart; "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

Nowhere does the Word of God predict the Christian's walk through the road of time to be one of ease, but it constantly warns the traveller of dangers, temptations, tribulations, and afflictions.

"In the world ye shall have tribulation" is the warning spoken to each one who sets out upon the strait and narrow way, and then to offset any discouragement or gloom, follows the blessed words—"But be of good cheer; I have overcome the world."

Though the cold cruel world has naught to offer in the way of satisfaction and peace we who are in the world, but not of it, have the promise—"In Me ye have peace."

It is indeed blessed to know that the Master has overcome for us, and that, though the storms of sin may beat fiercely about us, there is peace and calm for those who are in Him, resting sweetly and peacefully midst storm and strife.

Though the afflictions are *many*, He has promised to deliver from them *all*, and He is able to fulfil His promise, and He will.

C. F. LADD.

A HOLY LIFE.

A HOLY life is made up of small things—little words, little deeds. No great heroic deeds or miracles are necessary to the true Christian life. The little sunbeam, not the lightning; the deep waters that go softly, not the waters that rush in noisy torrents, are true symbols of a holy life. It is the avoidance of little follies, little sins, little indulgences of the flesh and lusts that war in our members, that perfects Christian character. The spirit that dwelleth in us lusteth to envy. We must avoid these things, or the life we live will not be a holy life.

MRS. L. E. MERROW.

WITTENBERG.

WITTENBERG still partly retains its ancient appearance, and contains a number of buildings noted from the Reformation. Here still stands the old convent, in which Luther first saw the light of truth revealed from the holy Scriptures, and which afterward was donated to him as a dwelling-house. In it his dwelling room is still preserved, the same ornamental ceiling, tile stove, the oak table, the little windows, composed of a multitude of small pieces set in lead, and two little benches before them for him and his wife. The other rooms contain a number of ancient paintings, medals, books, and manuscripts. Among the latter, the opened pages of a pamphlet aroused my special attention. The page was illustrated, and represented a large fish, out of whose mouth Roman ecclesiastics were spewed among fire and smoke. It was headed: "The kingdom of Satan and the Pope."—2 Thess. ii. Below, the following words stood in rhyme, and also signed:—

Here, in the name of all the devils,
The Pope sits, manifested now
The true Antichrist to be
In the Scriptures foretold.

MARTIN LUTHER, A. D. 1545.

How few of his professed followers would sign this statement to-day, and how could they dare, as so many manifest the same spirit of intolerance as the Roman Church! Here stands also the old home of Melancthon, then the city Church, in which Luther often preached, and finally the royal chapel, on the door of which Luther affixed his theses. Lately the interior of the building has been entirely renovated, and it looks now as much as possible as it did at Luther's

day. In the choir two metal inscriptions mark the spots where Luther and Melancthon were buried.

L. R. CONRADI.

Hamburg.

SOME EARLY "FATHERS."

DR. KITTO speaks of Ignatius as seeing in the "Catholic Church a continuation of the mystery of the incarnation." And the bishop is by him exalted into a visible representative of Christ; and his power and authority were boundless. He saw the washing away of sin in his own blood of martyrdom, not in the Lord's.

Irenæus is the first to teach that our Lord's ransom was paid to Satan. He believed the Roman Church to have pre-eminent authority, and that all should agree with her, and "draw from her the waters of life." She was "the entrance into life."

Justin Martyr frankly and fully advocated Antinomianism. The law of God was abolished. He was doubtless the first to advocate this, and for the express purpose of annulling the Sabbath requirement. The "sign of the cross" was everything to Justin. This was about A.D. 150.

Clement held that Christ went to *hades* and preached to the imprisoned spirits, also the apostles, who doubtless, according to him, would now be thus engaged. Thus probation after death was now an established belief. He believed the seeds of celestial wisdom to be hid in the Greek philosophy, and this philosophy he without scruple attributed to the Deity. He allegorised even the ten commandments and the historical narratives of the Bible, and deranged the relative position of everything. Plato was, in his estimation, an evangelical prophet, and the Greek philosophy a heaven-sent preparation for the Gospel.

Tertullian, "the founder of Latin Theology," as also Cyprian, interpreted (Matt. xvi. 16, 18) according to the Catholic doctrine of Peter as the pillar and foundation stone upon which the superstructure of the Church should be built. According to Tertullian pardon may be secured by penance, by fasting, and by martyrdom. The sign of the cross to him was a charm mighty to break the power of Satan. He believed also in a place of punishment—purgatory. He says:—

As oft as the anniversary comes around we make offerings for the dead as birthday [day of martyrdom] honours; we count fasting or kneeling in worship on the Lord's day to be unlawful; we rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine, even though our own, be cast upon the ground. At every step and movement, at any going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamp, sit on couch, on seat, in all the ordinary actions of daily life, we trace upon our forehead the sign [of the cross]. If for these and other such rules you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer.—*De Corona, secs. 3 and 4.*

This much for Tertullian. With him the

water imbibed the power of sanctifying at baptism. At this time there were prayers for the dead and invocation of saints in heaven or *hades*, they knew not which. "Fall on your knees, fall before God's beloved ones, and entreat their intercession," said he.

The heretic "could not be a Christian," and said he, "they must be forced to do their duty." The bishop was the "chief priest," and the people were not to consider "the honour" or "the peace" of the Church safe unless the episcopal dignity stood secure. The mass was the "holy and tremendous sacrifice," a continuation of Christ's sacrifice upon the cross.

I. E. KIMBALL.

THE HOLY SPIRIT.

WHEN He is come, He will reprove the world of sin, and of righteousness, and of judgment.—John xvi. 8.

O tell me, Thou Spirit long ago promised,
When wilt Thou dwell with us full and complete,
When wilt Thou come in the might of Thy power
And make us for service and labour more meet?

We long for Thy presence; Thou hast the power
To work in us daily God's blessed will.
O come, then, in plenitude this very hour,
And each of us now with Thine own presence fill
O come as the rain cometh down from the heavens
To water the mountains, ridges, and plains,
Thus Thou art promised, we wait for Thy coming,
Then fulfil the promise again and again.

The fault is not Thine, O Thou blessed Spirit,
We know Thou art waiting, calling for men,
Waiting to fill them with all Thine own fulness.
Then how can we cause Thee to still wait again?

No longer we'll grieve Thee, Thou Spirit divine,
We'll heed Thy reproofs and turn from our sin;
We come as we are, with our sorrow and shame,
The Master stands waiting to welcome us in.

O blessed Spirit, we take of Thy fulness,
With gladness and joy we listen to-day;
We thank and adore Thee, Thou hast not left us,
O live in us, work in us, now in us stay.

Our own ways of evil, our thoughts which are wrong,
We now forsake them for ways of our Lord;
His promise is certain He pardons us all,
His Word is eternal, we rest on the Word.

Speak, then, Holy Spirit, send all Thy reproofs,
We open our hearts, our lives unto Thee;
Come then to Thy temple, and in it abide,
Thy presence means peace and salvation to me.

D. A. R.

IS IT IN YOUR HEART?

WHEN the condition of oneness for which our Saviour prayed exists among God's people, the love of God will be in the heart of each one to actuate the whole life. Love, in its broad sense, is perfection. It stands at the head of the list of the fruits of the Spirit. It is the crowning Christian grace, and the sum of them all.

Something of the meaning of God's love may be understood from his own comments upon it, through the apostle Paul, in 1 Corinthians xiii. There are fifteen statements of what love is and does, which we would do well to study carefully. Let the comments be taken in the order in which they are given, one at a time, not simply with a moment's thought, but with careful and prayerful consideration:—

1. It suffereth long.
2. It is kind.

3. It envieth not.
4. It is not rash (margin).
5. It is not puffed up.
6. It doth not behave itself unseemly.
7. It seeketh not its own.
8. It is not easily provoked.
9. It thinketh no evil.
10. It rejoiceth not in iniquity.
11. It rejoiceth in the truth.
12. It beareth all things.
13. It believeth all things.
14. It hopeth all things.
15. It endureth all things.

As flows the river, calm and deep,
In silence toward the sea,
So floweth ever and ceaseth never
The love of God to me.

As this love is flowing to us so bountifully and constantly, may it flow from us to those about us.

E. K. SLADE.

Bible Reading.

CONVERSION.

1. WHAT is the natural condition of man?

For all have sinned and come short of the glory of God.—Rom. iii. 23.

2. What is sin?

Sin is the transgression of the law.—1 John iii. 4.

3. Can we keep the law while we have this nature?

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—Rom. viii. 7.

4. What then must we do in order to be saved?

Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—Matt. xviii. 3.

CONVERT.—To change to another form or state.—*Webster.*

5. Who only can make this change in us?

If the Son therefore shall make you free, ye shall be free indeed.—John viii. 36.

6. What kind of a nature does He give us?

According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the *divine nature*, having escaped the corruption that is in the world through lust.—2 Peter i. 3, 4.

7. What is necessary on our part?

Repent ye therefore and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.—Acts iii. 19.

8. What leads to repentance?

The goodness of God leadeth thee to repentance.—Rom. ii. 4, last part.

9. What is it our privilege to believe?

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John I. 9.

10. How may we be kept in this condition?

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.—1 Peter i. 5.

DAISY MORSE.



BARCLAY OF URY.

"I AM perhaps unduly partial to Whittier's 'Barclay of Ury,'" wrote Mr. Morrison Davidson, the poet, in the *New Age*, "because the 'laird's' 'own good city,' Aberdeen, is also mine. Barclay was a distinguished officer who fought throughout the wars waged by Gustavus Adolphus, 'the Bulwark of Protestantism and Lion of the North.' Latterly he embraced the tenets of George Fox and William Penn, and was subjected to many indignities in consequence. These he bore with unswerving Christian fortitude."

Up the streets of Aberdeen,
By the kirk and college green,
Rode the Laird of Ury;
Close behind him, close beside,
Foul of mouth and evil-eyed,
Pressed the mob in fury.

Flouted him the drunken churl,
Jeer'd at him the servant girl,
Prompt to please her master;
And the begging carlin, late
Fed and clothed at Ury's gate,
Cursed him as he passed her.

Yet with calm and stately mien,
Up the streets of Aberdeen
Came he slowly riding;
And to all he saw or heard
Answering not with bitter word,
Turning not for chiding.

Came a troop with broadswords swinging,
Bits and bridles sharply ringing,
Loose and free and forward;
Quoth the foremost—"Ride him down!
Push him! Prick him! Through the town
Drive the Quaker coward!"

But from out the thickening crowd
Cried a sudden voice and loud:
"Barclay! Ho! a Barclay!"
And the old man at his side
Saw a comrade battle-ried,
Scarr'd and sun-burn'd darkly.

Who with ready weapon bare,
Fronting to the troopers there,
Cried aloud, "God save us!
Call ye coward him who stood
Ankle-deep in Lützen's blood
With the brave Gustavus?"

"Nay, I do not need thy sword,
Comrade mine!" said Ury's Lord.
"Put it up I pray thee;
Passive to His holy will,
Trust I in my Master still,
Even though He slay me.

"Pledges of thy love and faith,
Proved on many a field of death,
Not by me are needed."
Marvell'd much that henchman bold,
That his laird, so stout of old,
Now so meekly pleaded.

"Woe's the day!" he sadly said,
With a slowly-shaking head,

And a look of pity;
"Ury's honest lord reviled,
Mock of knave and sport of child,
In his own good city!"

"Speak the word, and, master mine!
As we charged on Tilly's line,
And his Walloon lancers,
Smiting through their midst, we'll teach
Civil look and decent speech
To these boyish prancers."

"Marvel not my ancient friend!
Like beginning, like the end;"
Quoth the Laird of Ury.

"Is the sinful servant more
Than the precious Lord, who bore
Bonds and stripes in Jewry?"

"Give me joy that in His name,
I can bear with patient frame,
All those vain ones offer;
While for them He suffered long,
Shall I answer wrong with wrong,
Scoffing with the scoffer?"

"Happier I, with loss of all,
Hunted, outlaw'd, held in thrall,
With few friends to greet me,
Than when reeve and squire were seen,
Riding out from Aberdeen
With bared heads to meet me.

"When each good wife, o'er and o'er,
Bless'd me as I pass'd her door;
And the snooded daughter,
Through her casement glancing down,
Smiled on him who bore renown
From red fields of slaughter.

"Hard to feel the stranger's scoff,
Hard the old friends' falling off,
Hard to learn forgiving;
But the Lord His own rewards,
And His love with theirs accords,
Warm and fresh and living.

"Through this dark and stormy night
Faith beholds a feeble light
Up the blackness streaking;
Knowing God's own time is best,
In a patient hope I rest
For the full day breaking!"

So the Laird of Ury said,
Turning slow his horse's head
Towards the Tolbooth Prison,
Where, through iron gates, he heard
Poor disciples of the Word
Preach of Christ arisen!

Not in vain, Confessor old!
Unto us the tale is told
Of thy day of trial;
Every age on him who strays
From its broad and beaten ways
Pours its seven-fold vial.
Happy he whose inward ear
Angel comfortings can hear
O'er the rabble's laughter;
And while hatred's faggots burn,
Glimpses through the smoke discern
Of the good hereafter.

Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow.

Thus, with somewhat of the Seer,
Must the moral pioneer,
From the future borrow;
Clothe the waste with dreams of grain,
And on midnight's sky of rain
Paint the golden morrow.

HOW different are the world's maxims and those of the Lord Jesus Christ! The world's—"Only let it be when for your faults ye are buffeted, that ye take it patiently." His—"When ye do well, and suffer for it, ye take it patiently, this is acceptable with God."—Macduff.

WHY SHE LINGERED.

(Prov. xx. 24.)

SOME years ago I was living in the house of a widow lady, whose lodgers, for the most part, boarded themselves, or else ate at a restaurant. One of these was a most unfortunate semi-invalid, who won my sympathy by her pitiful condition—partially deaf, slightly crippled, wholly blind in one eye, and nearly so in the other. She was homeless and well nigh friendless, for people wearied of her complaints; and like many another solitary woman with time all her own, she gave it and her company rather more freely than was always convenient to those whose business was more pressing.

On the particular Sabbath morning of which I write, she came into my room immediately after breakfast. I then was engaged in book canvassing, and hence the hours of my one rest day were exceedingly precious to me; and I am afraid I had scant welcome to give my poor visitor, though I strove to be kind and polite, notwithstanding.

We spoke of various topics, more or less suited to the day, but she did not manifest much interest in them. Still it was late church time before she left; and when I returned from meeting, somewhat to my surprise, and a little to my annoyance, I found her awaiting my return.

Feeling perplexed, I unlocked my door, and reluctantly asked her in; for, fancying that she might be in distress or difficulty, and needing advice or craving sympathy, I wanted, in any case, to do by her as I, under similar circumstances, would wish to be done by.

She sat perfectly noncommittal till the hour for dinner arrived, which, at my invitation, she shared, I having, by this time, made up my mind that the Lord's hand was in it. So, receiving the interruption as part of His plan for that day, I strove to turn the conversation to His glory, though without results of any kind, as far as I could discover. After sundown, as she still lingered, I took her out for a walk, as I thought the exercise would be beneficial.

It was nine o'clock when we returned, and, to my astonishment, she followed me uninvited into my room, and helped herself to a seat. I then laid my hand on her shoulder, and said quietly:—

"What is it? Can I help you in any way?"

"Nothing—not at all," she replied briefly. "I just thought I would sit with you till bedtime, if you don't object."

"It is nearly that now," I answered frankly, "and you know that I have to keep early hours at night as well as in the morning. But you needn't go quite yet, unless you wish to," I added, relenting, on seeing how reluctantly she rose to take her leave.

Instantly she sat down again; and we talked in desultory fashion till the clock struck ten. I then said to her gently:—

"Now, dear, I am afraid I shall have to retire."

She rose promptly, when an unaccountable impulse made me inquire:—

"You will, also, won't you?"

"No; I shall sit on the porch till it grows cooler."

Again I was impelled to speak, and this time to authoritatively say:—

"Don't do that. Go to bed at once."

She hesitated, and then, going to the open door, said hurriedly:—

"Good night."

As I watched her turn away, an inexplicable wave of commingled pity and apprehension seemed to surge up in my heart, and instinctively I put my arms around her, and, kissing her tenderly, said kindly:—

"If you love me, go to bed at once."

At this she gave an inarticulate cry, returned my kiss impulsively, and hurried off without a word.

But I heard her go to her room, and felt a sense of relief, though I knew not why.

Bright and early the next morning, just as I was starting out, back came Miss A. At first I was annoyed; for, I reasoned to myself, she knows my occupation, and that I am dependent on it for a livelihood. But presently, accepting the situation, I tried to make the best of it, and, sitting down, took my Bible and began to read to her, as I often did, as elsewhere she would have had nothing of God's Word.

She listened in absent-minded fashion; we read and talked till noon, when she again dined with me, and spent the whole afternoon and evening. The late summer night fell, and bedtime once more came; but I dared not send her away; for I felt that something was at stake, though what I little dreamed.

Not until 11 o'clock did she make any move to go. Then she came, and very solemnly taking my face between her two hands, gravely kissed me, first on one cheek and then on the other, saying earnestly as she did so:—

"You don't know how I thank you for the kindness of these two days. I am going to bed now. You don't understand it, I know, but you will some day. I will tell you all about it—some day."

Not until several months later did the explanation come. I then learned, to my horror, that she had fully determined upon suicide as her only way of escape from a painful combination of circumstances, and having received small kindnesses from me in the past, thought that she would like to spend her last day in my company.

Her intention had been that first night, as soon as the streets were clear and all quiet, to go to the river and throw herself in from the bridge near by. But on my urging her so affectionately to retire, her purpose faltered, and she put it off one day longer, fearing lest I might think that she

did not care for me if she failed to comply with my request.

She then decided to leave the house the next day during my absence, and wander around till time to make the fatal plunge. But, imagining me to be the only person in the place who cared for her, she again wanted to take a last look at me—with what result the reader knows. Our Scripture reading turned her thoughts in an entirely different channel, and inspired her with hope and courage to live, instead of cowardly putting an end to her existence. So she permanently gave up her plan, and tried to trust in the Lord, whom she once had known and served.

Friends, let us never be ashamed of manifesting our affection for one another. Love is the salt of life, which keeps this great seething world from absolute corruption. Love—Christ's wondrous love—saves the sinner, and, by exercising Christlike love, we too, may win forlorn humanity to nobler deeds and happier ways. And the more we learn to hate sin, yet love the sinner, the more godlike we become.

Friends, it is blessed to rest quietly in the hands of the Master, ready to be used by Him, when, where, and as He pleases, for the glory of our Father in heaven.

HELEN A. STEINHAUER.

ANGELS UNAWARES.

ONE autumn day as I was walking out from Basel to the hills, on the way to Binningen, through "Nightingale Wood," I met in the road a woman moving. In Switzerland, as in many parts of Europe, the women do very hard work. It is true, though, that they seem almost always strong and capable. In Basel, especially, it is quite customary for women to draw heavy carts and waggons about the streets and along the country-roads, loaded with market-produce and all sorts of material. Formerly they had large fine dogs to draw their waggons, while they only walked alongside, and helped if the load were too heavy for the dog. But the Society for the Prevention of Cruelty to Animals, persuaded the city council to forbid any such use of dogs, consequently the women now draw the waggons. And so this woman whom I met had her cart loaded with household goods, a load for a small horse, one would think to look at it. That it was heavy, too, was shown by the angle at which she bent forward, as she put her strength and weight into the drawing of the burden. By her side trudged a little girl, just big enough to walk well, and she had her doll carriage loaded with her dolly's household furniture, and her own belongings, in about the same proportion as her mother's cart.

I thought of an old painting I have either seen somewhere, or read of, where angels are pictured at work in a kitchen, peeling vegetables, scrubbing pans, mopping the floor, and among them little baby angels running about busier than anybody else—helping. In the picture the angels wore no disguise, but had on their white robes and

wings, while they were about their kitchen work, which they were doing for some poor helpless one. But here the disguise, if there were one, was very complete; yet I thought I saw it broken through once or twice when the two looked at each other.

As I walked on, and thought of the look and smile in the midst of such a laborious task, I felt that, unawares both to them and me, I had met angels; for where there was such a smile of affection, surely angels were present. Family and home love and loving service are always angelic; and perhaps that is a good interpretation of the old picture. They who love, serve gladly, loving both Him whom they serve and their fellow-servants.

I thought of this that day as I walked through Nightingale Wood into Paradise Way, and felt that I had indeed met angels by the wayside. And ever since it has seemed that there I saw how the dark wood of this world might be filled with songs sweeter than the nightingale's, and become the way to paradise.

W. H. MCKEE.

TESTING SINCERITY.

THE mighty Sheik Abdullah spake one day to the court sage, old Enekazi, as follows: "You are always ready to give sensible advice, O Enekazi; perhaps you could tell me which of my councillors are really sincere."

"A very simple matter," replied the sage, confidently. "I will tell at once, mighty sheik, how it is to be managed. Go and compose a long ballad this very day."

"Stop!" interrupted the sheik. "You forget that I am no poet."

"That's just it, mighty sheik! Go and write at once a long ballad, and read it to your assembled council."

"But Enekazi, bear in mind that I never wrote a line of poetry in my life."

"So much the better! When you have read the long ballad to your courtiers, you will judge of the effect yourself. To-morrow I will come again, and learn of your observations."

The next day the wise Enekazi entered, saying:—

"Did you follow my advice, mighty sheik?"

"Certainly."

"And what happened after you had read your ballad?" inquired the old man smiling.

"Oh, I was completely taken by surprise. One exclaimed that this was the long-sought-for ballad of the great poet Ibu Yemin; another, that I was a new bright luminary in the firmament of poetry; a third craved permission to cut off a small piece of my robe in memory of the eventful occasion and the immortal bard—in a word, they were all in ecstasies, and praised my ideas and my language up to the skies."

"And what about old Henri Adin?" eagerly questioned the sage.

"Ah, he dropped to sleep while I was reading."

"Ha, ha! What did you conclude from that, mighty sheik?" said the old man, triumphantly.

"What conclusion could I come to," replied the sheik, with some surprise, "if not the same as all the rest, namely, that I possess very great talent for poetry? Enekazi salaamed, and—held his peace; for he was, in sooth, a wise man.—*Selected.*

SOME CURIOUS BEETLES.

CERTAINLY there is no class of insects, says a naturalist, that has such an interesting diversity of form and habits as the beetle.

There is the tiger beetle, which has a pair of mandibles or jaws worthy of its ferocious name, and by which it seizes its prey, and cuts it up for greater ease in devouring.

The stag beetle, another of these formidably-armed creatures, has sharp prolonged mandibles one-third of its length, and appears much like a lobster with its enormous claws.

There is the bombardier beetle, which has a magazine gun within its anatomy that carries eighteen charges, and no more, and which, when disturbed, discharges these with noise and smoke, under cover of which it escapes.

A considerable genus as to numbers is that of the wood-borers, some of which, first attaching themselves to a tree and fitting their jaws, proceed to whirl rapidly round and round, and so bore a deep hole in the wood in which to deposit their eggs. The author of "The Naturalist on the Amazon" tells how these insects whirl themselves so swiftly as to be lost to sight in the stream of dust which escapes from the wood.

There are diving beetles that catch fish, and carry down with them into the water a supply of air to breathe while at work.

The sexton beetles spend their lives burying dead animals, in each of which, when they are well covered up, they leave just a score of eggs, the young beetles for the early periods of their existence feeding on this provision. A gang of these sextons will bury the carcass of a mouse in a few minutes, and they have been known to completely bury a rabbit in a few hours by undermining it, and causing it to drop into the hole they have made with their strong digging claws.

TOO MANY.

SPANISH aristocratic names are noted for their length. The Duke of Braganza, who is far from being a nameless man, tells this story about himself:—

"I was travelling in Spain, and had reached a miserable little village. It was one o'clock A.M. Knocking at the only hostelry in the place, a gruff voice called out, 'Who's there?' 'Don Alphonse-Ramire-Juan-Pedro Carlos-Francois Dominique de Roxas de Braganza.' 'Drive on,' was the reply; 'I can't accommodate so many people.'"

HEALTH HINTS

THE GOSPEL OF HEALTH.

WE abridge the following from the *Darjeeling Standard*, being a portion of the report of an address delivered in that hill station by Mr. D. A. Robinson:—Jesus warns us in the last days against surfeiting and drunkenness. What is surfeiting? In plain old-fashioned English it is simply over-eating. That is the danger in these days, and many a person is doing just that thing though it may be in ignorance. But ignorantly or otherwise, physical law transgressed results in the penalty of such transgression. Physical law and natural law as we say, are but other terms for divine law, because God is the author of them all. His great desire is that we shall be in harmony with all law and that is the reason why Jesus Christ wants, to come in and dwell in you and me, and live His life there which is a life in the most perfect conformity with God's eternal law. We have not the power to do it, but He has and such is His purpose "that the life also of Jesus might be made manifest in our mortal flesh."—2 Cor. iv. ii.

WE ARE LIVING TOO FAST.

The simple dietary of past ages has given place to one that is doing its work in making physical wrecks by thousands. Man's original diet was unstimulating and of the simplest kind. But it was the best diet this world knows anything about. It consisted of fruits, nuts, grains, and vegetables. (Gen. i. 29). The Creator pronounced that arrangement "very good." And when He says a thing is very good, we may be assured that such is the case. Then the fall came and, still later, the flood came when everything on the earth was destroyed. Then the Lord gave man permission to eat the flesh of animals; but did you ever study to see how rapidly man's life was shortened after the flood?

At the time of the flood we learn that the Lord made a clear distinction between clean and unclean beasts. Later, we come to time when Israel came out of Egypt, when God gave them manna from heaven, but they were dissatisfied with this and pleaded for flesh to eat, and we read that "He gave them their own desire, but sent leanness into their souls."—Psa. cvi. 15. Then as they were bent on having their own way the Lord does not leave them, but now, in detail, tells them the next best thing to do. If they must have flesh food, He now points out very clearly what animals to eat and what not to eat. "Whatsoever parteth the hoof, and cheweth the cud, among the beasts, that shall ye eat."—Lev. xi. 3. Among those they were not to eat the Lord says, "And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you." Many suppose that is merely Jewish ceremonial uncleanness, and that after Christ came that

was all done away. But the distinction between clean and unclean beasts, as we have already seen, was pointed out ages before a Jew ever existed. The Lord says the hog is an unclean animal, and the coming of Jesus Christ eighteen hundred years ago did not change the nature of that animal in the least. The hog is by nature a scavenger, an animal to eat up the filth and every abominable thing he can get hold of; but then the mischief of it is that man turns round and becomes scavenger-in-chief and eats up the dead hog. The Lord says "their dead carcass ye shall not touch." But we take these carcasses (I used to do so, but gave it up thirty years ago) and put them into our stomachs. Just think of a dead hog in a man's stomach. That dead hog represents disease.

Did you know that the orthodox Jews are free from a number of diseases that other people have? That is a fact. It is said that cancer is a malady they never have. They avoid the dangers of trichinae by not eating the hog. And in eating beef in most countries they examine in the most careful manner the animal before it is killed and then still again after it is killed. In that examination a large per cent. of animals are found unfit for the table of the Jew, and it is turned over for the Gentiles (Christians) to eat. It is a simple though startling fact that in the last few years the animal creation is becoming more and more diseased, and thus becoming a disease-producing instrument for man. The only way to avoid the danger is to avoid the diet and choose that which is simple, unstimulating, and yet the best for building up and making good blood, nerve and muscle.

Now do not go away, and say that I said it is a sin to eat beef steak and mutton chop, etc. I have not said so, and when I cannot get anything better to eat than that I will eat that. In fact, a good many people are eating worse things than that. I used to do it myself, not only eat hog, but burning pepper, mustard, and other hot things which I thought were an absolute necessity. But I found out about thirty years ago, after I had nearly ruined my stomach by eating bad things, that there was a better way, and now I can tell you that different articles of food, which used to be perfectly insipid without these hot condiments, now taste many times better than they ever did with all the burning things I once used with them. A normal taste will relish simple foods prepared in a simple way. If you want to learn the real nature of that fiery pepper and mustard you use so often, just make a good poultice of them, and bind it round your wrist, and leave it there all night, and you will have a blister there in the morning. Now does not reason teach that a thing which will blister my body on the outside will certainly do mischief in my stomach? Well, there are thousands of people who are coming to find out that there is a better way to live, that the better way brings better health, greater freedom from aches and pains, clearer minds, and that a diet consisting of fruits, grains, nuts, and veget-

ables makes better blood, and bone, and brain, and nerve, and muscle.

Now, let me read you a little of what the late Miss Frances Willard (the veteran temperance worker in the W. C. T. U.) has said:—

For my own part, I have formed a settled conviction that the world is fed too much. Pastries, cakes, hot bread, rich gravies, pickles, pepper-sauces, salads, tea, and coffee, should be discarded from the bill of fare.

Again she says:—

This body of ours was meant to be the temple of the Holy Spirit, but enemies have taken possession of it, and dimmed or well nigh extinguished the Shekinah. The alcohol and nicotine poisons leagued with bad food, unnatural dress, bad ventilation, and ill-proportioned exercise, are the demons that hold the sacred citadel. . . . In the schools of the future carefully trained hygienists will be steadily at work studying the habits of the children, and teaching them, on scientific grounds, how they may form those upon which physical sanity is conditioned. Clothing that imposes a ligature upon any organ or member of the body will not be tolerated; the eating of highly seasoned food will be condemned; the use of pork as an article of diet will be shown to be a relic of barbarism, and the physical sin of using of stimulants and narcotics will be denounced with all the emphasis of a 'Thus saith the Lord.' For we shall never get beyond that dictum of the wondrous Hebrew nation.

At a Convention, a few years before she died, she said:—

Within the last twenty-five years the fruit-producing resources of the United States have increased just ten times as fast as the meat-producing resources. Apples, oranges, and grapes are getting cheaper every year, but meat is getting dearer. This means clearer heads, cooler blood, and better equipoise of brain and brawn. It is a more distinct blow at alcoholism than anything else this year reported. Would that the drink habit developed by meat eating and peppery food, might be antagonized by scientific cooking in every woman's kitchen."

Those are not the words of a Seventh Day Adventist. Miss Willard, I believe, was a Methodist.

Thus saith the Lord: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." "What, know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body, and in your spirit which are God's" (1 Cor. vi. 19, 20). How shall I glorify God in my eating and drinking? By taking only those things which will make the best blood, and give the best physical strength. In the light of Scripture and of science, I cannot take alcohol into my stomach, because it tears down instead of building up. The Creator says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself upright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. xx. 1, xxi.). That is gospel truth, for the word is the gospel from beginning to end, and the gospel "is the power of God unto salvation to every one that believeth." I cannot put into my stomach pepper and hot fiery curries and mustard, because I know they will do harm, and I will have to suffer the consequences. I cannot

eat opium, because I know it will work ruin in the physical domain. I cannot fill my system with tobacco, because it will poison my blood, unsteady my nerves, and do harm to this body so "fearfully and wonderfully made" (Psa. cxxxix. 14). "Beloved, I pray above all things that thou mayest be in health." Then let us all allow sound reason to take the throne, and let each find out what is good to give the best health possible, eating that which is good, and avoiding that which is bad, and so yielding ourselves to all that God says that we may glorify Him in our bodies and spirits which are His.



GRANDMOTHER'S SERMON.

"Life is a stocking," grandma says,
And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.
With merry hearts we begin to knit,
And the ribbing is almost play,
Some are gay coloured and some are white,
And some are ashen grey.
But most are made of many a hue,
With many a stitch set wrong,
And many a row to be sadly ripped,
Ere the whole is fair and strong.
There are long, plain spaces, without a break,
That in youth are hard to bear,
And many a weary tear is dropped,
As we fashion the heel with care.
But the saddest, happiest time is that
We court and yet would shun,
When our Heavenly Father breaks the thread,
And says that our "work is done."
The children come to say "good night,"
With tears in their bright young eyes,
While in grandma's lap, with broken thread,
The finished stocking lies.

Ellen H. Jewett.

"THE HOUSE OF THE LORD."

READ what King David, the "sweet singer of Israel," said in one of his songs of praise to God: "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

"The house of the Lord" is the place where God dwells. But He tells us that "He fills heaven and earth," and "the whole earth is full of His glory." So the whole world is "the house of the Lord," and we can see His beauty everywhere for "the beauty of all created things is but a gleam from the shining of His glory."

And so since the whole earth is the temple of God, we may enquire of Him wherever we are. He dwells by His Holy Spirit in all the things that He has made, and so as we study His works we may

"enquire in His temple." He says, "Ask of Me, and I will show thee great and mighty things that thou knowest not."

How simple! How wonderful! May we really go to Jesus Himself, and ask Him all we want to know about the works of His hands? Yes; He delights to have us do this; He calls us to come; He says, "Ask of Me, and I will show thee."

What! even little children? Oh, yes; for He says that He has "hid these things from the wise and prudent, and has revealed them unto babes."

Why is it that He has hid these things from "the wise and prudent"? It is not because He does not want them to know, for He invites them all to come to Him and learn. It is only because they will not come to ask of Him, and that is the only way that they can ever really learn anything.

They think they are so wise that they can find out for themselves all that they want to know, and they will not go to His Word and ask Him for His Holy Spirit to teach them. So they are "ever learning, but never able to come to the knowledge of the truth," while little children, and all those who are simple and child-like, will come to Jesus to learn and be taught of Him the truth that none of the wise men of this world can find out.

Do not forget this, dear children, but ask Jesus every day to give you His Holy Spirit to "guide you into all truth." Study His precious Word, and as you behold His works, "enquire in His temple" just what lesson He has for you in them all.

EDITH ADAMS.

HOW LEO LEARNED TO HANG UP HIS CLOTHES.

LEO did the few tasks that fell to the share of the second boy in the family; then he hurriedly dressed for school. He did not wait for his brothers and sisters that morning, for he wanted a game of ball before nine o'clock. He was in the full enjoyment of his sport when Charles and the others appeared. Charles came directly to him, and said:—

"Mother wishes you to come home at once."

The ball was in Leo's hands. He stared blankly at his brother.

"Wh—what is the matter?" he stammered.

"Nothing."

"Anybody sick?"

"No."

"But why does mother want me?"

"I don't know," Charles answered. "She merely gave me that message for you."

The Lee children were trained to obedience. Leo had no thought of doing otherwise than his mother bade him. He dropped the ball, relinquished the game with a sigh, and, with a word of explanation to his comrades, he was off.

Home was a half-mile away; slowly he traversed the road over which he had sped so lightly a few minutes before. It had never seemed so long. As he drew near the house, he saw his mother standing by the big table stirring gingerbread. She looked up with a smile, a kind, cheery smile, that had nothing in it to put a boy who was on the verge of crossness still more out of humour.

"Oh, yes," she said, gently; "you left your coat on the floor of your room, and I thought it would be better for you to come home, and hang it up."

It was said as quietly as if it were a most natural thing to ask him to walk a mile to put his coat in its proper place.

Leo sped up-stairs. His room was in perfect order, except that the coat was lying just where he had thrown it.

This was not a first offence of a like nature. Oh, no! many were the reprimands he had received for tossing aside his garments, and leaving them where they chanced to fall. He had always pleaded, "I didn't think!" or "I forgot!" Then it would slip his mind until he was caught in a similar error. Now he hung his coat in the closet, and then he went slowly down-stairs.

"Is that all?" he asked of his mother.

"Yes," she said, pleasantly, "that is all."

He turned to go.

"Wait a minute," she called. "Here is a hot ginger-cake for you. It will taste good on your way back."

Leo took the cake gratefully, and thanked his mother. It did taste good, and, moreover, it seemed to dispel the little cloud that had settled upon him. By the time he had reached the school-house, he was his happy self again.

Leo is now a man, and, telling me the story, he said:—

"That was a good lesson for me. I never again forgot to hang up my coat."—*Emma C. Dowd.*



THE market-value of the British navy is estimated at £108,000,000. Adding the ships building and projected brings the figure up to £125,000,000.

A SWEDISH chemist in America has discovered a new acid which is said to make steel and other metals as soft and pliable as putty. The acid is made from a lichen or fungus.

ONE writer thus describes the French Chamber of Deputies, one of the liveliest legislative bodies in the world:—

It is at once a mob of screaming and unreasonable politicians and one of the most effective legislative

machines in the world. It seems to do everything in a tumult, yet it is methodical and businesslike in many of its processes. It illustrates the weak and the strong points of French character. In a real sense it stands for the French republic.

THE divorce statistics of the United States for twenty years show 9,937 cases in 1867 and 25,535 in 1886.

THE following paragraph from the *Forum* is of special interest to dwellers in India:—

The science of reducing the temperature of rooms and buildings is still in its infancy; yet a Government arsenal already exists in Marseilles—that hottest of European cities—where the temperature is so reduced, by artificial means, that artisans can work there with comfort during the hottest months. Chemistry has so reduced the cost of artificial ice that it is now frequently used in preference to the natural product. The utilisation of liquid air for cooling purposes will be more effective than anything else hitherto discovered, as it will make the air in rooms not only cool, but as pure as the most bracing mountain air.

Siberia.—We are just learning of the new world of Siberia, opened up by the great railway which connects Moscow with Vladivostock, on the Pacific, by a few days' journey. Mr. Durban, in the *Contemporary Review*, says:—

The effect of this wonderful undertaking will be the opening up of Siberia, making it easy of access in any spot, and the development of its incalculable but splendid resources and capabilities. . . . Russia . . . is about to become, in a predominant sense, an Asiatic Power. In a few years she will be able to supply all her essential needs from her territories beyond the Ural. . . . Siberia is the greatest country in the world so far as mere magnitude is concerned; and this huge territory is one vast repository of undeveloped resources, both mineral and agricultural. . . . A great disturbance of things is at hand, as the nations of Europe are about to realize. Great awakenings await our statesmen and our merchants. Splendid possibilities are at hand for those who may know how to use them.

In Mid-Asia.—The same writer extols the luxurious appointments of the Siberian Railway, and gives us this glimpse of the city of Tomsk, reached by a branch line eighty miles from the trunk line:—

Tomsk will become the "hub" of Asia. It lies near the centre of the new Railway System. It has a telephone system, is lighted by electricity, and possesses a flourishing university with thirty professors and three hundred students. . . . Both for pasture and for the culture of cereals, the vast territory between the Obi and the Yenisei will be unrivalled in the whole world. Kurgan is the capital. It will become an Asiatic Chicago. The town of Obb is a striking sample of the magical results of the railway. Three years ago not a house stood on the site of this city of 14,000 people, in which are to-day many handsome buildings, including several churches. The whole country was till recently a scene of wild desolation.

THE Japanese are invading Queensland, Australia. During the last two years they have increased from 500 to 3,000, and in some parts the mechanical industries are in their hands. Writers urge that the Australasian colonies must exclude Asiatic labour, or eventually the white man will be forced out. The labour problem increases in gravity in that part of the world. The bringing in of the island natives, Kanakas, for what has, in many instances, been little

more than slave labour on the Queensland plantations, is now bearing unexpected fruit. "Kanakas are now among the homes of the people, bringing leprosy and immorality in their train."

IN Austria there is a reformatory for wayward children, where 300 boys are receiving a training that is as sensible as it is novel. These boys, who come of the roughest stock, generally from the city criminal classes, are put to the same life as the children of the hardy peasantry. Bare-headed and barefooted they work on the farm every day in the season, and in the winter they are taught various indoor industries. The results have been extraordinary, a small percentage only turning out bad in after-life. A writer, in the *National Review* who recently visited the place, says of the health-giving out-of-door life:—

The windows are wide open the whole day long, and there is not a shoe or a stocking to be seen. The Lady Superior assured me that, since her charges go barefoot, they have not had a quarter so many colds as they had in the days when they went shod. Certainly, the majority of them looked remarkably rosy and well when I saw them.

THE military authorities in England have been trying a new weapon, a gun of only forty pounds weight, which fired 400 shots a minute. The simplicity of its construction is said to give it great advantage over other machine guns.

The Reason why.—A schoolmaster in a village school had, says the *London Public Opinion*, been in the habit of purchasing pork from parents of his pupils on the occasion of the killing of the pig. One day a small boy marched up to the master's desk, and inquired "if he would like a bit of pork, as they were going to kill their pig." The schoolmaster replied in the affirmative. Several days having elapsed, and hearing nothing of the pork, the master called the boy up to him, and inquired the reason he had not brought it. "Oh, please, sir," the boy replied, "the pig got better."

WHILE there is to be no parliament of religions at the Paris Exposition, as there was in Chicago in 1893, says an exchange, there will be held a congress for the scientific study of religion. It will treat religion "purely from a social and historic point of view." The programme will be, in brief, as follows: (1) Religions of the uncivilized races, as of America before Columbus; (2) Religions of the Extreme Orient; (3) Religions of India and (4) of Persia; (5) Semitic Religions, including Egypt; (6) Religions of Greece and Rome; (7) Germanic, Scandinavian, and Slavic Religions; (8) Christian Religions. The congress will meet the first week of September, 1900. The opening and closing sessions will be in the exposition building, the rest in the Sorbonne.

"THERE was a French lady," it is said "who, in a dispute with her sister, remarked, 'I don't know how it happens, sister, but I meet with nobody but myself that is always in the right.'"



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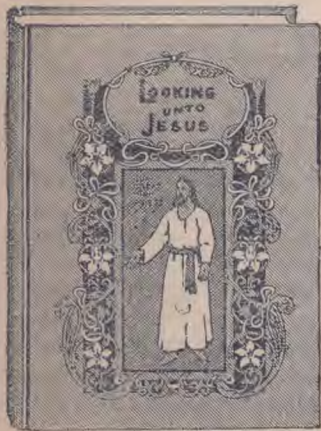
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"THE head of every man is Christ." The head directs and controls the healthy body. In sound spiritual health Christ is the spring of every act and thought.

OUR friends in Japan have just established a monthly journal, devoted to the same lines of Bible study followed by the ORIENTAL WATCHMAN. It is mainly in the Japanese language, though having an English department.

Of 30,000 persons who went to Klondike up to the 1898 season, it is estimated that 26,000 failed to make expenses. To get less than four millions sterling worth of gold, at least ten millions were invested. A writer in the *National Review* holds that Canada is the loser by the discovery of gold in the Klondike. Yet so fascinating is the gamble for the treasure that a disagreeable boundary dispute has arisen between the United States and Canada.

OUR Society's publishing house in Melbourne sends us an illustrated prospectus showing their facilities for doing all lines of publishing work. Aside from printing books, pamphlets, and several periodicals in our own work, the house does a large business in commercial printing. We notice that for several years they have been printers by special appointment to the Governor, Lord Brassey.

ONE of our workers, in an appeal for the Chinese, speaks thus of the possibilities in the way of circulating literature in China:—

"We need men who are willing to go out among the common people, their hearts overflowing with love, and their hands filled with practical help—men who are willing to suffer hardship and even die for our fallen brethren. Many of the Chinese can read, and are quite willing to buy books, as you can see by the result of my humble work last year. In less than a year I sold over sixty thousand Bibles, New Testaments, and portions of the Bible. Besides this, I sold seventeen thousand Scripture calendars with a text of Scripture for every day in the year."

THE following clipping from the *Signs of the Times*, one of our organs printed in California, is a brief statement of the aims and work of this Society:—

In the *Kansas Worker* we find this statement: "A Baptist minister in Chicago, in a recent discourse, remarked that 'there are only three churches that are advancing.' He named them, and one of them was the Seventh-day Adventists. Said he: 'The rest of us are at a standstill, are retrograding. The reason is, they read the Bible and believe it, while we read the Bible and criticize it.' There is but one ground upon which any people can advance spiritually, and that is through belief of the truth. It is not the purpose of Seventh-day Adventists to build up a great denomination. The organization is an instrument for the more systematic and effectual dissemination of the Gospel of the kingdom throughout the

world. The message that Seventh-day Adventists carry to both the church and the world is: "The coming of the Lord draweth nigh." "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly He find you sleeping." Prepare ye the way of the Lord, make His paths straight." "Here [when the last message is going to the world] is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." "Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

THE work among Mohammedans in Jaffa and surrounding districts, referred to last month, has gone on, with further conversions, amidst persecution, imprisonments, floggings, and spittings. One prisoner, a leading sheik of Lydda, appealed to the Governor of Jaffa for release, as he was a peaceable law-abiding man. The Governor came personally to see him, but ended the interview by spitting in his face. Then three high officials visited the prisoner, offering him, as a bribe, a good position, but when they received reply that he had not become a Christian for money, all three began to strike him and spit upon him. But soldiers and fellow-prisoners have been converted, and thus far the Lord has caused the wrath of man to praise Him.

The Papal Army.—The Pope still keeps up the shadow of temporal sovereignty, and has an army. The *Review of Reviews* says:—

It was said that the Pope had no right to be present at the Hague Conference because he had no standing army, but the grand Duke of Luxembourg was represented, and the total standing army of Luxembourg consists of 150 soldiers and 150 gendarmes, 300 in all, whereas the Pontifical army consists of 100 Swiss guards, 120 gendarmes, and the Noble Guard, a total armed force of 600 officers and men.

The Pope might easily disband his forces to show his sincerity in the cause of disarmament. But it is a reminder of the kingship among the kings of earth which the Papacy formerly enjoyed, and which it means to get again if possible.

AS illustrating the temperament and conscience of the ecclesiastic who is bound to get on, take the following anecdote told by M. Narfon, who has written a life of Leo XIII., as seen by his valet: "What would you do," one of the princes of the church was asked, "if the Holy See tried to force you to admit that two*and two make six?" "I would admit it at once," was the reply; "and before signing I would ask, 'would not you like to make it seven?'"

Many men, who in ordinary affairs would scorn such mental pliability, are ready in a question of doctrine to declare against the plainest evidences of Scripture in order to support some dogma of creed.

THERE are surely breakers ahead for the Church of England at home if the following from the *English Churchman* represents the general feeling:—

The Archbishop of Canterbury says that he wants to "get rid of the crisis" in the Church I have not the least doubt of it. His Grace cares more for the peace than for the purity of the

Church; and, for the sake of peace, he is willing to sacrifice her purity. But he is going the wrong way to work. Referring to the Ritualists and Evangelicals he said, at the Canterbury Diocesan Conference, that "the sooner we learn to tolerate each other the better." That is exactly what the Romanising law-breakers want, and no doubt they will be duly grateful to the Archbishop for what he has said on the subject. At present the Ritualists plead meekly for "toleration;" after a time, however, they will go in for the expulsion of their opponents. If Protestants do not turn out the rebel Ritualists, the rebel Ritualists will turn out the Protestants. That is the real issue before the country. "Toleration" is simply out of the question.

A study of Principles.—The series of studies on early church history is full of lessons for our day, when the tendencies are more and more toward a union of religion and political power. At the recent great convention of the Epworth League of Methodists in America, the growing fusion of church and State was hailed as a great victory for religion, and it was enthusiastically declared that religion and the State were already united there. The study of these tendencies in early centuries shows how the Papacy, which in Paul's day was already at work in principle, was finally established over the lives and consciences of men. Thus was formed the power symbolized by the persecuting beast of Rev. xiii. The prophecy goes on to predict the formation of an image or likeness to this Papacy in the last days. Therefore it becomes of special and vital interest to study the principles at work in those early days in order that we may recognize the latter-day danger along the same lines. The studies will not stop with this year, but will be continued into our next volume.

Blind Optimism.—Mr. Rider Haggard thus voices the optimism of the English-speaking race:—

One day the rest of the world, or most of it, will, I suppose, fling itself at the throats of America and ourselves. That will be the day of Armageddon, after which will come the long peace. But the British Empire and the United States will dictate the terms of that peace.

Other nationalities are equally confident that the future promises great things, and so all are arming for the conflict. If writers who borrow the word Armageddon from the Scriptures would stop to consider what is said of the battle of that day, they would see that the pride of man will not be gratified by its issues. Then "the loftiness of man shall be bowed down," and "the Lord alone shall be exalted in that day." Then the voice from heaven cries, "It is done," the cities of the nations fall, mountains and islands are removed out of their places, and this warring earth is desolated by the plagues of wrath as great Babylon comes in remembrance before God. This view of the matter is scoffed at even by some pulpits. But even this scoffing is but a sign that the day is hastening. The world sees the conflict coming. It is for Christians to declare what the Word has said of it.

WE are glad to have our readers notify us of any failure to get their WATCHMAN, as we desire to send another copy to complete their file. The post in India is not always certain.