

The Oriental Watchman.

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

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THE EASTERN QUESTION.

THE development of events in the East is watched with anxious interest in all the world. It is a world-crisis. These crises arise frequently in these days. We live in the midst of wars and rumours of wars. The Powers know that any collision in the Far East would immediately raise the question of the Near East, as it is called in Europe. The present situation in China is but a part of that historic Eastern Question, which centres round the possession of Constantinople and Syria, involving the fate of the Turkish Power.

Wise King Solomon declared that "The thing that has been, it is that which shall be." Ever since the days of Nimrod's first empire, love of conquest, earth-hunger, pride of dominion, have kept the world in a state of almost continuous turmoil. Now the world has become so small that trouble in the most out-of-the-way corner often threatens the peace of nations. Jealous Powers elbow one another nearly every time they move. Gustly currents of hateful strife blow here and there round the circumference of the earth. But the storm centre is this region called the Near East.

That has been the pivotal point in the wars of empires ever since the conquests of Alexander "disturbed the world's balance," and gave the dominion of the world to the West. So important were to be the events centering in that region that the Lord gave to the Prophet Daniel an outline of them. Yes, 2,500 years ago the Word of prophecy was written; and in history we can trace the fulfilment of the prophecy.

God's Challenge.

THE Lord of the Bible does not ask men to believe that He is the living God without evidence. He declares "the end from the

beginning." He does not speak in the language of an oracle that has to be interpreted this way or that to make the prediction fit the facts. He deals with definite historical events. Over and over again in the Scriptures He has told the history of empires before ever they rose, and has written it in His book for "our admonition, upon whom the ends of the world are come." The God of the Bible utters this challenge to all the world to-day:—

"I have declared the former things from the be-

that all may be left without excuse who do not acknowledge the God of the Bible as the only living God. And He tells these things that all who believe may know what to do in order to be ready for that great event which is to close earth's history, the second coming of Christ. Toward this all the events of history have been tending.

From the Days of Persia.

WE can here touch in the briefest possible way only upon one prophetic outline



VIEW IN CONSTANTINOPLE, THE CENTRE OF THE "NEAR EAST."

ginning; and they went forth out of my mouth, and I showed them; I did them suddenly and they came to pass. Because I knew that thou art obstinate, and they neck an iron sinew, and thy brow brass. I have even from the beginning declared it to thee; before it came to pass. I showed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image hath commanded them."—Is. xlvi. 3, 5.

Men often talk as though the world were governed by chance. Many conceive of God as so far removed from men that the world goes on according to some remorseless law of evolution regardless of special providences and a Divine overruling power in the lives of men. To such, and to all who think there are other gods than the God of the Bible, God utters this challenge. He gives evidence for even the brow of brass,

in the eleventh chapter of Daniel, which leads us to the present-day Eastern Question.

About the year 534, B. C., four years after the fall of Babylon, the Prophet Daniel was seeking God for an understanding of His purposes and of the future. An angel appeared to him saying:—

"Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches, he shall stir up all against the realm of Grecia."—Verse 2.

These kings were, Cambyses, Smerdis, and Darius, and the fourth was Xerxes the Great, who was richer than all, and who did gather all the empire for his disastrous invasion of Greece. Forty-nine nations served under his banners, including a con-

tingent from India. This was the beginning of the end of Persian supremacy. Next came Grecia to the dominion of the world, as the prophecy says:—

"And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled."—Verses 3, 4.

Alexander's Empire Divided.

ALEXANDER stood up and ruled with great dominion. His genius seemed to promise the realisation of his great scheme of consolidating the East and the West, but in the height of his power he died in Babylon. His posterity, and all of the royal house, perished in the intrigues that followed. Antigonus, the commander-in-chief of the army in Asia, tried to reunite the satrapies, and thus to continue as still one the empire that had passed from Babylon to Medo-Persia, and then to Grecia. Of the manner in which this plan was frustrated, the *Encyclopædia Britannica* says:—

"But Ptolemy of Egypt [south] Lysimachus of Thrace [north], and Seleucus of Babylon [east], combined with Cassander of Macedon [west], against him, and he fell (301 B.C.) at the battle of Ipsus, in Phrygia. This decided the final break up of the empire."

It had been "divided toward the four winds of heaven" as the angel had told Daniel over 200 years before. God showed it before it came to pass lest men should say that their idols or the god of Chance did it.

Kings of the North and South.

"And the king of the South shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion"—Verse 5.

THE king of the South, Egypt was strong, but Seleucus, of Syria and Babylon, was strong above him, and added to his dominions those of Lysimachus in the north. Thus Seleucus became king of the North. His capital was removed from Babylon to Antioch, in northern Syria, and his kingdom, continued by his successors, was the region on both the European and Asiatic shores of the Bosphorus, and stretching away through Asia Minor and Syria to the Tigris and eastward. Turkey now occupies the principal part of the territory ruled over by the "king of the north." "Palestine was of old," says the *Encyclopædia Britannica*, "the battle-field for the king of the North and the king of the South."

"And in the end of years they shall join themselves together; for the king's daughter of the South shall come to the king of the North to make an agreement; but she shall not retain the power of the arm: neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he whom she brought forth."—Verse 6, margin.

To cement an alliance, Antiochus Theos, king of the North, took Berenice, the daughter of Ptolemy Philadelphus to wife, divorcing his own wife, Laodice. But Laodice secured the assassination of Theos, and put her own son on the throne. Bere-

nice was slain, and "they that brought her," the Egyptian attendants, and also her infant son.

"But out of the branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter the fortress of the king of the north. And shall prevail."—Verse 7.

This prophecy, written 288 years before the events, describes exactly what the brother of Berenice, of Egypt, did in avenging her death. The next verse says he was to come back to his southern kingdom with great spoil and many gods. See Verse 8. He took back with him six millions sterling in treasure, and the ancient images of their gods, which had been taken from Egypt by Cambyses, of Persia, nearly three centuries before. For this, his people gave him the title of Eurekaetes, "Benefactor."

Rome Introduced.

THUS far we have seen how the history of these times was foretold by the angel to the prophet. The living God, the God of the Bible, knows the end from the beginning, and tells it that men may turn to His Word and find salvation. Verses 9 to 15 carry forward this story of rivalry in Syria with fulness of detail, for all of which profane history supplies us with the evidence of exact fulfilment. Verse 15 said that at last the King of the North would successfully invade the Southern Kingdom. So, about 168 B. C., Antiochus, of the North, invaded Egypt, and "the arms of the South" did not "withstand." But next the prophet introduces another power, which was to come against Antiochus.

"He that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed."—Verse 16.

How was this fulfilled? Egypt, in her extremity, appealed to Rome, which was just stepping forth upon the stage of the world's empire as the successor of Grecia. Popilius, the Roman legate, met Antiochus as he was marching on Alexandria, and demanded, in the name of the Roman Senate, that he should return. Antiochus hesitated and asked for time to consider. One of the most dramatic scenes in history followed. The unarmed legate of Rome drew a circle in the sand round the Syrian king, as he stood, and demanded an answer before he stirred out of that circle. Rome had only just subdued Macedonia, and Antiochus decided to give up and go back to his own land.

Thenceforward in the chapter, for many verses, Rome fills the prophetic vision. He "did according to his own will," and none could "stand before him." And by the Roman armies, under Pompey, Judea, "the glorious land" was subdued.

Verse 17 brings us down a few years further to Cæsar's Egyptian campaign, where he met that "daughter of women" whose arts were to have so much influence on the policy of Rome. In verse 19 it is said that he was to "stumble and fall," and even so the greatest of the Romans fell beneath the daggers of his false friends.

The Days of Imperial Rome.

FOLLOWING Julius Cæsar came Augustus. The prophet said:—

"Then shall stand up in his estate a raiser of taxes in the glory of the kingdom."—Verse 20.

With this agree the words of Luke, "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed."—Luke ii. 1. His reign was what the world calls a glorious one and is known as the Augustan Age. The truly glorious event of his reign, however, was the birth of Jesus, unnoticed by the great of Rome who were glorying in the work of their own hands and the might of their empire.

The angel told Daniel that this ruler was to die "neither in anger, nor in battle" (verse 20). Augustus died a natural death, an end sufficiently extraordinary in the history of Roman rulers to make it worthy of mention; for a historian says:—

"Of the sixty-two emperors from Cæsar to Constantine, forty-two were murdered, three committed suicide, two abdicated or were forced to abdicate, one was killed in a rebellion, one was drowned, one died in war, one died it is not known how, and no more than eleven died in the way of nature."

Then there was to stand up in his estate "a vile person" (verse 21). Tiberius succeeded Augustus. His infamous orgies in the island of Capræ have given him a name in history with the vilest of the vile. The next verse said that in his reign the "Prince of the covenant" should be broken. And so it was that in the reign of Tiberius Cæsar (Luke iii. 1) Jesus began His public ministry and in the same reign and by the sentence of Pilate, the servant of Tiberius, He, the Lamb of God, the Saviour of the world, was broken for us, sealing the covenant with His blood.

The Living God.

Thus the prophetic outline has brought us to the crucifixion of Jesus Christ for our sins. The God of the Bible who has thus given evidence by foretelling the history of the powers of earth, wishes us to know Him as the living God who speaks in the Sacred Scriptures in order that we may study them and learn that Jesus died to save even us from sin; and He says that there is none other name under heaven whereby men can be saved.—Acts iv. 12. He is the light that lighteth every man that cometh into the world. In Him, we all "live and move, and have our being." Oh, yield to this life that you have in you. Study the living word of the living God that reveals this Saviour who so loved us that He gave His life to bear our sins, in order that we might have His own blessed life of righteousness. Just as truly as God has spoken in prophecy, even so truly does He speak of the way of salvation from sin and His power to save from sinful habits and thoughts just now and here. He challenges us to look at the evidence in prophecy. Then He challenges us to prove in our own experience His power and faithfulness as a Saviour.

The Time of the End.

FROM verses 31 to 35 the prophet tells what was shown him as to the development of a persecuting power in later times. The purity of the Christian faith was lost by the mass of the professed church in the early centuries, and the true Christian Church was found only in scattered and persecuted communities. They were to be thus persecuted by the wicked "many days,"

"to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."—Verse 35.

The only such time appointed is the time of Dan. vii. 25, the 1260 prophetic days or years of papal supremacy, mentioned also in Rev. xii. 6, 14, and xiii. 5. Beginning with the full establishment of the Papacy in 538 this period of 1260 years expired in 1798. In that year the arms of France entered Rome, removed the Pope and abolished the papal college. It was a heavy blow to mark the end of that period which began when the arms of the Roman emperor established the Papacy in Rome, supreme over all the churches. It was a deadly wound but it has been or is being healed, and both Daniel and John represent the Papacy as still fighting the truth even to the end of time.

France having acted this part in the event that marked the beginning of "the time of the end," the prophecy passes on naturally to speak (verses 36-39) of an atheistical power, honouring the "god of forces," and dividing "the land for gain." It is a fitting description of France in those days of Revolution which had just preceded the times of which we have been speaking. A writer in *Blackwood's Magazine* once said:—

"France stands apart in the world's history as the single state which, by the decree of her legislative assembly, pronounced that there was no God."

The god of force, the "arms of the Republic" received the honour predicted.

And to furnish the revolutionary government with funds the lands were "divided for gain;" the great estates were confiscated and sold in allotments by the State, other details in these verses of Scripture may easily be identified in the history of this period of the French Revolution. But this passed, and, as we have seen, the arms of France, directed by Napoleon, were free to strike the blow at the Papacy in 1798, the beginning of the time of the end. And now we read:—

The King of the North again.—The Turkish Power.

"And at the time to the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind."—Verse 40.

Now again the kings of the south and the north are before us. Egypt was the territory of the king of the south. The king of the north, in the division of Alexander's empire and the conquests of the Seleucidæ, was the dominant power along

the Bosphorus and the Dardanelles, and in Asia Minor and Syria. It is the territory of Turkey. The Turkish Empire has for generations filled the dominions of the original king of the north.

"At the time of the end," in that very 1798, Napoleon entered Egypt. The Mameluke rulers vainly "pushed" at the French, and Egypt was quickly subdued. Then Napoleon marched northward into Syria, led by the same ambition which had so often made that region the battling ground of nations. Guizot, the French historian, says:—

In his secret thoughts, powerful and chimerical, he nursed the hopes of pushing forward to Constantinople, seizing that city, and making himself master of Europe by attacking it from its eastern side. It was to the conquest of the world that he marched in advancing against Jaffa.

But Turkey, the king of the north, came at him, as the text says, "like a whirlwind," and, reinforced on land and sea by the English and Russian alliance, drove the French back, and eventually, as stated in verses 41-43, overflowed all the land into Egypt, which again became tributary to Turkey.

He Shall Come to His End.

This alliance with England and Russia "was the beginning of the new politics of the Mohammedans in Europe, *the beginning of the end for them*," says the "Encyclopædia Britannica." From this time the Ottoman Empire, which had been able about sixty years before to fight single-handed against both Austria and Russia and dictate favourable terms of peace, began that breaking up process which all the statesmen of the world have long been watching.

All along the question has been, Who shall secure Constantinople? the prize at which Napoleon aimed in his dream of sovereignty over Europe and Asia. Again and again Turkey has fought to maintain its European dominion. The angel had said:—

"Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many."—Verse 43.

It is a good description of the Turkish attack on Russia in 1853, which led to the Crimean War, in which France and England helped the Turk to stand. Again in 1878, English intervention kept Russia out of Constantinople.

Since then the jealousies of the Powers and the desire of each to seize the chief part of the spoil have led one and then another to help Turkey to stand. But "the king of the North" is threatened in the north and in the east, and in European politics it is an accepted doctrine that the Ottoman Power in Europe will one day be driven out. Then perforce he must remove his seat of government into Syria. The angel said of this move:—

"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him."—Verse 45.

Again the scene of conflict becomes the land of Palestine. It is here that the battle of the last day, of Armageddon, is to be fought, and more than one prophet has described the gathering of the nations to the final conflict here. And ere this the "king of the North" is to come to his end, and none shall help him.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. xii. 1.

The last step in the fulfilment of the prophecy is the destruction of all earthly powers, the resurrection of the dead, and the reward of the righteous, at the second coming of Christ. Toward this climax history is fast hastening. Even though the brow be as brass, through unbelief, and the neck an iron sinew, God has given the evidence that must make an impression. What can anybody say in the face of such an outline of historical events, written 2,500 years ago by the River Hiddekel in the land of Persia? God's word has been fulfilled. By this and many another similar prophecy, any one who will squarely face the evidence may know that the living God, who raiseth up kings and putteth down kings, has spoken in the Bible. It is to be received as His message to man; and let all beware of refusing to hear Him "that speaketh from heaven."

Not one thing of all that the Lord revealed to Daniel has failed. The few events still to come will come just as surely as the events of history came to pass. Statesmen are talking of developments in China and Persia and Eastern Europe, all of which threaten to re-open the ever-present Eastern Question at any time. We can see the force of Habakkuk's prophecy that the world fairly "panteth toward the end." As history is making quickly, so God's work is hastening to its close. "He will finish the work, and cut it short in righteousness."—Rom. ix. 28. He is sending to a world of unrest the "everlasting Gospel" of His peace, telling men of the hour of judgment come, and calling all to the standard of "the Commandments of God, and the faith of Jesus," the one law of righteous living, the other the power by which the principles of the holy law are inwrought into the daily life.—Rev. xiv., 6-12.

Thank God for His Word of prophecy. Thank Him for salvation now from a world of sin and strife, and at His soon coming for an eternal salvation in His Kingdom.

"NOT everything that succeeds is success. A man may make millions, and be a failure still."

I WILL account no sin little, since the least works out the death of the soul. It is all one whether I be drowned in the ebb on shore or in the midst of the deep sea.—*Bishop Hall.*



The Law in Christ.

THE RELATION BETWEEN THE LAW AND THE GOSPEL.

CHRIST MAGNIFIED THE LAW.

IN His teaching Christ interpreted the spiritual character of the law, showing that to hate was to commit murder, to think impurely was to commit adultery, to covet was to be an idolater, and His life was so completely in harmony with the sacred precepts as interpreted by Him that He could challenge those who were constantly seeking something against Him with the inquiry, "Which of you convinceth Me of sin?"—John viii. 46.

And He "who did no sin" (1 Peter ii. 22) wrought out this life of perfect righteousness not for Himself but for us, that the image of God might be again revealed in our lives. The law was within the heart of Christ, and He came to do the will of God, in order that the same law might be written in our hearts, and that we might be restored to the blessedness of doing God's will; that the *form* might become the *reality* in us. This is accomplished for each individual by the acceptance of the work of Christ for him through faith in the Word of God, by opening the door of his heart to Christ, that he may be "saved by His life."—Rom. v. 10. This is righteousness by faith. This is being "found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"—Phil. iii. 9.

Thus we see that the law first gives knowledge of sin. It sets up a perfect standard of righteousness and so defines the righteousness required; but it cannot confer that righteousness. It does not make one a sinner; it simply reveals the fact that he is a sinner. It cannot give righteousness; it simply shows the need of righteousness. But God, who requires the righteousness of the law in our characters, has made provision that this righteousness shall be brought to us in Christ, who is the centre of the Gospel. The standard of character which is defined by the law is presented to us in Christ in the Gospel. So we read:—

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God

which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference; for all have sinned and come short of the glory [the character] of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness? that He might be just and the justifier of him which believeth in Jesus."—Rom. iii. 21-26.

By the law sin is revealed; in the Gospel righteousness is revealed. By the law the disease is made known; in the Gospel of Christ the cure is found. This is the first step in the relation between the law and the Gospel.

ESTABLISHING THE LAW.

AFTER we have come to Christ and are "justified by faith, without the deeds of the law" (Rom. iii. 28), after we have become "the children of God by faith in Christ Jesus" (Gal. iii. 26), having received Him who is righteousness and the living law, what then is our relation to the law? This will perhaps best appear by considering the results of genuine faith in Christ.

To believe on Christ is to receive Christ; not to assent to a creed, but to accept *a life*; not to strive merely for the maintenance of certain outward forms, but to become "partakers of the Divine nature."—2 Peter i. 4. Creeds and forms cannot save people from their sins. Terrible is the catalogue of the sins of those "having a form of godliness, but denying the power thereof."—2 Tim. iii. 1-5.

A new life must be imparted before man can "live unto God." "Except a man be born from above, he cannot see the kingdom of God."—John iii. 3. "For neither is circumcision anything, nor uncircumcision, but a new creation."—Gal. vi. 15, R. V. This experience depends upon the faith which each one exercises for himself, and "it is of faith, that it might be by grace."—Rom. iv. 16. To all who sincerely pray the prayer, "Create in me a clean heart" (Ps. li. 10), the reply comes, "Believe ye that I am able to do this? . . . According to your faith be it unto you."—Matt. ix. 28, 29. "And this is the victory that overcometh the world, even our faith" (1 John v. 4); but faith for victory is the "faith which worketh by love."—Gal. v. 6.

"Do we then make void the law through faith? God forbid; yea, we establish the law."—Rom. iii. 31. "This is the victory which overcometh the world, even our faith." Christ is made present in us with all His glorious power by faith; but this is

the Christ in whose heart is the law of God (Ps. xl.); who said of Himself, "I have kept My Father's commandments" (John xvi. 10); who was and is the law of God in life, so that when the prayer, "that Christ may dwell in your hearts by faith" (Eph. iii. 17), is answered, the law in Christ is "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."—2 Cor. iii. 3. And thus do we establish the law.

"God is love."—1 John iv. 8. His law is an expression of His love, and Christ is that law of love expressed in life; so when we receive Christ into our hearts, then love, the fruit of the Spirit, is received into our hearts, and "when the principle of love is implanted in the heart, . . . the new covenant promise is fulfilled, I will put My laws into their hearts, and in their minds will I write them" (Heb. viii. 10); for "love is the fulfilling of the law."—Rom. xiii. 10. And thus do we "establish the law" by faith.

A DIVINE WITNESS.

BUT after the law is thus by faith established in the heart by abiding in Christ, and having Him, who is the living law, abide in us, then the fruit of such a union with Christ will appear in the life. "He that abideth in Me, and I in him, the same bringeth forth much fruit" (John xv. 5), and thus are we "filled with the fruits of righteousness."—Phil. i. 11. And now the law, which revealed sin but could not confer righteousness, witnesses to the character of the righteousness which we have received through faith in Christ. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."—Rom. iii. 21. The law reveals sin by defining righteousness, by showing us the character of God. The Gospel reveals righteousness. "Therein is the righteousness of God revealed."—Rom. i. 7. We receive this righteousness as the free gift of God in receiving Jesus Christ. The law cannot give us what we need. It urges us to Christ, where we receive what it demands but cannot bestow. Then we return to the same law, and it bears witness to the fact that the righteousness we have received in Christ Jesus is the very righteousness which it demands but cannot impart.

This was God's plan for those who would believe in Christ. "God offered them in His Son the perfect righteousness of the law." If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own image; and thus through God's free gift they would possess the righteousness which the law requires.

W. W. PRESCOTT.

Worth Considering.

OUR God is infinite in mercy. "For as the heaven is high above the earth, so great is his mercy toward them that fear him."—Ps. ciii. 11. He is infinite in love. "God

is love."—1 John iv. 8. He is infinite in power, "able to do exceeding abundantly above all that we ask or think."—Eph. iii. 20. Being infinite in mercy and love, he will save us if he can. Being infinite in power, he can save us if he will. What, then, have we to fear? Verily "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Ps. cxxv. 1.

JOHN FAY.

—o—
A Quaint Hymn.

AND tho' offynces moste needes cum,
Yet kрееpe mee, Lord, fra thatte sadde wo:
Let wrothe hev in mye breste noe home,
But bidde it goe.

Or sholde I greeve sum lttle one,
Lede mee agayne toe seeke hys fayce;
And lette ye love beefore begun
Resume yts place.

Naye, if ye wrongge has benee toe mee,
As Thoue, Lord, dydst to Peter turne,
Soe in mye fayce maye mye foe see
Mye love stille burne.

For howe else, Lord, dayre I Thy guesste,
Syt at Thye taybel, quhilest a thoughte
'Gaynst one is harboured in mye breste,
Quhom: Thoue hast boughte?

Or howe shall I forgiveness preache,
If I noe suche exampel seite?
Mekenesse and love—lette mee toe teeche
These ne'er forgette.

Avante, then, Pryde! lttte wrothe awaye!
Pastorre and Folke, bee love our bonde!
Till Chryste shalle calle us alle toe straye
Ye skyes beyonde!

—o—
Understanding The Bible.

THERE are two principal causes why people find the Bible difficult, even after they give assent to the fact that it means what it says, and think that they believe it. The first is the power of preconceived opinions. They come to the study of the Bible with certain fixed ideas, and they think that they must find those ideas in it. When they read a certain passage that conflicts in any degree with their ideas, they modify the statement to agree with their ideas. This they do unconsciously. They do not mean to put their ideas in the place of the Bible statement, but they are so firmly persuaded that their ideas are according to Scripture that they think the passage in question must be toned down a little to agree with some other text.

This suggests a principle that must be grasped and firmly adhered to before one can hope to get any real benefit from the Bible; and it is this: The Bible means just what it says in every text. No text can modify another, so as to make it mean less, or anything different from its plain reading. True, no one text tells all that may be said upon any subject, or else there would not be another one written on the same subject; but every text must be allowed to stand just as it is written. "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar."—Prov. xxx. 5, 6.

The other cause is the impatience of the reader. He cannot wait for an understanding of the text. He must know at once. So he rushes off to a commentary, or to some friend in whom he has confidence, and inquires for the meaning. Having received an answer, he thinks that he knows the meaning; but he does not. Even though the exact truth be told him, he does not know it. By and by some other commentator or friend will give him another explanation of the same text, and then his doubt is greater than before. The poor man sees that learned men differ, and he wonders, "How am I to know which is right?" He could not know, if he were to depend on the testimony of men, for he would never know what man to depend on. But he may know for a certainty, if he will let the Lord tell him.

"For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding."—Prov. ii. 6. The knowledge of God is found in His Word, and He alone can give the understanding. We do not get light upon the Word of God, but we get light from it. The Word itself is light. If at the first we do not perceive the light, that is no evidence that it is not there. It will be revealed to us if we look long enough.

E. J. WAGGONER.

—o—
A Famous Letter.

"The cloke that I left at Troas with Carpus, when thou comest bring with thee and the books, but especially the parchment."—PAUL.

THE following most interesting letter was written by William Tyndale, the translator of the English Bible, when he was lying



in the damp dungeon of Vilvoorde awaiting execution. It was written in 1536, about three months before his martyrdom, and the circumstances are curiously parallel with those under which St Paul's Second Letter to Timothy was written:—

"I believe, Right worshipful, that you are not ignorant of what has been determined concerning me; therefore, I entreat your Lordship, and that by the Lord Jesus, that if I am to remain here during the winter, you will request the Procureur to be kind enough to send me, from my goods which he has, a warm cap, for I suffer extremely from cold in the head, which is considerably increased in the cell. A warmer coat also, for that which

"I have is very thin; also a piece of cloth to patch my leggings; my overcoat and shirts are worn out. The Procureur has also a woollen shirt of mine, if he will be kind enough to send it, and also leggings of thicker cloth, and warmer caps for wearing at night.

"I wish also his permission to have a candle in the evening, for it is wearisome to sit alone in the dark. But above all I entreat, and beseech your clemency to be urgent with the Procureur, that he may very kindly permit me to have my Hebrew Bible, Hebrew Grammar and Hebrew Dictionary, that I may spend my time with that study.

"And, in return, may you obtain your dearest wish, provided always it be consistent with the salvation of your soul. But, if any other resolution has been come to concerning me that I must remain during the whole winter, I shall be patient, abiding the Will of God to the Glory of the Grace of my Lord Jesus Christ, whose Spirit I pray may ever direct your heart. —Amen.

"W. TYNDALE."

—o—
Moses And Elijah.

HOW COULD THEY APPEAR ON THE MOUNT OF TRANS FIGURATION?

A RELIGIOUS paper, referring to the appearance of Moses and Elijah on the mount of transfiguration, says:—

"Here Peter, James and John saw Moses and Elijah, who had been dead many hundreds of years. This absolutely proves that the spirits of deceased persons can make themselves known to living people."

But does it? Let us see. Elijah, like Enoch, was translated to heaven without seeing death—2 Kings ii. 1, 11. He never died; so the statement that these men had been dead hundreds of years is untrue so far as Elijah is concerned.

And what about Moses? In Jude ix. we have what is in reality a brief reference to his resurrection. "Yet Michael the archangel [i. e., Christ], when contending with the devil He disputed about the body of Moses," etc. Moses died, but Michael, the Son of God, or "who is like God," as the name Michael signifies, did not suffer him to lie in the grave, but raised him from the dead, and took him to glory. So he likewise had not been dead for hundreds of years at the time of the transfiguration, but was alive, and could therefore with Elijah be present on that occasion.

The transfiguration was a miniature representation of the future and eternal kingdom of Christ. Christ appeared as King, or as He will appear when He comes in His kingdom. He was "transfigured before them; and His face did shine as the sun, and His raiment was white as the light."—Matt. xvii. 2. Moses was there to represent that vast throng of saints of all ages who have fallen asleep in Jesus, and will be raised at Christ's second advent; and the

faithful Elijah, who stood so stiffly for the law of God, was there to represent the remnant, or last portion, of the church, who "keep the commandments of God, and have the testimony of Jesus," which is "the spirit of prophecy" (Rev. xii. 17; xix. 10), and live to see Christ come, and will be translated to heaven at that time without seeing death.

The hasty and incorrect conclusion drawn in the above quotation is but a sample of much of the theological teaching of today. There is no soundness in it. The Bible is not carefully studied before arriving at decisions. Theories are built up independent of the Bible, and then anything in the Bible which has the least semblance of proof in support of the theory is readily seized upon and made use of. But this is not the way to arrive at the truth. The Bible is the truth, and therefore, we say, let the Bible speak first, last, and all the time.

W. A. COLCORD.

The Two Sides In The Great Controversy.

SELF-SACRIFICE OR SELF-DEFENCE?

"SELF-PRESERVATION is the first law of nature."

But self-sacrifice is the first law of grace. In order to self-preservation, self-defence is essential.

In order to self-sacrifice self-surrender is essential.

In self-defence, the only thing that can be employed is force.

In self-surrender, the only thing that can be employed is love.

In self-preservation, by self-defence, through the employment of force, force meets force, and this means only war.

In self-sacrifice, by self-surrender, through love, force is met by love, and this means only peace.

Self-preservation, then, means only war: while self-sacrifice means only peace.

But war means only death: Self-preservation, then, meaning only war, means only death. While self-sacrifice, meaning only peace, means only life.

Self-preservation being the first law of nature, nature then means only death. While self-sacrifice being the first law of grace, grace means only life.

But death is only the wages of sin; nature, then, meaning only death, it is so only because nature means sin. While life being only the reward of righteousness: grace meaning only life, it is so only because grace means righteousness.

Sin and righteousness, nature and grace, are directly opposite and antagonistic elements. They occupy realms absolutely distinct. Nature, self-preservation, self-defence, force, war, and death, occupy only the realm of sin. Grace, self-sacrifice, self-surrender, love, peace, and life, occupy only the realm of righteousness.

The realm of sin is the realm of Satan. The realm of grace is the realm of God. All the power of the domain of grace is devoted to saving men from the dominion of sin. This in order, that "as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life by Jesus Christ our Lord."

On which side do you stand in this great controversy?
A. T. JONES.

Troubled Thoughts.

"AND his thoughts troubled him."

In ancient Babel's palace hall
Her monarch held high festival;
A thousand lords joined at his call
In shameless revelry.

Before Belshazzar's regal throne,
Came fingers tracing on the stone,
In flashing letters, strange, unknown,
An awful mystery.

Bloodless the hand upon the wall;
But guilty conscience will recall
To mind each evil deed, and all
Their gross impiety.

"Lo, I have poured the purple wine
From Judah's golden cups divine;
Why, then, do ye to drink decline,
In wild festivity?"

Awestruck, he gazes on that hand—
Each in its place, the letters stand.

"Go, call the wise; 't is my command:
My thoughts do trouble me."
Ah, careless sinner! when alone
Thou ponderest what thou hast done,
And when thy sin thou wouldst atone
Thy thoughts are troubling thee.

Engrave it fast upon thy heart
That thou alone thy juror art;
'T is thine own conscience points the dart
To shape thy destiny.
O harken, lest it be too late,
And thou thyself pronounce thy fate;
And gazing on thy hapless state,
Thy thoughts shall trouble thee.

THORO HARRIS.

Only A Moment's Work.

IT is not what we do, but what the Lord may do with us that counts for good. Thus but a little thing, as we look at it, may be used to accomplish great results. The following story illustrates the importance of "buying up the opportunity," as the Revised Version puts it:—

It is said that an itinerant minister, some years ago, was passing through a prison crowded with convicts showing every phase of ignorance and brutality.

One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face, where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathies.

"How long has he to serve?" he asked.

"For life."

"Has he nobody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"May I speak to him?"

"Yes; but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's

torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away and shall never see you again, perhaps; but you have a Friend who will stay here with you."

The small, keen eyes were on him; the prisoner dragged himself up, waiting and eager.

"Have you heard of Jesus?"

"Yes."

"He is your Friend. If you will pray to God to help you, I am sure He will care for you."

"Come, sir!" called the keeper, "Time's up."

The clergyman turned sorrowfully away. The prisoner crawled after him, and, catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardships and age.

"Who is that?" he asked of the keeper.

"A lifer and a steady fellow; the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognised the clergyman. His eyes shone. "Do you know me?" he said, "I've tried to be good."

Through a single word of sympathy the life had been transformed, the convict redeemed.

Home Going.

"AND now come I to thee."

The Saviour's heart must have leaped with joy as he contemplated returning to his Father. There was no attraction on earth to him. Nothing dear here but his people, and he had done everything possible for them. He said that he "prayed not for the world," but he did pray most earnestly for his followers, that they might sanctify themselves through the truth, even as he had set them an example.

Brethren, our work is almost done. Evidences on every hand go to show that we can labour for the world but little longer. The time for the fulfilment of the prayer, "Father, I will that they also, whom thou hast given me, be with me where I am," is almost here. Ought not this to fill every disciple's heart with joy? How can any cast lingering looks into the world, when there are joys awaiting the faithful, with Christ, which have never entered into the heart of man? Let us not hang back as did Lot, and compel the Lord to pull us from the impending destruction; but rather, let us joyfully welcome the tokens of deliverance.

T. E. BOWEN.



Fill My Vessel With Oil.

FILL my vessel with oil, Lord,
With the oil of Thy love and grace,
Lest in the time of trial, Lord,
There's no strength to seek Thy face;
Now while there's time to buy, Lord,
While mercy still is nigh, Lord,
Fill my vessel with oil.

Fill my vessel with oil, Lord,
Lest I sleep, and my light burn dim,
And I wake to hear the call, Lord,
"The bridegroom comes, meet Him!"
And because of my failing light, Lord,
I am shut out into the night, Lord,
O fill my vessel with oil.

O fill my vessel with oil, Lord,
And clothe me in raiment white,
And give me the gold of the trial, Lord,
Of Calvary's bitter night,—
The gold of Thy love and grace, Lord,
That, looking up into Thy face, Lord,
My lamp may e'er be bright.

Fill my vessel with oil, Lord,—
Vain is my lamp without,—
That souls in need and toil, Lord,
May not falter and fail with doubt,
May not fall in snares of the way, Lord,
For want of my vessel's ray, Lord,
O fill my vessel with oil.

Fill my vessel with oil, Lord,
That in thy love's bright ray,
The feet in the enemy's toils, Lord,
May be loosed for the King's highway;
That when it's too late to buy, Lord,
They may enter into thy joy, Lord,
Where the lamps will never go out.

O fill my vessel with oil, Lord;
For measureless is thy store,
O Merchant, bleeding and toil-scarred,
Stop at my humble door.
Though almost too late to buy, Lord,
Though soundeth the last loud cry, Lord,
Yet fill my vessel with oil.

FANNIE BOLTON.

—O—

Have You Oil In Your Vessels With Your Lamps?

"THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps."

Though five of these virgins are represented as wise and five as foolish, all had lamps. They had all been convicted that they must prepare for the coming of the bridegroom, and all had gained a know-

ledge of the truth. There was no apparent difference between the wise and the foolish until the cry was made, "Behold, the bridegroom cometh; go ye out to meet him;" but the true state of things was then developed. The wise had taken precautions to carry oil with them in their vessels, so that their lamps that were beginning to burn dimly might be replenished with oil; but the foolish had not provided for this emergency, and now they made an earnest, distressed petition to those who were wise. "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." They had neglected to prepare themselves to meet the bridegroom, and now turned to those who had provided themselves with oil. "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

In reading this parable one cannot but pity the foolish virgins, and ask the question, Why is it that the wise did not divide their supply of oil? But as we make the spiritual application of the parable, we can see the reason. It is not possible for those who have faith and grace to divide their supply with those who have not. It is not possible for those who have made a thorough heart work, to impart the benefit of this to those who have done but surface work. The parable is designed to point out the peril of doing a surface work.

Many profess to be Christians, and for a time their half-heartedness is not discerned. The difference between them and those who are truly pious is not made apparent. This parable should awaken solemn reflections. Considering it we should ask ourselves, Are we doers of the words of Christ? Are we building on the rock? Are we, in our probationary time, making our calling and election sure? We should not soothe our consciences in expectation of heaven, when we are not bearing the distinguishing characteristics of the Christian life. Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who have true piety esteem and revere the law of God. Through the

grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. They realize that "to obey is better than sacrifice, and to hearken than the fat of rams." They yield to Christ, who leads men to repentance of sin, who pardons the penitent soul, and clothes him with his own righteousness.

The foolish virgins do not represent those who are hypocritical. They had a regard for truth, they advocated the truth, they were intending to go forth to meet the bridegroom. They are attached to those who believe the truth, and go with them, having lamps, which represent a knowledge of the truth. When there was a revival in the church, their feelings were stirred; but they failed to have oil in their vessels, because they did not bring the principles of godliness into their daily life and character. They did not fall upon the rock Christ Jesus, and permit their old nature to be broken up.

Character is revealed by a crisis. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth?

MRS. E. G. WHITE.

—O—

Roger Williams.

RHODE Island under Williams' Governorship, was not only a shelter for the Jews, but for the Quakers as well. This unfortunate sect was driven from New England with great cruelties. There were only two places where they could find asylum; one of these was with Roger Williams, and the other with the Sultan of the Mohammedans—the Grand Turk. And it is not very much to the credit of the Puritans of these shores that they should be outdone in the matter of religious liberty by the followers of the "Prophet."

War was at this time threatening with the Redskins, but because the men of Rhode

Island would not persecute the Quakers, their brethren in the other colonies would grant them no assistance against their foes. Rhode Island was in great danger. Nevertheless principle was not sacrificed for safety. "We have no law among us whereby to punish any for only declaring by words, etc., their minds and understanding concerning the things and ways of God, as to salvation and eternal condition." This was the answer hurled back by the brave little colony. "Forced worship," says Williams, "stinks in the nostrils of God; let us have naught to do with it." And God did protect those who were true to Him. New England would not furnish the people of Rhode Island with ammunition; but a greater power than that of spear and firearm was at hand. God turned the heart of the Indian, and gave Williams favour in his sight: "As for you, Brother Williams, you are a good man. You have been kind to us many years. Not a hair of your head shall be touched."

Williams lived to a ripe old age, and he died as he always lived, true to his principles of soul liberty.

P. T. MAGAN.

Rome And The Bible.

IT was not till Protestantism placed the Bible before the people that Rome would tolerate even her own translations, with their nullifying notes of explanation, in the hands of her people. Here are a few quotations showing the attitude of some toward the Bible of the common people:—

"To give the Bible to the lay people is to throw pearls before swine."—*Cardinal Hosius*.

"It is evidently wrong to distribute the holy Scriptures in the language of the country."—*Archbishop Ximenes*.

"We do assert and renew the former decrees which by apostolic authority earlier have been published against the publication, distribution, reading, and possession of the Holy Bible in the language of the country."—*Gregory VI*.

"Cursed be those cunning and nefarious societies which call themselves 'Bible societies,' and which give the Bible to the inexperienced youth."—*Pius IX*.

Ecclesiastical Millinery.

THE preacher who likes a clerical cut of coat or collar, or who must keep up a distinctive dress to proclaim himself a minister, whether he be Anglican-Evangelical, or Non-conformist, can never find consistent ground of protest against the extremes of Ritualism. All this distinctive dress is of the Papacy, coloured by the Levitical sacrificial system and paganism. With the Ritualists it is as deep a question as the latest style among the feminine votaries of fashion. The dress column of a Ritualistic journal reads somewhat like the fashion column of the ladies'-paper. Here are two items from the *Anglican Church Times*:—

Elizabeth.—1. The vestment you saw is an invention of the ecclesiastical tailors, who assume that all hoods of necessity have tippets to which they are attached. This is not the case with the

Bachelors' and Masters' hoods at Oxford, though the corresponding hoods at Cambridge have the tippet.

The next shows how it is possible for serious men, in religion, to go through meaningless motions, just because it is the custom.

K. H. B.—The server moves his position just before the Consecration Prayer, in order to raise the tail of the chasuble of the priest at the time of the consecration. There is no meaning now in this piece of ceremonial, which formerly, no doubt, was done for convenience sake, the heavy folds of the ample chasubles of olden days causing some liability to accident with the consecrated species, which it was necessary to guard against.

This explanation reminds one of the theory that the dog turns round before lying down, because the ancestral dog in the jungle had thus to break down the grass and reeds to prepare his bed. With the ecclesiastic these are serious religious matters. It shows how much mediævalism there is in the religious world. Peter, in his fishers' coat, had no chasuble with a tail in the way. But he was clothed in the garment of salvation.



SEVERAL thousand tablets, dating from about the days of Abraham, have recently been discovered by excavators in Babylonia.

GREAT BRITAIN has on the land side alone a frontier of 28,700 miles to defend. This exceeds the circumference of the earth, and there is no doubt, but that, as statesmen say, there must be a readiness to defend every mile of it if it is to be held. That is the kind of a world we live in.

PROF. REGINALD FESSENDEN and his assistant, Professor Kitner, of the Western University of Pennsylvania, are said to have invented a receiver for the wireless telegraphy that is two thousand times more sensitive than the one invented by Marconi. Marconi's instrument has sent messages a distance of over 90 miles. Professor Fessenden thinks that his instrument, when fully perfected, will transmit messages without any wire clear across the Atlantic.

To Arms.—The South African struggle has led writers in the reviews to sound a general call to arms such as has not been heard in modern times in England and the whole Empire. One finds in all literature that militarism is the dominant note. Mr. Grohman, in the *Nineteenth Century*, thus outlines the programme of the new times:—

The main things to strive for are the same that Henry the Eighth had made his aim nigh four hundred years ago: arms that will shoot straight; ammunition that will do its work efficiently; easily available butts for the citizen to practice at (Sun-

days included); enforced rifle practice at all schools for youths of fifteen upwards; for the poorer classes of the population free use of arms and ammunition under proper superintendence at ranges which can be reached without expense or loss of time; and finally, a law that shall compel every youth of eighteen years of age who has received benefits at the hands of the State—such as Board School education or free bringing up—to acquit himself of his debt to the taxpayer by serving for one or two years in the army.

The headmasters of twenty-four English schools met some time ago, and drew up a scheme which provides for drilling all boys above the third standard. Step by step universal war is preparing. The Boys' Brigades, in the hands of thoughtless pastors, have been one of the chief instruments in the hands of the agent that is stirring up war. Who is he? The Word of the Lord calls him the Devil. From him come wars and fightings as surely as the word is true.

IS French to lose its place as the universal language of diplomacy? It is said that a recent treaty between China and Mexico was drawn up in English.

AN EPISODE IN ABYSSINIAN HISTORY.

WHEN English missionaries first went to Abyssinia, King Theodore received them kindly. For seven years they freely worked for the people, establishing schools and circulating scriptures. But here is the story of the end of it all:—

"In 1865 political differences arose between Abyssinia and England, with the result that the King altered his attitude to the missionaries, looked upon all Europeans with suspicion, and put many into prison. Though a particular friend at court, Mr. Waldmeier fared little better than the rest. The situation was critical in the extreme, and in Christian circles throughout the world prayer was made to God for the outstretching of his delivering arm. In 1868, when very little expected, the prison doors were opened, and Mr. Waldmeier still hears the echo of the words of the despairing monarch, 'You Europeans, all of you, were going to be executed or tortured to death, because of the English army that has come to kill me and take possession of my land; but just this moment God has changed my heart, and I give you your freedom. Go to your English brothers, who were sent to deliver you. Farewell.'"

THE multiplication of relics and the disputes which have sometimes arisen in the Catholic church as to the identity of a given bone, or coat, resulting in two rival coats, or two rival bones being exhibited, lends some colour to the following, which may be but a newspaper joke:—

A sixteenth century traveller visited a French monastery, where he was shown what was asserted to be the skull of John the Baptist. With some surprise the traveller said:

"Why, the monks of ——— monastery showed me the skull of John the Baptist yesterday."

"True," said the exhibitor, not a whit disturbed; "but those monks only possess the skull of the saint when he was a young man, while ours is his skull when he was well advanced in age and wisdom."



I have seen Him.

'Thine eyes shall see the King in His beauty;
They shall behold the land of far distances.'

Isa. xxxiii. 17. margin.

"Mine eyes have seen the King." Isa. vi. 5.

I HAVE SEEN Him at the midnight,
Moving over stellar spaces,
And the white stars glowed to greet Him,
Their Beloved, passing by;
All His myriad, matchless beauties
Mirrored in their shining faces,
While pavilion'd in His pureness
By the splendour of the sky.

I have seen Him in the dawning,
When the day was at its fairest—
In the dew-pearls on the lilies,
In the flowers that crown'd the sod;
On the crimson-banded cloudway,
Toned with loveliness the rarest,
In the landscape, on the rivers,
I have caught a glimpse of God.

I have seen Him, by His sunbeams,
On the mountains and the meadows,
And His presence made the perfectness
And brilliance of the scene;
In the moonlight I have seen Him,
Down amid the vales and shadows,
And His harmony and sweetness
Stored the silences between.

I have seen Him by the wayside,
Where the children laughed and gambol'd,
Painting dimples, smiles, and roses
On the face and in the heart;
I have walked the way beside Him,
Where the old man tottering, trembled,
And His wings were nestling over
When He called him to depart.

I have seen Him in His fulness
And divineness at the even,
Watching, wooing, winning mortals
From the under-moil and strife,
Outward, onward, upward, homeward,
Into light, love, peace, and heaven,
And the glory, rest, and blessing
Of the everlasting life.

L. A. MORRISON.

Light and Life.

It is necessary at this point for us to consider the relation between light and life. Let us trace, for a moment, the history of a plant. A seed, as of corn or wheat, is placed in the soil. The warmth of the sun causes it to germinate, and it shoots forth its little leaflets into the air. The seed contains enough nourishment to support it for a short time; but this is soon exhausted, and the plant must get its food elsewhere. Its diet is very simple, consisting of water, carbon dioxid, and ammonia. As soon as the growing plant has opened its green leaves, it begins to absorb these substances from the soil and air. The leaf is the laboratory where these compounds are manufactured into the different organs of the plant. This is the process:—

"The sun's rays, acting upon the green parts (chlorophyl) of the leaf, give them the power of absorbing water, carbon dioxid, and ammonia;

and of constructing from the materials thus obtained the woody fiber, starch, sugar, and other compounds of which the plant consists. . . . Twenty-seven ounces of wood contains twelve ounces of carbon and fifteen ounces of water. Moreover, the amount of carbon required to make twenty-seven ounces of wood is contained in forty-four ounces of carbon dioxid. If, then, we add together forty-four ounces of carbon dioxid and fifteen ounces of water, and subtract from this sum thirty-two ounces of oxygen, we shall have just the composition of wood."

It will be the *material* that composes wood, but it will not be *the wood*. The building of these things into wood is accomplished by the sunlight acting in the leaves of the plant.

Why starch should be deposited in the cells of the potato, sugar in those of the sugar-cane, and resin and woody fibre in plants in general, we cannot tell. It is one of the great mysteries of life. Science can offer no solution.

But it is a fact that carbon dioxid is decomposed in the leaves of plants, through the action of sunlight. This carbon dioxid is a compound of oxygen and carbon; and the union, or affinity, between the two is one of the strongest in nature. There is no human standard by which it is possible to measure it.

"In order to decompose carbon dioxid in our laboratories, we are obliged to resort to the most powerful chemical agents, and to conduct the process in vessels composed of the most resisting materials, under all the violent manifestations of light and heat; and we then succeed in liberating the carbon only by shutting up the oxygen in a still stronger prison; but under the quiet influences of the sun-beam, and in that most delicate of all structures, a vegetable cell, the chains which unite together the two elements, fall off; and while the solid carbon is retained to build up the organic structure, the oxygen is allowed to return to its home in the atmosphere."

Burning, then, is the exact opposite of this work of the sunlight. When wood is burned, the oxygen lays hold of the carbon, and the two rush together, producing flame and heat. Have you ever seen a great fire? As you beheld the frightful conflagration, the display of mighty forces there acting, the elements rushing together with an energy nothing human could withstand, did it seem possible that any power could ever undo that work of destruction, and rebuild those timbers which were disappearing in the flames? Yet in a little while they will again be rebuilt.

"This mighty force will be overcome; not, however, as we might expect, amid the convulsion of nature or the clash of the elements, but silently, in a delicate leaf waving in the sunshine."

Great and awful as is the work which the fire does, this silent work of the leaf, acting in the sunshine, is no less great. And if the awful lashing rage of the flames strikes our hearts with fear at its remorseless, unlimited power, we should certainly wonder and be amazed at this equally great power, which is the exact reversal and undoing of that work.

And it should teach us that God is certainly working, though there may be no display. God is in the whirlwind and in the storm, but he is also in the silent and

beneficent sunshine. His voice may be the thundering artillery of the heavens, but it may also be the still, small voice—so still and small that unless we walk softly and carefully before him, we shall fail to hear it. Our God is the God of thunders, but, too, he is the God of silence. And in that silence his work goes on. "Be still, and know that I am God."

L. A. READ.

The South American Stilt Palm.

IN the mangrove forests of Brazil, amid pisang (plantain) trees, spice-lilies, tree-ferns, mangrove trees, and twining lianas, promiscuously interwoven, may be found a rare specimen of the vegetable kingdom, not unaptly named "stilt-palm." After the



Brazilian Stilt Palm.

plant has reached a fair height, from ten to twenty roots start from above, and grow downward into the earth. In a full-grown tree these roots are from six to ten feet high, thus acting as substantial supports to the trunk, which towers from eighty to a hundred feet aloft, and is largest about the middle. The original tap-root of the tree dies off. This palm furnishes a very hard timber, which is useful in ship and house-building, as well as in making kitchen utensils, umbrella-sticks, canes, etc. The Indians make musical instruments from the wood. Another variety of stilt-palm (*Triarctea setigera*) bears in its straight, reed-like trunk, a loose pith, easily pressed out, as in our elder-wood, so that its wood is utilized for blow-guns by the natives, wherewith they shoot their poisoned arrows. The roots of this variety are thickly covered with short thorns, so that the bark forms a natural grater, upon which the South American Indians reduce their coconut meat to a sort of nut butter.

AUGUST KUNZ.



Peace.

PEACE in our homes;
Homes bright with many a gladdening song,
Such, that, when separated, we will long
For one home face, one word, a voice, a kiss,
Ah, pray for peace like this!

Peace all around;
No frowns, no evil whispers of our friends,
No angry thoughts, malice, or hatred rends
The calm that seems to dwell on every side
What'er betide.

Peace in our hearts;
Where Jesus enters saying, "Peace be still!"
And we reply, "Not mine O Lord, Thy will,
Thy will be done, till life shall cease;"
Have we such peace?

Eternal Peace!
When friends regret, and loved ones weep,
"He giveth his beloved sleep."
"Peace, perfect peace, at last we claim
In Jesus' name."

L. HOWE.

The Temple of Fortune.

An Allegory.

THERE was once a fair and beautiful temple, called the Temple of Fortune. The entrance to this temple was by one gate; but the exit was by three great gates, or archways, which led out into life. Before each arch, and corresponding to it, was a chest—a gold chest before the golden arch, a silver chest before the silver arch, and a plain stone chest before the stone archway.

Up the marble steps of this temple thronged a restless crowd, all anxious to choose their fortune; but each one must enter the chamber alone.

One day a maiden entered the Temple of Fortune, and mused before the mysterious chests. "What is more rare than gold?" thought she, "and what more potent to bring us friends and pleasure? Gold shall be mine! I know this golden chest will unlock for me my desire."

So she unlocked the chest, despite a voice that pleaded: "O maiden, is there not something more precious than gold—something whose price is above rubies? Consider well thy choice."

She listened not, but opened wide the chest. Behold! a diadem, a royal robe, and a scepter greeted her eyes. With a triumphant smile she seized the crown, and placed it on her head, donned the robe, and, with the scepter in her hand, went out through the golden gateway into her kingdom. Lords and ladies met her, and, bowing

down, did her royal homage. Beauty and wealth and fashion gathered around her; flattery, grace, and honour waited on her; and music and art brought their tributes to her feet.

But one day the queen fainted among her ladies-in-waiting. The precious crown and scepter were laid aside. Death—unwelcome guest—had come, and laid his icy hand upon the queen. All that the golden chest had brought was slipping from her weak, nerveless grasp; and life, precious life, with all its hopes, aspirations, and opportunities, was going from her too. She looked backward over a selfish, wasted life, and forward with uncertainty and dread. She knew that she could lay no claim for grace at the throne before which she must soon appear; and as the relentless enemy closed in upon her, she cried, "My kingdom for one moment of time!"

Another lovely maiden came into the Temple of Fortune, and paused before the magic chests.

"Gold is for noble born," she said. "I have no right to claim it. Silver is bright and fair, and it shall be my choice. Bright silver is the magic wand that shall open the gates of life for me."

"O maiden dear!" a gentle voice entreated, "hast thou not heard of a treasure more rare than all these, which thy silver can not buy? for it is written, 'It cannot be gotten for gold, neither shall silver be weighed for the price thereof.'"

Unheeding the silent monitor, the maiden opened the glittering chest, and lo! a harp and a scroll of music lay within. She seized the harp, her heart beating high with hope and joy; and passing out through the silver gate, she entered life.

She touched her harp, and the multitude hushed to listen. She sang; and earth itself seemed to pause to hear those wonderful strains. Princes and nobles acknowledged the power of her art—the magic of her cunning fingers, and the enchantment of her glorious voice. Nations rose up to do her homage, and wealth and honours flowed in upon her. She reigned a very queen, and none disputed her royal sway.

But one night, in a superhuman effort to outdo a rival, "the silver cord was broken;" and she was carried from the stage. The lights, the perfume, and the applause she loved, were fast fading away from her dying senses, and darkness and terror filled her soul. The great *prima donna* was passing away from earth; and her hopeless cry, as she gave up her life, was, "All dark! dark!"

Another maiden, with pensive and thoughtful mien, entered the Temple of Fortune and stood before the chests of choice. "If I should fail to choose aright!" she thought; and prayed, "O thou All-Wisdom, guide me."

A voice of exceeding sweetness and purity answered her cry: "Hast thou not heard, O maiden! of that jewel more rare and lovely than all these, even the orna-

ment of a meek and quiet spirit, which is, in the sight of God, of great price?"

"I have heard of that priceless jewel," said the maiden, "and I long to wear it in the sight of the heavenly King; and as I know that the richest jewel is often hidden in a rough coat, I will choose this plain stone chest for my life-portion. For gold is a snare, and drowns its worshippers in perdition; and much silver does not enrich the soul. It is written of our Lord that though He was rich, for our sakes He became poor; and I will take my choice with Him."

With this sweet resolve, she opened the stone chest, and found—a little book! With eager, trembling hands, she opened it, and read: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me;" "and where I am, there shall also My servant be."

"It is the Lord," she said; "dear Saviour I'll follow Thee;" and passing through the humble gateway (Matt. vii. 13, 14), she entered life.—John v. 24. There she found a great highway (Isa. xxxv. 8), rough and rugged and steep; but she discerned the footsteps of the Lord all along the thorn-strewn path, and she rejoiced in spirit as she took of her cross, and pressed forward in the King's highway. She found in that way many pilgrims who loved the Lord, and followed Him with glad and happy hearts, "singing and making melody in their hearts to the Lord." And though the enemy pressed them sore, they rejoiced that they were accounted worthy to endure persecution and affliction for the Saviour's sake.

Their greatest fear was of the pitfalls and snares that the wicked one laid continually to entrap the pilgrims; but when the way seemed dark, they cried, "O send out Thy light and Thy truth: let them lead me." Then the Lord shed the light of His Holy Spirit upon their pathway, and the little book shone like a lamp to their feet, and right into their dark hearts, showing them every impure and sinful thought and habit.

As they advanced, their pathway grew brighter and clearer and more glorious with hope and promise; and the Lord gave them visions of the "glory which shall be revealed" when He shall come to "make up His jewels."

When she came to the dark valley the aged pilgrim said: "Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me;" and again, "Into Thine hand I commit my spirit." She slept in Jesus; and the Lord said to the angel of the resurrection, "Mark her grave, and lay up her crown of rejoicing against that day; for she is Mine."

Dear reader, there comes a time in the life of us all when we enter the Temple of Fortune to choose for earth or heaven. Satan is sure to show us the kingdoms of this world, as he showed them to the Lord on the mountain of temptation. He offers his *price* for every soul; but remem-

ber, "Ye are not your own; for ye are bought with a price," even the precious blood of Jesus. Will you let the Lord have His own? The choice is yours.

H. REAMS.

—o—

King Frederick and his Critics.

It does n't pay to be bothered about what gossiping people may say of you. Be true and be at peace. Even the politician learns to let people talk, if they will, without being sensitive over it. Frederick the Great, of Prussia, we are told,—

Seemed to rather enjoy the caricatures of him which were so plentiful and persistent at Berlin. It is told of him that once, at Potsdam, he saw a crowd of subjects, straining their necks, so as to look at a funny picture of him raised high up on a wall. It had been put there so as to be out of reach. "Take down that placard," was the command Fritz gave his orderly, "and put it lower down so that these people can make it out more easily." Then turning to his orderly, the old hero said: "They say what they want to, but I do what I like," and away went Fritz with a chuckle.

—o—

A Pleasant Word.

DID you give one to the last person you met? If so, and if that is your habit, you are to be congratulated, as are also all whom you meet. It is a delightful habit, and one which all can cultivate. The cost of pleasant words is little. Their value is great. Children are hungry for them. Weakness finds strength in them. Discouragement is dispelled by them. They inspire hope. They live in an atmosphere of sunniness and cheerfulness, and they beget such an atmosphere. They make old hearts young, and sad hearts glad. They wipe tears away with a touch as gentle as the hand of an angel, and with a commanding voice they bid despondency be gone.

—o—

Where He learned It.

HE was a pretty little fellow, but it was his manners, not his looks, that attracted everybody. A four-year-old who, if anybody said to him, "How do you do?" answered, "I am well, thank you," and if he had a request to make, be it of a friend or stranger, began it with "please." And the beauty of it was that the "thanks" and "please" were so much a matter of course to the child that he never knew that he was doing anything at all noticeable.

"How pleasing it is," said a showy woman to the mother, as they sat at the public table of a hotel one day "to hear that child thank the waiters, and say 'please' when he wants anything. I never saw anything so sweet. My children have to be constantly told, if I want them to thank people. How well you must have taught him that he never forgets."

"He has always been accustomed to it," said his mother. "We have always said 'please' to him when we wished him to do anything, and have thanked him. He knows no other way."

The showy woman looked as though she

did not need any further explanation of the way in which habits are formed.—Sel.

—o—

The Sufferer's Song.

A WRITER tells of an incident on a journey to the Lakes of Killarney. The tourist party heard a beautiful voice in song, the sound coming from an Irish peasant's cottage. One member of the party was wishing for such a voice when,—

A girl came out of the cottage with a basket on her arm, and as she passed the wagon with a courtesy, a wish to know what vocal genius the south of Ireland had hidden away prompted a question from the same young man.

"Will you kindly tell us who it is that sings so beautifully?"

"Yes, sir, it's my Uncle Tim," said the girl. "He's after havin' a bad turn with his leg, and so he's just singin' away the pain the while."

For a moment the astonished tourists did not know what to say. Here was an example of the melody of patience—

the anguish of the singer
Made the sweetness of the strain.

Then one asked, tenderly: "Is he young? Will he get over the trouble?"

"No, he's gettin' a bit old now, and the doctors say he'll never be the better in this world; but," she added, softly, "he's that heavenly good it would near make you cry to see him, with the tears rollin' down his cheeks with the pain, and then it is that he sings the loudest."

Somehow the listeners thought of the eternal city, and they drove on slowly, as if their wheels were pressing its streets.

"God shall wipe away all tears from their eyes," quoted one of the ladies, "and there shall be no more pain."

—o—

The Child.

COLONEL FRANCIS PARKER, of Chicago, is, we believe, an educator of teachers. He has written and lectured in favour of developing the native vigor of the childish mind, and guiding it in its search for knowledge, as opposed to the common method of filling it full of undigested information. He gives the story of a typical boy of the West—his own story, no doubt—who began under nature, as a teacher. We quote some suggestive paragraphs from the *Good Health* magazine:—

The boy upon the farm studied everything in science that is studied in any university. He studied the elements of subjects, and studied them in unity. There was no separation of one subject from another. But the boy had a great desire to go to school. In the souls of New England children of that day there rang, deep and strong, "Get knowledge; knowledge is power: get knowledge." The boy could not go to school in the summer: his services in riding the horse to plough and in other directions were too valuable; but in winter, with his tin pail half filled with frozen dinner, he ploughed through the deep snow to the old schoolhouse at the cross roads.

Old schoolhouse! There never was such a well-ventilated house on earth. The wind and the rain came through the roof, the air came through the clap-boards, the floor, and the great, high fire-place, which reached almost to the ceiling. The boys cut the

green wood in the yard, brought in the logs, put them on the fire-dogs, spread out their hands, and fancied they were warm. Great, long benches, cut and carved by the boys, were the forerunners of manual training. Old schoolhouse! There never was palace or castle that could beat it.

The boy went to school; what met him there? Oh, if some one had met him! If some one had met him at the door of that schoolhouse and said, "How dost thou do, my dear boy? I am glad to see thee: thou bringest to me riches from the old farm. Thou hast learned much of nature; thou hast acquired much by work. Come in, my boy, and I will help thee. We will use all thou hast learned. We will go back to the old farm and study it, and find more treasures. I am glad to see thee: we will work together." Oh, if such a being had met him!

There was a Being at the door of that schoolhouse—I say, a Being—and what he thought of that boy was the embodiment, the incarnation, of the old idea of children. He did not say these words, but this is what he thought: "Come in, come in, you little villain, you miserable boy! Your animal spirits show that you are wicked. Come in; I will train you; I know how to



The Old Log House.

teach you. You see this stick? If you don't mind me, I shall use that on you. Come in, and sit down, and study." And the boy crept into the schoolhouse, and sat down on one of the hard benches, and tried to do the work of the school.

So the boy worked out his sums in arithmetic, and filled his slate full; but he wanted to do something more. He wanted to draw, and he did draw. He turned over his slate and drew the most prominent object in the school-room—that Being.

The boy spent a delightful half-hour in his work. Did you ever see children all attention? There is a false kind of attention, forced and hypocritical, which means conformity to the desire of the teacher—an outward conformity, with no inward impulse. The boy wanted to draw, and he observed his teacher with great closeness; then he drew again, and observed,

and drew and observed, until the picture was nearly finished—he was just drawing the last button upon the coat tails, when that Being drew near, and he drew something, and the boy drew no more.

I believe, with all my heart, that the best things, the purest things, the sweetest things in children are crushed out by the ignorance of parents and teachers. Let me tell you one more story about this boy. He went upon the farm in the winter, when the snow covered the ground. The snow seemed to him glorious. Just out of the attic window where he slept was an apple orchard. The snow covered the ground, the trees were dead—no, not dead, but sleeping. As he watched the snow, the sun came forth. It melted and ran away in rivulets. Then, later, came the shining bark on the trees. That is life, he thought: all is resurrection and life.

Then came the tiny green buds, and then the pink and white buds, and then, and then the great ocean of apple blossoms, beautiful! The boy wondered, and began to prophesy. Truth had touched his soul, and looking forward to the by and by, he thought: "These apple blossoms will change to fruit." It seemed so grand and beautiful to him that he must write it out, he must tell his story. So he got some paper and an old lead-pencil, and sat down and spent a delightful hour in writing out what he felt. He told the story of the snow and the sleeping trees, the shining bark, the green buds, the pink and white buds, then the ocean of blossoms; then he told of the fruit, and concluded how good God is to give his children such gifts. All aglow with his work, he felt that somebody must read it, must feel what he felt. And down-stairs he went with his first composition. The lady with whom he lived was a good woman, but she had taught school six weeks. The boy handed her the paper, then looked up into her eyes for a smile. You know how children long for the smile of sympathy. But the smile did not come; it was a frown, and she handed the paper back to the boy and said: "If I couldn't write better than that, I wouldn't write at all." The boy crept up-stairs again and threw himself, weeping, upon his bed. His first attempt had failed. The boy went through school, academy, college, and never wrote but one composition, he dreaded it so—and that, another boy wrote for him. I repeat, the best things in childhood are crushed out by the ignorance of teachers and parents.

—o—

A Wife's Soft Answer.

"We were married thirty-seven years," said Mr. Gardiner Andrews, "and in all that time my wife never gave me a cross word. But I shall never forget the first time I chided her. It was on a Sunday morning, when we had been married about two years. I found a button off my shirt and threw it across the room.

"Sew a button on," I said, in a harsh voice. She was a good, Christian woman, and she got a button and sewed it on."

"And what did she say?" asked a little, bristling woman, with piercing eyes.

"She said, 'Forgive me, husband, I had a great deal to do yesterday and forgot it, but it shall never happen again.'"

"Oh," said the man, fixing his eyes on the picture of his dear wife, "her gentle words almost broke my heart. I could have gone down on my knees to ask her forgiveness. She made a different man of me, and the world has been a different place since she died."

HEALTH HINTS

Substitutes for Meat and Ways to Prepare Them.

THE physiological reason why meat is considered valuable as an article of diet is, that it contains nitrogenous food material in abundance. If meat is left off the bill of fare, something must be put in its place. It is not enough that the food be of the same quantity as before; it must also be essentially the same in quality. So many mistakes are made on this point that it cannot be given too careful attention.

A true reform in diet means not only abstinence from harmful articles of food, but a substitution of suitable foods in their place.

Vegetables proper—that is, potatoes, carrots, parsnips, beets, etc., consist almost wholly of starch, water, and cellulose. Thus it is easily seen that they cannot take the place of meat. On the other hand, the legumes—peas, beans, and dahl—are very rich in nitrogenous food elements, and are therefore well adapted as substitutes for animal foods. Of these the pea is most easily digested, but dahl the most nutritious. These well supply the place of meat, and are much more economical. It requires fifteen ounces of lean meat to supply the amount of nitrogenous material which a man requires daily, but only eleven ounces of peas.

It should be stated that these remarks refer only to the mature legumes—the ripe peas, beans, and lentils. The green or immature seeds do not possess the nitrogenous food elements in such quantity, but are more like the succulent vegetables. All varieties of these seeds are covered with a tough, indigestible skin, which somewhat hinders the digestion of all the nutritive material of the seed, even when well masticated.

An excellent way to prepare dried peas is to cook them slowly and continuously till they are well done, and then put through the colander. The pulp obtained may be seasoned with salt and a tablespoonful of

nut-butter to the pint (it is also very good without the nut-butter). Turn into a baking-dish, and bake until nicely browned and dry and mealy. Thus prepared, either peas or beans will digest much more easily than when served in a whole state. Some like to add an equal amount of bread crumbs to the pulp before baking. Peas prepared in this form, and served with tomato sauce, make a most palatable dish.

If the strong flavour of these seeds is objectionable, it may be removed by changing the water after partly boiling. A very palatable and pleasing substitute for meat is made of dahl by using three pints of dahl which have been rubbed through a colander, and one pint of strained stewed tomato. Season to taste with nut butter and salt, and bake until nearly dry; cut in slices and serve.

Peanuts (the *China bedams* of the bazaar) when cooked form a good substitute for meat. They are just as rich in nitrogenous material as the legumes. They may be cooked as follows: shell, blanch, and stew gently for half an hour in water in the proportion of one quart to a pint of nuts; afterward turn them into a stone jar and cook in a slow oven for eight or ten hours. If the water evaporates, more of boiling temperature should be added. No seasoning except a little salt will be needed.

Nutrose, nuttolene and other manufactured products of nuts are excellent substitutes for meat. There are many ways of serving these. Stewed with tomatoes, it makes a very palatable dish. It may also be served like meat, with a gravy. It makes delicious sandwiches, placed in thinly-cut slices between slices of bread or wafers, spread with nut-butter; or minced, lightly salted, and mixed with a little lemon-juice and then spread between wafers. MRS. E. E. KELLOGG.

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How Three Drink Shops were Closed.

THE best way to fight the drink traffic is to show people who use stimulants a better way of living. In Jamaica, West Indies, some time ago, one of our Society's workers began meetings in a forsaken district, and soon had a company of believers rejoicing in the Lord. Timber was carried into the mountain village and a meeting house was built. Our evangelist reported:—

This has been considered the most benighted district in the parish, it having been successively worked and abandoned by the Moravians, Church of England, Revivalists, and Salvation Army, yet when this message was made known through the simple presentation of the Word, it was welcomed as from God, and to-day there is rejoicing throughout the neighbourhood.

Formerly there were several rum shops in the village, but now the last one has thrown up its license for want of patronage, and men who formerly spent their time and money in these are now rejoicing in victory over appetite.

One of the worst drunkards in this district said that he called his boy one day and gave him a shilling to go for rum. Just then some one came along and said, "There is a man down the road

putting up a tent and will preach there." Instantly a feeling came over him that caused him to call back the boy, and from that day to this, not a drop of rum has passed his lips, and he himself, his wife and a grown son and daughter, have been baptized and received into the church. This is not a paradise, neither are these people angels, but the Lord has wrought a great work for their poor souls, and the influence of it is apparent to all.

—o—
Music and Diet.

A FRIEND of Remenyi the violinist, says he was an enthusiastic vegetarian. "Many a time after concert hours," says his friend, "have I ordered the bill of fare for him and listened to him say for the thousandth time"—

"My dear, man is bloody by nature, refined by education. Meat debases. Could I fiddle as I do if I devoured beef like a beast? Impossible. My body needs little to keep it strong, but my mind must have every attention. Listen."

"Then he would catch up his fiddle case, bring forth the instrument, flourish the bow over his head, fix his twinkling eyes on me, and play. What?



Our Society's Sanitarium in Basle, Switzerland (Weiherweg, 48).

I rarely knew. Usually something of his own—a fantasy of rage, the earthquake, the surf in a storm, the plaint of a woman's voice, the calling of mocking-birds—all ending in a sigh.

"See!" he would exclaim, "one keeps away from meat when he can do that."

—o—
Getting at the Cause.

IN early ages powerful drugs were not used in the treatment of disease. During the "dark ages," however, when alchemists were searching for the mythical "elixir of life," many vegetable and mineral preparations were discovered capable of acting powerfully upon the human body. These were eagerly seized upon by physicians, who were only too glad to substitute the easily administered drug for the laborious rational treatment hitherto prescribed. Thus the pack, the foot bath, the compress, the fomentation, and massage, gave place to opium, calomel, strychnine, iron, arsenic, and a whole host of poisonous chemical products.

The patient suffers from a digestive disorder. He is prescribed *Carbonate of Soda* or *hydrochloric acid*. But what about his habits of eating and drinking? Is he patiently instructed not to use certain foods, to eat regularly, to masticate thoroughly, etc.? Perhaps more often the prescription above is given, for physicians have long since discovered that their patients like to

take medicine far better than to make radical changes in their habits.

Disease can be cured only by removal of the causes combining to produce it, and the administration of natural methods of treatment. Exercise, the sunshine, good food, and the scientific use of water and electricity are in harmony with nature, and produce wonderful results on the human body. Powerful drug-poisons are unnatural, and therefore injurious.

Why should laxatives be given when a moderate use of fruit, grains, and vegetables will produce the same effect in a perfectly natural manner?

Why should *strychnine*, *quassia*, or *gentian*, be taken for indigestion when the correction of wrong habits of eating is all that is required? If humanity will follow reason rather than custom in dealing with their own bodies, they will enjoy far better physical health.

Dr. E. R. CARO.

Sydney Sanitarium, Australia.

—o—
A Modern Joseph.

A SCOTCH paper tells of a dream and its interpretation, which in truthfulness will rank with Joseph's famous explanation: A labourer of the Dundee harbour lately told his wife, on awakening, a curious dream which he had had during the night. He dreamed that he saw, coming toward him, in order, four rats. The first was very fat, and was followed by two lean rats, the fourth rat being blind. The dreamer was greatly perplexed as to what might follow, as it was understood that to dream of rats denotes calamity. He appealed to his wife concerning this, but she could not help him. His son, a sharp lad, who had heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the public house that ye gang to sae often, and the two lean ones are me and my mither, and the blind one is yerself, father."

—o—
Trailing Skirts.

THE *Medical Press* discourses on the sanitary aspect of the trailing skirt:—

"Nothing could be conceived more unhygienic and uncleanly than this form of apparel. Not only do women thus become the means by which much gratuitous street sweeping is done, but, worse than all, their clothing gathers up, during the process, a large and varied assortment of infective abominations, which are ultimately conveyed into houses and distributed in the form of dust. From this point of view a visitor with a trailing skirt is a distinct source of danger to a household; quite possibly the infection of measles, for example, and other zymotic diseases, has thus frequently been conveyed. In this connection mention may be made of the fact that it is so usual to think only of the apparent channels of the transmission of such infection that other possible means are quite overlooked or ignored. To suppose, however, that the fashion-mongers will ever pay any attention to what is hygienic and what is not, in their designs for dresses, is contrary to the experience of centuries. Unfortunately a 'fashion' is only designed with a view to its commercial success, and this explains how it is that women have to take everything as it comes in this regard, however much they may have to suffer in consequence."



A Lesson From the Birds.

"Just as sweet!
Just as sweet!"
The little wren said,
As she squinted her eye in the side of her head,
Looking down the big throat of the wrenlets she fed;
"Just as sweet!
Just as sweet!"
"Not at all!
Not at all!"
Cawed the crow far above;
"Your blind little wrens are too tiny to love;
Down the throats of my fledglings your whole brood
I could shove;
Such I love!
Such I love!"
"Tisn't size!
Tisn't size!"
Dame robin put in,
"Or young turkey-gobbler our affection must win,
It's the pretty red napkin tucked under the chin,
Such as mine!
Such as mine!"
"Not agreed!
Not agreed!"
Chirped the birds that were pied;
And they wrangled so long in their motherly pride
That a jury of owls was called in to decide
Which was right,
Which was right,
"All are wrong;
All are wrong;
If the truth we must tell,
You all look alike when you hatch from the shell;
And God loves us all and equally well,
Let us learn!
Let us learn!"
"He is good;
He is good;"
All at once did declare;
"No creature too small for His love and His care!"
So a jubilee grand they all sang in the air,
And were glad,
And were glad.
Dear children,
Dear children,
Of every kind,
Look sharp at this story, and if you should find
Any lesson you think it is best you should mind,
Heed it well,
Heed it well.

J. A. L. DERBY.

—o—
Between the Waters.

HAVE you ever thought at all, as you have seen the heavy showers falling, of the place where they all come from—of "the waters that be above the heavens?"

Yes, you have looked up at the sky, and watched the clouds, and wondered how long the shower would last, how soon the veil would disappear from the face of the sun, and its bright smile invite you out again to play in its warm beams.

But have you thought of the great ocean of water that is above the firmament, bound up in the thick clouds? What holds it up there, and how is it that it stays floating in the heavens, instead of all falling to the

earth and swallowing up every living thing?

Well, we can tell you *what it is* that holds up this mighty ocean of waters, but we cannot tell you *how it is done*, for that is something that no one in this world is able to explain.

In the Book of Job there are two questions asked that none of the wise men of this world have yet been able to answer: "Canst thou understand the spreadings of the clouds?" and "Dost thou know the balancings of the clouds?"

It is the Word of God that upholds these waters in the clouds, for He "upholdeth all things by the Word of His power."

When God said, "Let there be a firmament [an expanse or space] in the midst of the waters, and let it divide the waters from the waters," His Word, the breath of His mouth, went forth between the waters and divided them. "By the Word of the Lord the heavens were of old, and the earth standing out of the water and in the water."

Did you know that you are really dwelling "in the midst of the waters," in a tent between the waters, which are held back by the Word of God, and if He should withdraw His hand you would be at once overwhelmed and swallowed up, just as Pharaoh and his host were in the Red Sea?

You may have thought, as you have read of the children of Israel journeying through the wilderness, how much you would like to have travelled with them, and seen "the mighty acts of the Lord"—to have fed on the manna that fell from heaven, to have drunk of the water gushing from the rock, to have marched through the midst of the Red Sea and the River Jordan on dry land.

But *all* these things were only to show them and us what wonders God is doing for us all the time. He let them "see His works forty years," so that they might "learn His ways," might learn to know Him so well that they would be able to see Him working everywhere and in all things.

He fed them with bread from heaven so that they might know that *all* the bread they had came from heaven, and He was the One who fed them always. He made the water gush from the rock upon which He stood, to teach them that all the water in the world flows from Him, "the fountain of living waters." He held back the waters of the Red Sea and the Jordan, and led them through the midst on dry land so that they might see that they were all the time walking on the dry land in the midst of the waters which are held back by His power.

In the Book of Exodus we are told just what it was that divided the waters of the Red Sea. "The Lord caused the sea to go back by a strong wind;" "by the blast of His nostrils the waters were gathered together." God *breathed* between the waters, so making a way for the children of Israel

to pass, while His breath separated the waters and held them back.

And this is just what He did in the beginning, and has been doing ever since He first said, "Let there be a firmament." He breathed between the waters, and divided the waters that were above from the waters that were below the firmament.

This firmament we call the atmosphere or *air*, which is the breath of God in which "we live, and move, and have our being." "The Lord stretcheth out the heavens [or the atmosphere] like a curtain, and spreadeth them out as a tent to dwell in." And in this tent formed by His breath we dwell between the waters.

At one time God let the waters above and the waters below the firmament come together again as they were in the beginning. This was because the wickedness of the people in the earth was so great that God was obliged to destroy the world by a flood of waters.

Then "the fountains of the great deep were broken up and the flood-gates of heaven were opened;" the world was turned again into one great ocean and every living thing destroyed except Noah and those who were with him in the ark which floated safely upon the waters. "The world that then was, being overflowed with water, perished."

Then "God made a wind to pass over the earth," and "the waters returned from off the earth continually." The waters were again divided, and "the heavens and the earth which are now, by the same Word are kept in store."

How may we know that there will never be another flood of waters to destroy the earth? What has God given us to remind us of this?

E. A. ADAMS.

How Children Saved A City.

THE Royal Crown Reader tells this story of the German city of Hamburg:—

Hamburg was besieged. A merchant named Wolff returned slowly to his home one morning. Along with the other merchants of the city, he had been helping to defend the walls against the enemy, and so constant was the fighting that for a whole week he had worn his armour day and night. And now he thought bitterly that all his fighting was useless; for on the morrow want of food would force them to open the gates.

But he had a large orchard of cherry trees, covered with ripe fruit, so large and juicy that the very sight of it was re-freshing. At that moment a thought struck him. He knew that the enemy was suffering from want of fruit and good water. What would they not give for the fruit that hung on the trees of his orchard? Might he not by means of his cherries secure safety for his city?

Without a moment's delay he put his plan into practice; for he knew there was

no time to be lost if the city was to be saved. He gathered together three hundred of the children of the city, all dressed in white, and loaded them with fruit from his orchard. Then the gates were thrown open, and they set out on their strange errand.

When the leader of the army saw the gates of the city open, and the band of little, white-robed children marching out, he at once thought it was some trick by which the townspeople were trying to deceive him while preparing for an attack on his camp. As the children came nearer he remembered his cruel vow to destroy every one in the city, and he was on the point of giving orders that they should all be put to death.

But when he saw the little ones so close at hand, so pale and thin from want of food, he thought of his own children at home, and he could hardly keep back the tears. Then as his thirsty wounded soldiers tasted the cool re-freshing fruit which the children had brought them, a cheer went up from the camp. Then the general knew that he was conquered, not by force of arms, but by the power of kindness and pity.

When the children returned, the general sent along with them wagons laden with food for the starving people of the city, and the next day signed a treaty of peace with those whom he had vowed to destroy.

For many years afterward, as the day came round on which this event took place, it was kept as a holiday, and called "The Feast of the Cherries."

His Rights.

"I WILL have my rights," said Tom Bell, as he walked off the playground.

"Oh, his rights! those everlasting old rights! I wish he'd take them, and be done with it," cried Hal Hale, half laughing, and very much in earnest too.

Tom was a trial to all his friends on account of these same "rights." He was always on the look out to see that he received his full share of everything that was going. He was very quick to see a slight—so quick, indeed, that he could often see one where none was intended.

Of course he was not a popular boy. How could he be? He kept himself at the front all the time. The boys had to keep a sharp watch all the time to see that Tom's feelings were not hurt, and it was a weight on their minds, you may be sure. And then, in spite of all their care, he was always feeling that he did not have his rights.

Do not take Tom for a model, boys, if you want to have friends and go through life pleasantly.

Here is the secret; the one who thinks least of self will get the most kind consideration from others, and the sure way to lose your rights is to be always trying to get and keep them.—*Selected.*



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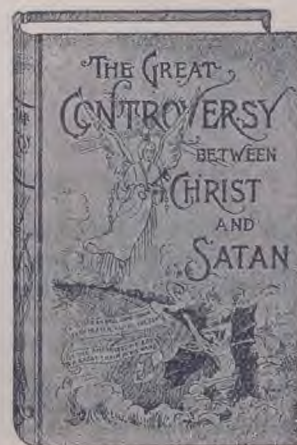
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I feel constrained to thank you for the safe receipt on the 8th inst. through your correspondents in Basel, of that splendid book, "MAN, THE MASTERPIECE," which surpasses my expectation, both as to its matter and its form. It is a work of great value.—*L. Oliver de Larrey, Clarens, Switzerland*.



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A RUSSIAN General told a correspondent that his Government had 300,000 soldiers on the Chinese frontier. "You know as well as I do," he said, "that the end of a century is generally the beginning of a great war."

"To avert the battle of Armageddon is," says a writer in *Blackwood's Magazine*, "the aim of the European Concert, and we hardly know what else can avert it." It is a vain hope. But when men of the world see the crisis that is coming, how much more clearly ought believers to see the tremendous importance of the time. It is God who is holding back the winds of universal strife (Rev. vii. 1-3), and in order that the closing work of His Gospel may be accomplished.

NEXT month we will follow our study on the Eastern Question by a study of the preparations for Armageddon, that great conflict which is to end the strife of nations in the destruction of all earthly powers by the coming of the Lord. These are important subjects, and the Bible teaching shows plainly that the world has never seen more thrilling and eventful times than those through which we are even now passing.

THE Papal Secretary of State, Cardinal Rampolla, is credited with a scheme to establish a great rival of the news agencies, by appointing priests in all the world as correspondents of a central bureau at the Vatican. They would work free, and thus the Vatican could compete with Reuter and others. The idea is to disseminate the clerical version of the world's news.

SOME people never like to see a stir made by the truth. They prefer to keep quiet and believe nothing in particular. Of such Luther wrote in his day:—

"If you would think rightly of the Gospel, do not believe that its cause can be advanced without tumult, trouble, and uproar. You cannot make a pen out of a sword: the Word of God is a sword: it is war, overthrow, trouble, destruction."

But the tumult is all because of the opposition of those who fight against the truth. The Gospel is peace, and the Lord's servant must not strive.

"God with Us."—When the Chaldeans protested to the king Nebuchadnezzar that he required too much of them, in demanding that they should declare his dream, they said that only the gods could tell such a thing "whose dwelling is not with flesh." But Daniel knew the true God, whose dwelling is with flesh, and he obtained the desired answer for the king. It is not

enough to assent to the fact that Divinity is in the heavens. What we must know is that God is near at hand to help, and that "wisdom and might are His," as Daniel said. His name is Immanuel—God with us. If any lack wisdom—and who does not? He will supply it, and as for strength, He will strengthen "according to His mighty power."

RUSSIAN survey parties are said to be surveying for a railway through Persia to the Gulf, as an extension of the Russian Caucasian line. In the grouping of the nations in Ezekiel's prophecy of the latter days, Persia is associated with the Prince of Kosh, or Russia.

Missions and the Sword.—Much has been said in missionary journals in denial of the charge that missions have in many instances leaned upon police power or called for the sword, and thus been untrue to the purely spiritual principles of the Gospel. The trouble is, we believe, that many fail to see what the Gospel principle is. Here is the *Indian Witness*, for instance, saying of a protest sent to the American Methodist Board by a Shanghai representative:—

"Dr. Hykes is righteously indignant with the United States Government for not sternly insisting upon the punishment of the principal actors in various places as an indispensable preliminary to peace negotiations."

What is the Christian principle? Every intelligent non-Christian who has read the Scriptures knows that Christ would have said, "Father, forgive them, for they know not what they do." Christ left us an example that "Ye should follow His steps: when He suffered He threatened not; but committed Himself to Him that judgeth righteously."—1 Peter ii. 21, 23. Those missionaries who call for the execution of wicked men, cutting them off in their sins, would better stick to Gospel work and leave politics to the statesmen.

It is too bad that in connection with the dealings of the Powers with China, and with other peoples as well, so much is said of the nations of the West being Christian nations. Such use of the word is misleading, and tends to give the idea that what "Christian" nations do is Christian. Religious papers as well as others thus help to confuse the minds of non-Christians. It is because Christianity has been so closely associated with political powers and their work that the ignorant or prejudiced in China have thought the Christian religion but a branch of foreign politics. Mr. Smyth, President of the Anglo-Chinese College at Foochow, after outlining some of the injustices that China has suffered at the hands of traders, companies, or nations, says in one of the Reviews:—

"With Western missionaries preaching peace and Western governments practising murder, it should not surprise us if the Chinese suspect the former as much as they fear the latter. You cannot go to a people with the Bible in one hand and a

bludgeon in the other, and expect that they will accept either cheerfully."

The fact is that kingdoms of this world are not Christian; for Christ said His kingdom is not of this world. When He comes all the kingdoms of this world will be arrayed against Him,—Rev. xix. 19. Now Christianity represents to men a spiritual kingdom, of another realm entirely from civil or political kingdoms. It is too bad and too sad that by a wrong use of language the non-Christian peoples should be taught that Western nations, as such, represent Christianity.

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