

# The Oriental Watchman.

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

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## THE Oriental Watchman

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AT THE OPENING OF THE TWENTIETH CENTURY.

### What of the Night?

WE are marching toward the unknown. Who knows what to-morrow has in store for us?—*Signor Crispi, ex-prime minister of Italy.*

"Is the twentieth century to open on a world in battle array, on an Armageddon such as this poor distracted planet in all its previous convulsions never knew?"—*Melbourne Age.*

The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession. . . . What the next stroke will be, who shall say?—*Springfield Republican (U. S. A.).*

This is the most unsettled condition of the world since the crucifixion of Christ. The stability of government is no longer a fact. Change is in the atmosphere. . . . Statesmen are at their wits' end. Philosophers speculate in vain.—*The late Bishop Newman.*

The bonds of society are relaxed; traditional principles are losing their sacredness, and perils hitherto unknown are menacing the life of the social organism.—*Archbishop Ireland.*

"I believe there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history."—*President of Robert College, Constantinople.*

"O watchman on the walls of State,  
What of the night?"

The watchman said: "The hour seems late,  
There is no light,  
Save here and there camp-fires of war  
Blaze fiercely bright,  
And armed hosts, both near and far,  
Prepare for fight,

"Or when the morning comes, or how,  
I do not know;  
The night is dark, seems darker now;  
The clouds hang low.  
Strong kingdoms reel and empires die,  
And Peace comes not;  
All nations in the darkness cry,  
For what, for what?"

"O watchman on the church's walls,  
What seest thou?"  
The watchman said: "The shadow falls  
As never now;  
Earth's governments no longer stand  
Stable and strong;  
Injustice bold reigns in the land,  
And sin and wrong.

"Philosophy knows not the way;  
Statecraft is blind;  
The omens of the coming day  
They do not find.  
Strange perils menace social life  
Not known of yore;  
The world is filled with doubt and strife  
As ne'er before."

"O watchman true, on Zion's walls,  
What of the night?"

We know the heavy shadow falls,  
The world's affright;  
But is there not one radiant gleam,  
One word of cheer?

Where sin and death no more shall slay,  
Breaks with the light.

"God's cloudless day is soon to rise,



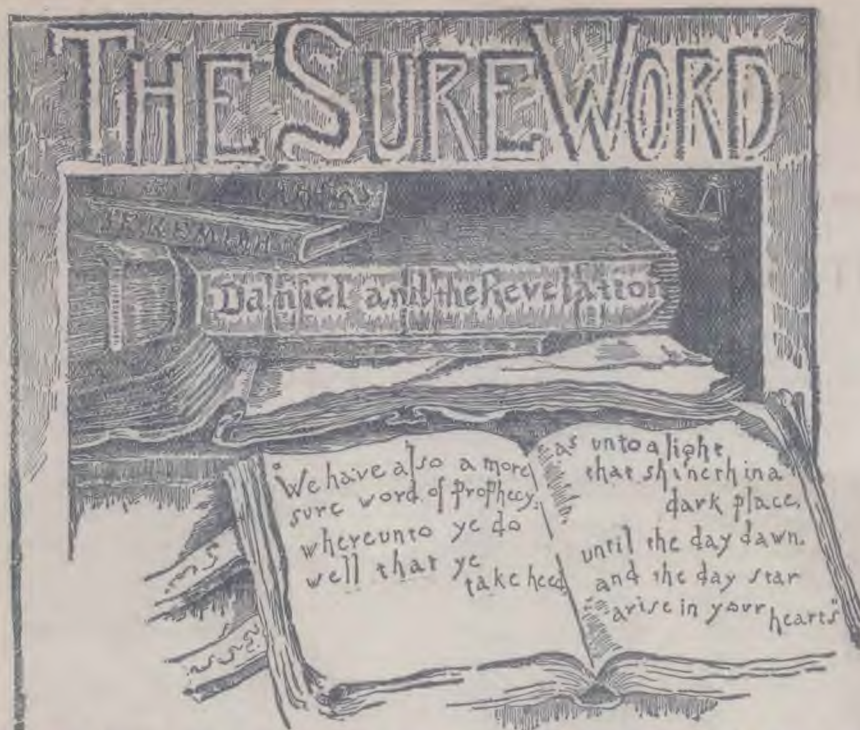
AWAKE! "THE NIGHT IS FAR SPENT, THE DAY IS AT HAND."

Is there no pause to earth's sad dream,  
No comfort here?"

The watchman said, with shining face,  
"The night's far gone,  
The day is coming on apace;  
A glorious dawn  
Awaits the children of the day;  
For earth's dark night,

Whose radiant glow  
Has painted on earth's saddest skies  
His covenant bow;  
The day whose sun shall never set,  
That knows no night;  
The morn that never brings regret,  
Forever bright."

M. C. WILCOX.



"And thou shalt come from thy place out of the uttermost parts of the North, thou, and many peoples with thee . . . a great company and mighty army."

#### RUSSIA IN PROPHECY.

THE Scriptures have much to say of nations, because God has, through all history, been overruling the affairs of nations in order to witness to men of His power and salvation. The course of universal empire from Babylon to Rome was outlined in Daniel's prophecies; and history has recorded the fulfillment of God's word. Rome was divided exactly as the prophet said it would be, and out of the division of the Empire of Rome, have come the Great Powers of Western Europe. "In the days of these Kings," declared the prophet, "shall the God of heaven set up a kingdom."

While outside the territory of the old Roman empire, Russia has also its place in the prophetic history of the last days. We would naturally expect it so; for the Scripture has much to say of the gathering of the nations to the final Armageddon, which is to follow the fall of the Turkish Power—the "drying up" of the Euphrates—and Russia has a large part in all that centres round the historic Eastern Question.

Twice, in Ezekiel's prophecy of the last days, Russia is mentioned by name. The Revised Version brings this out plainly.

"Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him."—Ezek. xxxviii. 2. See also xxxix. 1, R. V.

The land of Magog was the country north and east of the Caspian, out of which, in ancient times, the Scythians periodically raided into the more civilized southern territories. McClintock and Strong's Encyclopædia says:—

"From the accounts found among the Arabians, Persians, and Syrians, . . . we learn that they comprehended under the designation *Gajug* and *Majug* all the less known barbarous people of the Northeast and Northwest of Asia."

In the 15th verse of this chapter of Ezekiel, the people of Magog are spoken of as coming "out of the north parts." All know that all these peoples, from Eastern Europe right away across Asia to the Pacific Ocean, are now under Russian rule. And the prophet, writing 2,500 years ago, indicated that the "prince of Rosh" was to be the chief of these peoples of the north quarters in the last days. From this word "Rosh" comes the term Russ, which has passed into the modern Russia.

Meshech is associated with the "prince of Rosh" in the prophecy of the land of Magog. He was the son of Japheth, the son of Noah, and in ancient times his children were known as the Moschi, and dwelt in the country to the north of the Black and Caspian seas. There they were later known as Muskovs or Muskovites, who built Moscow, and gave to Russia one of the names it still bears, Muscovy, or the Muscovite Empire.

Another son of Japheth, mentioned here by Ezekiel, is Tubal. His descendants peopled the region of Western Siberia, and have given the name of Tobolsk to the chief city of that region, on the river Tobol.

Thus it is plain that the prophet is speaking specifically of the peoples gathered together under the modern empire of Russia. The general subject of the prophecy in this portion of Ezekiel is the gathering of the nations to the final conflict which is to be ended by the fiery judgments of God. Ezek. xxxix. 17-20 is the very scripture from which John, in the Revelation, quotes in describing the slaughter of the gathered armies of the nations at Armageddon (compare with Rev. xix. 17, 18). Ezekiel is talking about the last days in these chapters, and this land of Magog and its people fill much of

the horizon in the prophet's view of the gathering of the nations.

How did Ezekiel know that the wide region of the north of Western Europe and Asia would be under this "prince of Rosh" in the last days? God knew it, and the prophet simply spoke God's word. He wrote it about 2,500 years ago, so that men who read it to-day might know that the Eternal God is the Author of the Bible.

A few centuries ago Russia was scarcely known in European history. It was but a little principality, with Moscow as its capital, and gave no indication of a future such as the prophet had predicted for it ages before. But that little principality has grown into the largest empire the world has ever seen, so far as extent of territory is concerned. And the development has come suddenly, as though hastened forward in order to give this "Colossus of the North" the place assigned it in prophecy in the fast-hastening day of Armageddon. The latest "History of the World" (Hutchinson, London) says of this recent development:—

"One of the chief notes of political history in the 19th century is the great advance of the Russian empire in European and Asiatic influence, a result partly due to natural growth in population, the raw material of military force in these days of vast standing armies, and partly to the exercise of a diplomacy remarkable for combined persistence, audacity, and craft."

In the prophecy, this Power is described as coming out of the north countries, with "Gomer, and all his bands," and "many people with thee." The Gomerians (the Cimmerians, or Gimiri of Greek history, who gave their name to the Crimea), were Scythians, like all the people of Magog. From these Scythians sprang also the many Tartar and Mongol tribes of Asia; and, true to the prophecy, Russia is to-day the power which has gathered to itself the greater part of these peoples. Step by step, since 1836, as a study of any old map shows, Russia has pressed her way southward and eastward in Asia, bringing here a tribe and there a province within the bounds of empire. Manchuria, now, is as good as a Russian province, as the result of the latest developments in China.

It is not to be supposed that Russian authorities base anything on these prophetic scriptures; for they show plainly that God will overthrow the ambitious projects of this power, even as the armies of all nations will perish in the last great day. But Russian writers assume the very destiny which the prophet assigns to them, that of predominance in mid-Asiatic regions. Thus, in a set of rules issued by the Government of Russia, for the guidance of newspapers in dealing with recent events in the Far East, it was stated:—

"Editorial writers should recollect that Russia is predestined to predominate in Asia."

Persia.

Speaking of the great company of armed men gathered by this Power for the final combat, the prophet said that Persia was to be "with them."—Ezek. xxxviii. 5. It is

certainly significant, in this connection, to see the rapid growth of Russian influence in Persia. In 1889, the present Viceroy, then plain Mr. Curzon, writing in the *Nineteenth Century* on the "Fluctuating Frontier of Russia," said that the lack of discipline and orderly government in Northern Persia was leading the people to long for the advance of Russia. "As soon as the Shah dies," he predicted, "the Russo-Persian frontier which I have described, will vanish into thin air."

It would be difficult now to tell just where that frontier is. Persia is so far under Russian influence that many authorities think that the recent large loan, with the privilege of railway construction, means the practical absorption of Persia. Mr. Benjamin, long the United States Minister to Persia, says of it:—

"Of course, Russia will cover Persia with a network of railways. . . . As Xenophon's men shouted, 'The sea! the sea!' when they reached the long-sought shores of the Euxine, so when at last Russia reaches Mohammerah and Bushire and Bunder-Abbas and Bahrein, her legions will shout 'The sea!' and her sailors will give back the glad cry, and Moscow and St. Petersburg will hear and re-echo the song of victory; and it will ring through the halls of Germany and France and Italy, and chiefly England, and even to America across the ocean, and the nations will stop to listen and consider what it means to them, to their arts and trades, to their revenues, their armies, their fleets, their glory, and their future. Well may they pause and consider, for it will mark an era in the records of time.

"Yes, so intertwined are the interests and destinies of nations in these days that the triumphal march of such a power as the United States, Great Britain, or Russia attracts universal attention; and the hour when Russia builds fleets and gathers armies on the shores of the Indian Ocean must arouse the apprehension of every power in Christendom."

And in their apprehension even now the military and naval budgets of all the Powers are this year made much larger in preparation for Armageddon.

**Ethiopia.**

In the same verse in which Persia is associated with Russia, apparently in alliance, Ethiopia is also mentioned. In view of this, it is further significant to note the efforts which Russia has of late been making to cultivate friendship with the Emperor Menelik, of Abyssinia, the ancient Ethiopia. First, we heard of scientific expeditions, and then of religious missions from the Russian Church, with presents. And only a month ago Odessa despatches stated that five Russian military instructors are now on their way to Abyssinia to give Menelik's army a course in Russian military methods. Four others are to follow soon, it is stated. Ancient Ethiopia is getting into the current of world politics once again after an isolation of fifteen centuries. Russia wants a footing on the African Continent, and seems to have found a place to stand on. The Greek Church, identical with Russia, is seeking to secure ecclesiastical union with the ancient Abyssinian Church. A few years ago no one would have thought of such a development. But 2,500 years ago

the prophet of God associated Ethiopia with Russia's movements in the last days.

**The Religious Idea.**

The Greek Church is a factor continually urging Russia on, adding religious fervour to political aspirations. As one modern historian says:—

"Religious fanaticism has for centuries caused Russians to aim at the possession of Constantinople, the sacred city whence they received their particular form of Christianity, the spot where they desire to replace the crescent by the cross on the mosque of St. Sophia."

In 1462 Ivan, of Moscow, married the niece of the last Greek Emperor, and adopted the arms of the Byzantine empire. Thus Russia became the inheritor of the traditions and religion of the old Greek empire. In 1787, during a war with Turkey, the reigning Empress entered Kherson under an arch bearing the words, "The Way to Byzantium." With no wavering from the



Transvaal. Egyptian. Crimea. Waterloo.  
How British Armaments increased during the last Century.

fixed purpose of generations, Russian statecraft presses ever nearer and nearer the goal.

The winning of the goal would mean the driving of the Turk from Europe, the thing that would have come long ago had not the rivalry of the Powers led one or another to block the way, and help the Turkish Power to stand. But the prophetic outline of Dan. xi shows plainly that the time is near at hand when this Power will remove "the tabernacle of his place" to the land of Palestine, there to "come to his end." And then comes the "time of trouble such as never was since there was a nation." Because statesmen foresee just such a time of trouble (as Lord Salisbury declared in the quotation which we gave last month), they have worked to hold the Ottoman Power in its present place on the Bosphorus. But it is a recognized fact that each whirl of the political wheel of destiny brings the events foreseen nearer. The scramble for the pieces when the Ottoman empire goes

down is the immediate forerunner of Armageddon, the final gathering of the world powers about the Syrian storm-centre.

The message of the Gospel for these days is a call to the church to separate from all the spirit of the world and of nationalism. But almost universally the popular churches are helping on these rivalries, and sanctifying war by presuming to put upon it the blessing of religion. The Russian Church is hurrying Russia along the highway to Armageddon. Speaking of Russia's preparations, a writer who was long in Russia and in Russian military service, as an expert, says:—

"Since the Napoleonic wars the Russian Church has had, in addition to its ordinary work, one great and specific charge intrusted to it, the hoarding of money in order to restrict the power of rival nations. Every year since 1815 Russia has added a vast sum to her secret hoard. In no war since then has she ever used a rouble of the money thus laid by. There are two great sources of revenue both of them fully under control, and where the world could know nothing of them—Russian mines, and contributions to the church. . . . Twenty years or more ago the author had some means of knowing the extent of the accumulations from the Russian mines. And four or five years afterward it became his fortune to be able to learn something of the total from the mines and the church collections. At this time Russia's gold hoard approximated three billions of dollars, and to-day it is nearly four billions at the rate of accumulation. Fully half of Russia's hoard has come from gold not counted in the world's production, because secretly treasured. This information comes partly from the statements of one of the highest officials of the church at St. Petersburg, who is familiar with the extent of the accumulation. In a single church in St. Petersburg the writer has seen, on an Easter morning, a cloth of the size of a blanket, so heaped with gold, paper-money, diamonds, rubies, turquoises, and jewels of all kinds, that its corners could not be brought together.

"There has been a belief generally entertained that Russia had no money and no credit. She has more money, considering the work she has to do, than any of her neighbours. She needs no credit. Russia is a slow country, but progresses very surely, and her government is never at the mercy of her money-lenders."

**The Cry of Peace and Safety.**

Thus Russia, like all the Powers, is nervously heaping treasure together for the coming struggle. Now and then the politicians join the religious leaders in the cry of Peace and safety. But they never cease to prepare for war. Tonjoroff, a Russian writer, said of the Czar's Peace Congress, and the proposals of disarmament put out two years ago:—

"It is an extraordinary fact that in Russia itself, with the exception of favoured persons who dwell in the shadow of royalty, people, as a rule, are unaware that his Majesty, the czar, has issued an appeal for international peace. The conscription this year is larger than ever before, and the number of soldiers who are being hurried on to the Asiatic frontiers of the empire has increased, if anything. Even while the ukase of peace was being penned in St. Petersburg, Russia was centering all her tremendous energies in adding another link to the iron chain that is to throttle the British Empire in India. The clank of sabres and the clash of bayonets was resounding throughout the length and breadth of the Slav Empire."

The Statesman remarked the other day

that "the broad line of demarcation" between conflicting interests in the east, "is now, as two years ago, between England and Russia." Current political history every day adds to the evidence that the opening of the Twentieth Century marks the closing in of the forces gathering for the Armageddon prophesied of by the Scriptures, and now talked of by statesmen and journalists. Thus, Mr. Arnold White, a leading London political journalist, said recently:—

"The preparations of the universal world for a great killing were never more complete. Amity or Armageddon—which is the end! Armageddon, notwithstanding the open door in China is a necessity of existence. Millions of unborn English children will either live comfortably on the product of trade with the future inhabitants of the teeming Yangtse Valley, or they will be compelled to drag on a joyless hungry existence. If Britain were ousted from Persia and China, the present generation would immediately feel the blow. But since men will fight rather than famish, the certainty of a collision between Russia and England for the mastery of Asia does not hang on the opinions of ministers or the decisions of the monarch, but on the bread and butter question, which is the dominant factor, in social problems."

The political aspect interests us only as a sign of the times in which we live. The closing scenes of this world's history are being enacted about us. There is a definite message to go to the world, the "everlasting Gospel," declaring that the hour of God's judgment is come, and calling men to the standard of the "commandments of God and the faith of Jesus." (Rev. xiv, 6-12). Soon every man shall give account of himself before God.

**"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."**

#### THE SONG OF THE WAR FIEND.

Ha! ha! ha! ha! for the feast of blood,  
For the carnival of gore,  
When men shall fight by day and night,  
And slay on sea and shore,  
"Kill! kill! kill! kill!" is my order shrill,  
And the mind of man is mad;  
And the angel of Grace doth hide her face,  
And the soul of Peace is sad.  
The powers of hell will aid me well,  
As I fiercely rise from sleep;  
Riches and skill shall obey my will,  
The harvest of Death to reap.  
The Joys that Peace in a hundred years  
Has earned, in a day I'll take;  
I'll gaily scream as the cannons gleam,  
And a million hearts shall break.  
Yet what care I for the widow's cry,  
Or the orphan's feeble wail,  
When the ocean tide with blood is dyed,  
And the fire sweeps hill and dale?  
And little I care for the mother's prayer,  
When her son lies cold and stark;  
For deep is the death from the blasting breath,  
When the war dogs wildly bark,  
And glassy eyes shall gaze at the skies,  
Mute lips to Heaven appeal,  
And the likeness of God be crushed to the sod,  
'Neath the tramp of the war fiend's heel.  
Ha! ha! ha! ha! for the feast of blood,  
For the carnival of gore,  
When men shall fight by day and night,  
And slay on sea and shore.

—London Echo.



THE VALLEY OF GILEAD, BY JABBOK, WHERE JACOB WRESTLED.

#### Comfort from Hard Sayings.

"I WILL hear what God the Lord will speak; for He will speak peace unto His people."

THIS is a universal truth, and worthy of all acceptance. God never speaks a word that is not laden with peace for all who will listen to it. In "every word that proceedeth out of the mouth of God" there is life. Therefore "blessed is the people that know the joyful sound."

If we would but take this truth to our hearts, and keep it always in mind, it would smooth many a difficult passage. Instead of feeling that we have been rebuffed by some dark saying, we should consider it diligently to see what new phase of comfort it has for us.

WHEN the Lord said to Jacob, "Let Me go, for the day breaketh," what a loss the patriarch would have sustained if he had said disconsolately, "It is no use; I can't get any satisfaction," and had let go. When the Lord said, "Let go," he held on the more firmly, and received more than he had asked for, or thought of getting.

BUT how could Jacob have the face or the heart to continue his hold on the Lord after such a peremptory, almost curt, command to let go? Because he was quick enough to perceive in it the promise of all that he desired. Consider the case for a moment. Jacob had wrestled all night with one whom he supposed was an enemy. As the day began to break, his antagonist touched his thigh, and it was immediately out of joint. By that Jacob knew that he had not been wrestling with a man, but with God in human form. He could not for a moment longer suppose that human power could avail anything, even if he had been able to stand so as to exert it any longer.

He could do nothing but cling to the Lord for support. But he knew that the One who with a touch of His finger could dislocate his thigh could sever his armclasp if He chose. But He did not choose. God cannot deny Himself, and He is all love and compassion; therefore He cannot turn away from anyone who trusts Him. So Jacob saw in the words of the mighty God, "Let Me go," the assurance that as long as

he held on the Lord could not turn away from him. Jacob had the matter all in his own hands, and he improved the opportunity.

WHEN Moses was pleading for Israel after their great sin at Sinai, God said, "Let Me alone, that My wrath may wax hot against them, and that I may consume them."—Ex. xxxii, 10. But Moses was far from being discouraged by this seemingly stern command. He saw in the words the proof that God could not be angry with the sinful people as long as one pleaded in their behalf, even though they themselves were not seeking His favour; so the petition was pressed with boldness, and the people were spared.

THINK of Abraham pleading with God for Sodom. Not a request but was granted. At first Abraham asked only that the city might be saved if fifty righteous persons were found in it. To this the Lord readily agreed. Then, waxing bolder, Abraham reduced the number to forty-five, then to forty, to thirty, to twenty, and at last to ten, and at each successive step the Lord agreed to save the city if so many righteous persons were found in it. Then having come down to ten, Abraham left off interceding. He doubtless had in view the size of Lot's family, his married daughters and their husbands, and supposed that his last request would suffice to save the city. From all that is given, there is no reason to suppose that God would have refused if Abraham had asked that the city be saved if five righteous persons were found in it, or if he had asked for the sake of Lot alone. But the point is that the mercy of God endures for ever, and that He never has the heart to refuse any petition that is made in the boldness of faith.

IF when God says, "Let Me alone," there is such strong consolation, and such assurance that we shall receive all our heart's desire, what confidence may we not have when He calls us to come to Him, and tells us to put Him in remembrance, and "give Him no rest"! Then "wait on the Lord," be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord."

E. J. WAGGONER.

—There will never be a second Saviour to atone for the guilt of rejecting the first.



## How the Creeds were Made

### THE COUNCIL OF NICÆA.

[No one need fear that a brief sketch of a few of the leading Church Councils will prove dry reading. And the sketch will throw much light upon conditions and controversies in those early centuries which witnessed the establishment of the Papacy and moulded religious thought for centuries. Constantine had secured the aid of the Church in his wars for the conquest of his rivals for the throne of the Cæsars. In return for this he was to help the Church. The "falling away" which the Apostle Paul predicted was well under way, and warring factions were striving to get the Emperor's favour, and to put their own special stamp upon the Church.—Ed. O. W.]

#### A Famous Controversy.

JUST at this time there sprang into prominence the famous Trinitarian Controversy, which involved, and under the circumstances demanded, an imperial decision as to what was the Catholic Church in point of doctrine—what was the Catholic Church in deed and in truth, and which plunged the empire into a sea of tumult and violence that continued as long as the empire itself continued, and afflicted other nations after the empire had perished.

A CERTAIN Alexander was bishop of Alexandria. Arius was a presbyter in charge of a parish church in the same city. Alexander attempted to explain "the unity of the Holy Trinity." Arius dissented from the views set forth by Alexander. A sort of synod of the presbyters of the city was called, and the question was discussed. Both sides claimed the victory, and the controversy spread. Then Alexander convened a council of a hundred bishops, by the majority of which the views of Alexander were endorsed. Upon this, Arius was commanded to abandon his own opinions, and adopt Alexander's. Arius refused, and Alexander excommunicated him and all who held with him in opinion, of whom there were a considerable number of bishops and other clergy, and many of the people. The controversy spread.

One of the chief reasons for the rapid and wide-spread interest in the controversy was that nobody could comprehend or understand the question at issue. "It was the excess of dogmatism founded upon the most abstract words in the most abstract

region of human thought" (Stanley's "Eastern Church"). There was no dispute about the fact of there being a Trinity, it was about the nature of the Trinity.

With the exception of a single point, the two views were identical, only being stated in different ways. Alexander held that the Son was begotten of the *very essence* of the Father, and is therefore of the *same substance* with the Father, while Arius held that the Son was begotten by the Father, not from His own essence, but from nothing; but that when He was thus begotten, He was, and is, of precisely the *like substance* with the Father.

Whether the Son of God, therefore, is of the same substance, or only of like substance, with the Father, was the question in dispute. The controversy was carried on in Greek, and as expressed in Greek the whole question turned upon a single letter. The word which expressed Alexander's belief, is *Homoousion*. The word which expressed the belief of Arius, is *Homoiousion*. One of the words has two "i's" in it, and the other has but one; but why the word should or should not have that additional "i," neither party could ever exactly determine. Even Athanasius himself, who succeeded Alexander in the bishopric of Alexandria, and transcended him in every other quality,

"has candidly confessed that whenever he forced his understanding to meditate upon the divinity of the *Logos*, his toilsome and unavailing efforts recoiled on themselves; that the more he thought, the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts." (Gibbon.)

#### Trying to put God into a Formula.

It could not possibly be otherwise, because it was an attempt of the finite to measure, to analyse, and even to dissect, the Infinite. It was an attempt to make the human superior to the Divine. God is infinite. No finite mind can comprehend Him as He actually is. Christ is the Word—the expression of the thought—of God; and none but He knows the depth of the meaning of that Word. "He had a name written that *no man knew but He Himself*; . . . and His name is called the Word of God."—Rev. xix. 12, 13.

Neither the nature nor the relationship of the Father and the Son can ever be measured by the mind of man. "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him."—Matt. xi. 27. This revelation of the Father by the Son cannot be complete in this world. It will require the eternal ages for man to understand "the exceeding riches of His grace in His kindness toward us through Christ Jesus."—Eph. ii. 7.

Therefore, no man's conception of God can ever be fixed as the true conception of God. God will still be infinitely beyond the broadest comprehension that the mind of man can measure. The true conception of God can be attained only through "the Spirit of revelation in the knowledge of Him."—Eph. i. 17. Therefore the only thing for men to do to find out the Almighty to perfection, is, by true faith in Jesus Christ, to receive the abiding presence of this Spirit of revelation, and then quietly and joyfully wait for the eternal ages to reveal "the depth of the riches both of the wisdom and knowledge of God."

An ecclesiastical historian who lived near the time, and was well acquainted with the whole matter, Socrates, has well remarked that the discussion

seemed not unlike a contest in the dark; for neither party appeared to understand distinctly the grounds on which they calumniated one another. From... what cause I am unable to divine, they could not agree among themselves, and therefore were never at peace.

That which puzzled Socrates need not puzzle us. Although he could not divine why they should not agree when they believed the same thing, we may very readily do so, with no fear of mistake. The difficulty was that each disputant required that all the others should not only believe *what* he believed, but that they should believe this precisely *as* he believed it, whereas just *how* he believed it, he himself could not define. And that which made them so determined was that the strife was not merely for a doctrinal statement, but for supremacy and for political power.

#### A Council is Called.

IMPERIAL favour and patronage were objects in the contest, and though Constantine exhorted the bishops to be at peace, the contention went on growing in scope and bitterness. Each side claimed to be the orthodox Catholic Church which was to receive Imperial favour. So a council was demanded to settle the point.

The council met at Nicæa in A. D. 325 to settle the question of religion for the empire; for, by the compact between the bishops and Constantine, religion had become a branch of politics.

The number of bishops that composed the council was three hundred and eighteen, while the number of "the presbyters and deacons, in their train, and the crowd of acolytes and other attendants, was altogether beyond computation" (Eusebius). The

emperor did not arrive at Nice for several days after the others had reached that place; but when he came,

"he had no sooner taken up his quarters in the palace of Nicæa, than he found showered in upon him a number of parchment rolls, or letters, containing complaints and petitions against each other from the larger part of the assembled bishops. . . . We are expressly told both by Eusebius and Sozomen, that one motive which had drawn many to the council was the hope of settling their own private concerns, and promoting their own private interests. . . . There, too, were the pent-up grudges and quarrels of years which now for the first time had an opportunity of making themselves heard. Never before had these remote, often obscure, ministers of a persecuted sect come within the range of imperial power. . . . Still after all due allowance, it is impossible not to share in the emperor's astonishment that this should have been the first act of the first Ecumenical Assembly of the Christian Church." \* (Dean Stanley.)

The day came for the formal opening of the assembly. The bishops were all assembled with their accompanying presbyters and deacons; but as it was an imperial council, it could not be opened but by the emperor himself; and they waited in silence for him to come.

"He entered. His towering stature, his strong-built frame, his broad shoulders, his handsome features, were worthy of his grand position. There was a brightness in his look and mingled expression of fierceness and gentleness in his lion-like eye, which well became one who, as Augustus before him, had fancied, and perhaps still fancied, himself to be the favourite of the sun-god Apollo. The bishops were further struck by the dazzling, perhaps barbaric, magnificence of his dress.

He paraded thus up the whole length of the hall to where the seat of wrought gold had been set for him; then he turned, facing the assembly, and pretended to be so abashed by the presence of so much holiness, that he would not take his seat until the bishops had signalled to him to do so; then he sat down, and the others followed suit. Then Eusebius arose and delivered an oration in honour of the emperor, closing with a hymn of thanksgiving to God, for Constantine's final victory over Licinius. Constantine then delivered to the assembly an address exhorting them to remove all grounds of difference.

Thus the council was formally opened, and then the emperor signified to the judges of the assembly to go on with the proceedings.

"From this moment the flood-gates of debate were opened wide; and from side to side recriminations and accusations were bandied to and fro without regard to the imperial presence. He remained unmoved amid the clatter of angry voices, turning from one side of the hall to the other giving his whole attention to the questions proposed, bringing together the violent partisans."

To end their personal spites, and turn their whole attention to the question which

\* This was an assembly of the Catholic Church; it was the Catholic Church that formed the union with the State. The history of "the Church" is not the history of Christianity. The history of Christianity has not been written except by the rack, by sword, and by flame; in tears, in sufferings, and in blood—and in the books that shall be opened at the last day.

was to come properly before the assembly, he took from the folds of his mantle the whole bundle of their charges against one another. Then, after stating that he had not read one of them, he ordered a brazier to be brought in, and at once burned them in the presence of the whole assembly, declaring that the bishops sat as gods, and should neglect these common matters.

And as the libels vanished into ashes, he urged them, "Never to let the faults of men in their consecrated offices be publicly known to the scandal and temptation of the multitude." "Nay," he added, doubtless spreading out the folds of his imperial mantle as he spoke, "even though I were with my own eyes to see a bishop in the act of gross sin, I would throw my purple robe over him, that no one might suffer from the sight of such a crime."

#### The Framing of the Creed.

THEN the great question that had caused the calling of the council was taken up. There were three parties in the council—those who sided with Alexander, those who sided with Arius, and those who were non-committal. The party of Alexander and Athanasius (Alexander's chief advocate) soon discovered that they could depend upon the majority of the council.

The draft of a creed was brought in, signed by eighteen bishops of the party of Arius; but it was not suffered to exist long enough for anybody ever to obtain a copy. Their opponents broke into a wild uproar, tore the document to pieces, and expelled Arius from the assembly.

Next, Eusebius of Cæsarea—Constantine's panegyrist—thought to bring the parties together by presenting a creed that had been largely in use before this dispute ever arose. He stated that this confession of faith was one which he had learned in his childhood from the bishop of Cæsarea, and one which he accepted at his baptism, and which he had taught through his whole career, both as a presbyter and as a bishop. As an additional argument, and one which he intended to be of great weight in the council, he declared that "it had been approved by the emperor, the beloved of heaven, who had already seen it."

As soon as it was read in the council, the party of Arius all signified their willingness to subscribe to it. But this did not suit the party of Alexander and Athanasius; it was rather the very thing that they did not want, for "they were determined to find some form of words which no Arian could receive." They hunted about, therefore, for some point or some word, upon which they could reject it. This creed said nothing about the *substance* of the Son of God, while that was the very question which had brought the council together. A phrase committing the council to the word in dispute must be added.

As Constantine had approved the creed already read, the question of the party of Alexander now was whether he would approve it with the addition of this word, and

the hopes of both parties now hung trembling upon the emperor. Hosius and his associates, having the last consultation with him, brought him over to their side. At the next meeting of the assembly, he again presented the creed, approved it, and called upon all to adopt it. Seeing, however, that the majority would not accept it as it was, Constantine decided to "gain the assent of the orthodox, that is, the most powerful, part of the assembly," by inserting the disputed word.

The party of Alexander and Athanasius, now assured of the authority of the emperor, required the addition of other phrases to the same purpose, so that when the creed was finally written out in full, it read as follows:—

We believe in one God, the Father Almighty, Maker of all things both visible and invisible.

And in one Lord Jesus Christ, the Son of God, begotten of the Father, only begotten, that is to say, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things in earth; who for us men, and for our salvation, came down, and was made flesh, and was made man, suffered, and rose again on the third day, went up into the heavens, and is to come again to judge the quick and dead.

And in the Holy Ghost.

But those that say, "There was when He was not," and "Before he was begotten He was not," and that "He came into existence from what was not," or who profess that the Son of God is of a different "person" or "substance," or that He is created, or changeable, or variable, are anathematized by the Catholic Church.

Thus came the original Nicene Creed. Constantine's influence carried with it many in the council, but seventeen bishops refused to subscribe to it. The emperor then commanded all to sign it under penalty of banishment. This brought to terms all of them but five, and further imperial persuasion and explanation and threats reduced the number to two. These absolutely refused from first to last to sign the creed, and they were banished. As for Arius, he seems to have departed from Nice soon after he was expelled from the council. Sentence of banishment was pronounced against him with the others. But as he was the chief expositor of the condemned doctrines, Constantine published against him an edict commanding the destruction of all his books on pain of death. The decree banishing Arius was shortly so modified as simply to prohibit his returning to Alexandria.

When the council finally closed its labours, Constantine gave, in honour of the bishops, a grand banquet, in which it was pretended that the kingdom of God was come, and at which he loaded them with presents. He then exhorted them to unity and forbearance, and dismissed them to return to their respective places.

It was intended that the decision of this council, in the creed adopted, should put an end for ever to all religious differences. "It is certain," says Stanley, "that the Creed of Nicæa was meant to be an end of

theological controversy." Constantine published it as the inspiration of God. (But, as we shall see, it was but the beginning of controversy.)

"From this period," says, Dean Milman, "we may date the introduction of rigorous articles of belief, which required the submissive assent of the mind to every word and letter of an established creed, and which raised the slightest heresy of opinion into a more fatal offence against God, and a more odious crime in the estimation of man, than the worst moral delinquency or the most flagrant deviation from the spirit of Christianity."

**Majorities cannot decide the truth.**

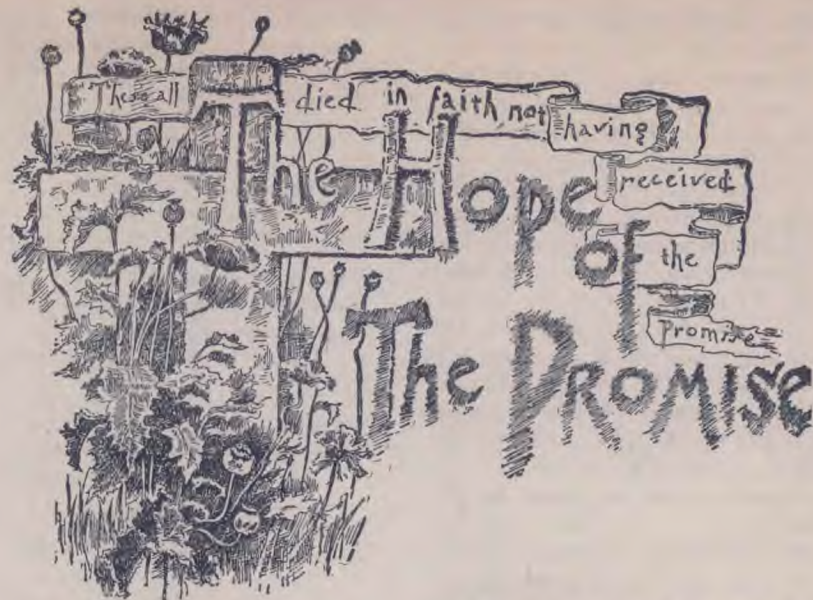
IN the unanimity of opinion attained by the council, however, the idea of inspiration from any source other than Constantine, is a myth, and even that was a vanishing quantity, because a considerable number of those who subscribed to the creed, did so against their honest convictions.

Yet more than this, this theory proceeds upon the assumption that religious truth and doctrine are subject to the decision of the majority, than which nothing could possibly be farther from the truth. Even though the decision of the Council of Nicæa had been absolutely, and from honest conviction, spontaneously unanimous, it never could rest with the slightest degree of obligation or authority upon any soul, who had not arrived at the same conclusion from honest conviction derived from the free exercise of his own power of thought. There is no organisation, nor tribunal, on earth that has any right to decide for anybody what is the truth upon any religious question. "The head of every man is Christ."—1 Cor. xi. 3. "One is your Master, even Christ."—Matt. xxiii. 8. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. . . . So then every one of us shall give account of himself to God." Rom. xix. 4, 12.

In the quest for truth every man is free to search, to believe, and to decide for himself alone. And his assent to any form of belief or doctrine, to be true, must spring from his own personal conviction that such is the truth. "The truth itself," Neander well says, "forced on man otherwise than by its own inward power, becomes falsehood." And he who suffers anything to be so forced upon him, utters a lie against himself and against God.

The realm of thought is the realm of God. Whosoever would attempt to restrict or coerce the free exercise of the thought of another, usurps the dominion of God, and exercises that of the devil. This is what Constantine did at the Council of Nice. This is what the majority of the Council of Nice itself did. In carrying out the purpose for which it was met, this is the only thing that it could do, no matter which side of the controversy should prove victorious. What Constantine and the Council of Nice did, was to open the way and set the wicked precedent for that despotism over thought, which continued for more than fourteen hundred dreary years.

A. T. JONES.



THE FUTURE.

OH, so near us gleams the morning,  
We can almost see the light  
Of the angels, downward tending,  
And the conquerors, clad in white;  
See the Saviour robed in splendor,  
Bidding sin forever cease;  
See life's sunshine, warm and tender,  
And the holy dawn of peace.

Oh, so near us lies the promise  
When the grave shall yield its dust,  
When the King shall bring the glorious  
Resurrection of the just.  
Oft I ask, with earnest longing,  
When shall loosen death's dark seal?  
When shall dawn the glorious morning  
That the future shall reveal?

Oh, so near us lies the triumph  
When the glorious King shall come,  
He will open wide life's gateway,  
And will call the children home;  
Then the sandals will be loosened,  
And the tired feet will rest,  
And we'll say of all the journey,  
It was well, and God knew best.

L. D. SANTEE.

—o—  
**"THAT BLESSED HOPE."**

THE volume of inspiration closes with that which constitutes the best of all promises, and the substance of the Christian's hope—the return of Christ.

Then shall the elect be gathered, and bid a long farewell to all the ills of this mortal life. How rich in all that is precious to the Christian is this promise. Wandering as an exile in this evil world, separated from the few of like precious faith, he longs for the companionship of the righteous, the communion of saints. Then he shall obtain it; for all the good shall be gathered, not from one land only, but from all lands; not from one age only, but from all ages—the harvest of all the good, coming up in long and glorious procession, while angels shout the harvest home, and the timbrels of heaven sound forth in joyous concert; and a song before unheard, unknown, in the universe, the song of the redeemed, shall add its marvellous notes of rapture and melody to the universal jubilee. So shall the saints be gathered to be joyful in each other's presence for ever and ever—

"While the glory of God, like a molten sea,  
Bathes the immortal company."

This gathering has nothing in it but that which is desirable. The saints can but sigh and pray for it. Like Job, they cry out for the presence of God. Like David, they cannot be satisfied till they awake in His likeness. In this mortal condition we groan, being burdened, not for that we would be unclothed, but clothed upon. We wait for the adoption, to wit, the redemption of the body. Our eyes are open for its visions. Our ears are waiting to catch the sounds of heavenly music, and our hearts are beating in anticipation of its infinite joy. Our appetites grow sharp for the marriage supper. We cry out for the living God, and long to come into His presence. Come, Lord Jesus, come quickly. No news more welcome than the announcement that the command has gone forth from the Lord to His angels, "Gather together My elect from the four winds of heaven."

The place of gathering has nothing but attraction. Jesus, the fairest among ten thousand, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God, and flowing from His throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim, harps that never know discord, and all else of which a taste purified from sin, and raised to the plane of immortality can form any conception, or think desirable, will be there.

We must be there. We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount

of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink from the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and know that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and realise that our journey is done; we must put off the rent garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can never more pollute us. O day of rest and triumph, and every good, delay not thy dawning! Let the angels at once be sent to gather the elect. Let the promise be fulfilled which bears in its train these matchless glories. *Come Lord Jesus, come quickly.*

URIAH SMITH.

#### MEANING OF HELL AND GEHENNA.

We should remember that the word "hell" in our language had no other signification than that of *the grave*, or of a *covered place*, either in the language from which it is translated, or in the English understanding of that word at the period of translation of the authorized version. In proof of these assertions we need only say that the Greeks used this same word (*hades*) to designate an ordinary pit in the ground, and that our English ancestors used to "helle" their vegetables.

When Christ used this expression "gehenna," his Hebrew hearers at once thought of the valley without the city, where a fire burned continually, fed with brimstone, for the more perfect and swift destruction of what was cast therein. There the city of Jerusalem burned its refuse; there dead animals were cast as unclean; and there were also cast the dead bodies of criminals who were denied decent burial. But we must remember two things—*no living thing was ever cast into gehenna*, for the Jewish law forbade such torture, even of animals; and everything that was cast there was so disposed for the purpose of *utter destruction*. So when Christ said, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to *destroy* both soul and body in gehenna," what possible conception could his Hebrew hearers have had, except that *destroy* meant *destroy*, and that the soul was capable of destruction as well as the body? He could not have meant *torture*, for nothing was ever tortured in gehenna. The language was to them plain and unmistakable; and it is only to people of centuries later, whose minds are confused by the traditions of men, that it appears misleading—*Selected.*

#### Patience.

Be patient! In the early spring  
The farmer sows the precious grain;  
But many days their flight shall wing,  
And moons shall wane and wax again,  
And storms descend, and tempests drear,  
Ere tiniest shoots of green appear.

Be patient! ages long ago,  
God made the world for ends sublime;  
But centuries filled with crime and woe  
Have deeply dyed the stream of time;  
Yet through the dark his mercy great  
Has waited calm, and still doth wait.

Be greatly patient like our God,  
Though hearts seem hard and cold as stone  
Yet he who caused e'en Aaron's rod  
To bud, thy toil will ne'er disown.  
Sow thou the seed with purpose high:  
The harvest cometh by and by.

VIOLA E. SMITH.

#### CHRIST IN Ps. 69.

"Save me, O God; for the waters are come into my soul. I sink in deep mire where there is no standing. I am come into deep waters where the floods overflow me."

For weeks "striving against sin," these words came to my heart the other morning with great appropriateness. They were the language of my soul. *I was "weary of my crying"*

Reading on, I found many other expressions applicable to my own heart's experiences, until I came to the 20th and 21st verses.

Why, *these* refer to Christ, thought I. The Gospel writers quote them. The *person* does not change. Can it be that the verses I've been reading apply also to *Him*? Were these ever the language of *His* heart? I glanced hurriedly back, and then began to read again the Psalm as *His* words *His* cry to His Father. And what a flood of appreciation swept over my soul!

Dear reader, would you realize more of the sufferings of Christ? Read Ps. 69 as *His* words perhaps on some of those nights when He continued all night in prayer. Read carefully, pondering each sentence.

The substance of the 4th verse, He himself repeats. At first thought verse 5 seems entirely inapplicable; but remember *whose* sins were laid on Him. Make it just as personal as you can. It was "*my* foolishness," "*my* sins." And so much did He love *me* that He took *my* sins as His own. "Who His own self bare our sins in His own body."—1 Pet. ii. 24. Oh, wondrous love! Then, in verse 6 is shown the great devotion He had to His work. The success of the Plan of Salvation rested upon the success of His human life. Perhaps a realization of this fact, at times, strengthened Him.

As we read on through the following verses, thinking of them in this way, how the language stirs the inmost soul! Verse 20 is especially touching. "Reproaching hath broken my heart, and I am full of heaviness. I looked *for some* to take pity, but there was none; and for comforters, but I found none."

May God help us to realize more and more, how much our Saviour bore, remem-

bering it was *for us*. At first reading verses 22-28 seem rather irrelevant, contrary to the spirit of Him, who, as He hung on the cross, prayed "Father forgive them for they know not what they do." But we understand that in the original the form of expression implies *result* following *cause*, rather than imprecation.

The remainder of the Psalm gives abundant evidence that the cry of verses 16 and 17 was not unheeded, but "Angels came and ministered unto Him," comforting Him, even as He sends the Comforter to us.

J. S. PLACE.

#### The Song of Songs.

"Who is this that cometh up from the wilderness, leaning upon her Beloved"? Song of Sol. viii. 5

The cry is raised, "Who, who is this?  
That cometh from the wilderness?"  
The attitude is one of bliss,  
And one of charming loveliness.

It is Christ's loved and blood-bought Bride  
That leans on her dear Lord's strong Arm;  
He draws her close unto His side,  
That safe she might be from alarm.

She leaves the wilderness behind,  
Where hunger, thirst, and want are felt,  
That weary soul, and heart, and mind,—  
She finds she has too long there dwelt.

Her precious Lord's sweet company  
Brightens and cheers each step she goes;  
Yea, they 're a spectacle to see,  
And pleasant converse twixt them flows.

And joyous to her is the thought  
That this same Arm will be her stay;  
'Twill never fail her, till she's brought  
Into the realms of endless day.

And ready is this Arm of Might,  
All those who come to Him to guide.  
Each weary one doth Christ invite;  
He'll lead them, leaning 'gainst His side.

ADELAIDE HARRIS.

"The best way to make thy children to love thee when thou art old, is to teach them obedience in their youth."

The Fighting "Yellow Man."—The Chinese say that they had their days of military glory centuries ago, and have so far progressed in civilization that they regard all that as barbarism now. There is a good deal of truth in their philosophy of the matter too. But now they are learning that they must take on militarism again in order to cope with Western methods. Sir Edwin Arnold says of their past:—

He who imagines they have not the fighting gift in their blood should, read the chronicles of the thirteenth century, and see how the Mongols under Jenghiz Khan subdued Tibet, Afghanistan, Bokhara, and the Khanates; pushed on to Persia and the Caspian; and under Sabutai, "the soldier," burned Moscow and Kieff, razed to the ground the city of Lublin and caused the burning of Cracow, and at the Battle of Liegnitz, April 9, 1241, broke and routed the Christian army under Duke Henry II. of Silesia. In about a year these Mongols of the middle ages overran Central Europe, and Englishmen and Americans might to-day be wearing pigtails, be obeying mandarins and have Confucius for their moral and spiritual guide, if Ogdai, the son of the great Mongol Khan, had not suddenly died, necessitating the recall of the terrible Sabutai. That did much to save Europe from the "yellow peril" six hundred years ago, as the battle of Lepanto preserved it from becoming Mohammedan.





**SATURN AND ITS RINGS.**

THAT which makes Saturn especially attractive when seen through the eye of the telescope is its accompanying system of satellites and rings. The rings compose the feature that becomes the special object of interest and attraction. The first illustration shows the rings as they appear to us when the planet is in such a position as to give us their fullest view.

Once in fifteen years the rings present the thin edge to our view, when they are almost invisible, only the better telescopes showing them at all.

Their appearance then is merely that of a fine thread of light. These rings are estimated to be about one hundred miles in thickness. At present the rings are widely exposed, as here shown in the illustration, and a beautiful sight they are, when viewed through even an ordinary telescope. They will grow less and less conspicuous, until, in 1907-08, if the world were to continue, they would present their thin edges again, as they did in 1892-93.

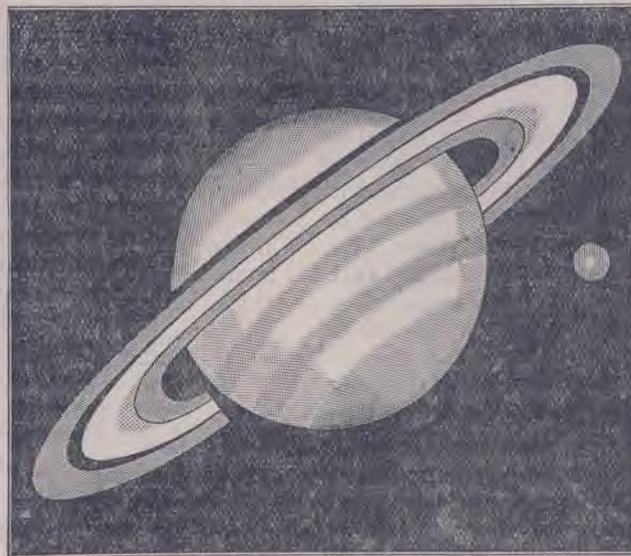
These rings, as shown, are three in number, the inner one being extremely thin, and seemingly of a vaporous substance. This innermost of the three rings was not discovered until the year 1850, by Astronomer Bond, of Cambridge. This ring has a width of about nine thousand miles, and its inner circle is between nine and ten thousand miles distant from the equator of the planet.

The middle ring, which is the broadest of the three, is about seventeen thousand miles wide, while the outer ring is about ten thousand miles broad. This outer ring has a diameter of about one hundred and sixty-eight thousand miles. The distance between the central and outer rings is estimated at about seventeen hundred and ninety miles; through this space the distant fixed stars are plainly discernible. These rings each revolve about the planet.

As to just what these rings are, we do not know. We learn, however, by the aid of the spectroscope, that they are not solid, continuous planes; but are composed of small particles, which move among themselves as the whole ring revolves about its primary. Each ring might be said to be composed of a swarm of small meteors, or some substance of that nature. We know

the rings are not solid; for, in their daily revolution around the planet, the outer edge of each ring falls behind the inner edge, which could not be the case were they composed of solid materials, firmly bound together. They differ also in thickness, as is seen when their thin edges are turned toward our earth.

We can have but little conception of the beauties of the heavens to a world furnished with such objects as these rings, circling inside a retinue of eight moons, all making their eastward journey about their primary in different periods of time, and undergo-



ing the various phases through which we love so much to watch our own one moon make its beautiful changes. We can only repeat the text:—

“The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge.”

DR. O. C. GODSMARK.

**Mighty Forces.**

THE tiniest leaf is a laboratory where the separation of carbon and oxygen is quietly going on, a work which the chemist would do only by developing forces that would wreck the structure of the strongest plant. The tiny snowflake is also an example of the combination of gentleness and mighty force which we see in God's handiwork. One writer says:—

“A learned physicist has declared that to produce from the vapour of water a quantity of snowflakes which a child could carry, would demand

energy competent to gather up the shattered block of the largest stone avalanche of the Alps, and pitch them twice the height from which they fell. If a single baby handful requires such force for its creation, what power must have been put forth to produce the thick blanketing of snow that lies upon the northland, from mountain-top to valley, during the winter season?”

**Two Perfect Things.**

THE Lord brought forth a perfect creation, and gave a perfect law. If man had kept this perfect law, he would not have lost his perfection. But as he broke this law, and thus became a sinner, this very law then pointed out his imperfections. Now he was in need of a perfect Saviour to keep that perfect law in him. Although all things earthly became imperfect, the perfect law of God and the perfect Son of God were never anything else than perfect. These have withstood the mightiest attacks of Satan, and he has been powerless to effect anything in them. Perfect they are, and perfect they always will be. The devil is still waging unrelenting warfare against these two perfect gifts of God. But thanks be to God, the enemy will miserably fail in this contest; and the day will come when this perfect law will eternally condemn all his imperfections. May the Lord lead us from sin, and remove all imperfections, that He may present us perfect in Christ Jesus. May we remember that we are in the time of the investigative judgment; and that while we declare the truth of God, we should also live it.

H. W. REED.

PERHAPS it is not generally known that in the Catholic Church there is such a thing as blessing the Bible. Persons can have Bibles “blessed” on application. Now the word of God says, “Without all contradiction the less is blessed of the better.” Is, then, a Catholic priest or other functionary better than the Bible? If not, then it is certain that he cannot bless the Bible. And everybody who will think, knows that no Catholic priest nor any other man can possibly be better than the Bible. Therefore it is perfectly plain that no man can possibly bless the Bible. Consequently all pretension to blessing the Bible by anybody is only mummery and false pretense.

—Review and Herald.

**A Wonderful Exchange.**—The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as He deserved to be treated. He came to our world and took our sins upon His own Divine soul, that we might receive His imputed righteousness. He was condemned for our sins, in which He has no share, that we might be justified by His righteousness, in which we have no share. The world's Redeemer gave Himself for us.—Mrs. E. G. White.



### OUR BOY RUSSELL.

#### HIS CAPITAL.

Two small hands ever busy; two small feet seldom still;  
 A tongue he finds so useful it rests but while he sleeps;  
 Two bright eyes opened widely, gathering in their fill;  
 A sturdy little body, that daily upward creeps;  
 Two little keen ears listening to laughter, song, and sighs;  
 And, in his inmost temple, linger the Sisters three—  
 Faith, with a clasp firm, steady; Hope, with the clear, bright eyes;  
 And she of the years eternal—tenderest Charity.

#### HIS POSITION

Safe in the dear home-cloister, under love's sheltering wing,  
 Tenderly watched and guarded, taught at a mother's knee,  
 Nothing knows he of life's tempest, naught of its pain or sting,  
 Pride and joy of the household, and heir of the kingdom, he;  
 "For unless," said the loving Master, in that day so long ago,  
 His tender hand in blessing on the dark curls' clustering grace,  
 "Ye shall become as children, trusting, and pure as snow,  
 In my Father's heavenly kingdom ye shall not find a place."

#### HIS PEDIGREE

Pedigree? Well, what matter? We tread one common soil;  
 Alike we shrink from darkness, and joy in the light of day;  
 And when this life is over, kings and the sons of toil,  
 Treading one after another, we go the common way.  
 Still, here is his Elder Brother's—His who once vanquished death—  
 And this little lad's is like it, Prince of the Royal blood;  
 For as the Scripture readeth: "Which was the son of Seth,  
 Which was the son of Adam, which was the son of God."

ELIZABETH ROSSER.

### THE PARENTS' WORK.

THE father was to act as the priest of the household; and if the father was dead, the eldest son living was to perform this solemn act of sprinkling the door-post with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home, and to present Christ before them as their Passover. The father is to dedicate every inmate of his home to God, and to do a work that is represented by the feast of the Passover. It is perilous to leave this solemn duty in the hands of others. This peril is well illus-

trated by an incident that is related concerning a Hebrew family on the night of the Passover.

The legend goes that the eldest daughter was sick; but that she was acquainted with the fact that a lamb was to be chosen for every family, and that its blood was to be sprinkled upon the lintel and side-posts of the door, so that the Lord might behold the mark of the blood, and not suffer the destroyer to enter in to smite the first-born. With what anxiety she saw the evening approach when the destroying angel was to pass by! She became very restless. She called her father to her side, and asked, "Have you marked the door-post with blood?" He answered, "Yes; I have given directions in regard to the matter. Do not be troubled; for the destroying angel will not enter here."

The night came on, and again and again the child called her father, still asking, "Are you sure that the door-post is marked with blood?" Again and again the father assured her that she need have no fear; that a command which involved such consequences would not be neglected by his trustworthy servants. As midnight approached, her pleading voice was heard saying, "Father, I am not sure. Take me in your arms, and let me see the mark for myself, so that I can rest." The father conceded to the wishes of his child; he took her in his arms, and carried her to the door; but there was no blood-mark upon the lintel of the posts. He trembled with horror as he realized that his home might have become a house of mourning. With his own hands he seized the hyssop bough, and sprinkled the door-post with blood. He then showed the sick child that the mark was there.

Are parents placing the mark of God upon their households in this their day of probation and privilege? Are not many fathers and mothers placing their responsibilities into others' hands? Do not many of them think that the minister should take the burden, and see to it that their children are converted, so that the seal of God is placed upon them? They do not restrict their children's desires, referring them to a "Thus saith the Lord." Many suppose that the Sabbath-school influence will be all-sufficient, that the Sabbath-school teacher will instruct and educate their children in such a way as to lead them to Christ. Fathers and mothers place their responsibility in the hands of others, and thus perilously neglect their own households.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. . . . And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him

through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men [men of responsibility] which were before the house."

E. G. WHITE.

### GEORGE FREDERICK HANDEL.

WITH a childhood as romantic as it was artless, the life-story of George Frederick Handel is especially interesting to the young.

He was born in the little village of Halle, Lower Saxony, in the year 1685, the child of a physician, who determined that George should become a lawyer. Young Handel, however, was not intended for the law; for, from his earliest childhood, he showed an intense liking for music, and an aptitude for mastering the most intricate chords and fugues.

This love for music was distasteful to his father, who removed every musical instrument from the house, thinking in this way to make it impossible for the child to continue his study of the art. So extreme was the father in this matter, that he would not even allow his son to attend the public school, for fear he should learn the gamut. But the boy Handel, passionately fond of sweet sounds, had, with the help of his nurse, hidden in the garret a poor spinet, and in stolen hours he taught himself to play. He would hide away for hours at a time to practise on this beloved instrument. A well-known picture shows how one night he was discovered all alone in the dark garret, playing softly to himself. His father immediately ordered the instrument to be destroyed.

One day when he was seven years old, George accompanied his father on a visit to the ducal palace of Saxe-Weissenfels, and while there, strayed into the chapel. Seeing the organ, he sat down to play one of those sweet minors that characterized his early compositions.

The Duke, happening near, and hearing the performance of the child, at once called for the elder Handel, and interceding for the boy, recommended that this taste be encouraged and cultivated instead of repressed. From this time Handel's musical development was assured and rapid.

He became the pupil of the great organist Zachau, studying all the known German and Italian music, and soon exacted from his master the admission that he had nothing more to teach him. Thence he went to Berlin to continue his study.

There he met the composer Bononcini, who, while he had a first-rate head, had a cankered heart, and determined to take the conceit out of the boy. Accordingly, he challenged him to play at sight an extremely difficult piece. Handel played it with per-

fect precision, and thenceforward Bononcini treated him as an equal.

At the age of twenty-two, Handel visited Venice, which, with its marble palaces, facades, pillars, and towers, its magnificent shrines and frescoes, produced a powerful effect upon the young musician's mind. Immediately on his arrival, he took the place by storm. The city turned out nightly to hear him play, the name of the young Saxon composer was upon all lips, and his fame was thereafter assured.

He remained in Italy three years, going from Venice to Rome, and from that city to Naples, and thence to England, where the king, who was jealous of the musician's success in other countries, forbade his appearing before him; but Handel succeeded in making his peace by a clever little scheme. He had a friend at court, from whom he learned that on a certain day the king was going to take an excursion on the Thames. Then he set to work to compose music for the occasion, which he arranged to have performed on a boat that followed the king's barge. As the king floated down the river, he heard the new and delightful "water-music," and, knowing that only one man could compose such music, he sent for Handel, and presented him with a pension of two hundred pounds a year.

During the next thirty years of his life, Handel composed his most famous oratorios—"Israel," "Sampson," and the grand "Messiah." The task of composing these masterpieces so taxed his eyes that in 1752 he became totally blind.

On describing his own sensations in writing the "Messiah," Handel said: "I did think I did see all heaven before me, and the Great God Himself;" and certainly if ever mortal musician was inspired, it was Handel when he wrote that grandest of inspiring compositions, the "Messiah."

After ten years of comparative rest, this great man died on the day preceding that which commemorates the resurrection of our Lord, in the year 1759, at the age of seventy-five years. He had often expressed the wish that "he might fall asleep in his sweet Lord and Saviour on the day of his arising from the tomb."

JOSEPH N. DOLPH.

SCANDAL.

WE all know what we think in our hearts of the man who seeks to amuse an acquaintance by speaking ill of his neighbour. Gossip serves no useful purpose, and when indulged in, it is not slow to become scandal. We feel how bare the temptation is when we read a description of it in the vigorous language of Mr. Horace Fletcher.

A sewer is a channel for the conveyance of disagreeable matter.

Any person who receives and carries mean report or suspicion of his neighbour is therefore a human sewer.

A good sewer is a good thing. It receives disagreeable matter, and carries it along, hidden from sight and away from the

other senses, to some remote place and discharges it there.

A leaky sewer is an abomination. Human sewers usually leak.

I once had a friend, an otherwise good fellow, who had acquired the habit of collecting and distributing social sewage. He was not amenable to logical suggestion against the habit. He held the idea that a spade should be called a spade, and that if disagreeable things existed, honesty required that they be discussed. One day, when my friend was carrying an unusually heavy load of sewage and was distributing it freely, this thought came into my mind, and I gave it utterance.

"You remind me of a sewer," said I.

There might have been a serious impairment of our friendship as the result of my utterance had I not immediately followed my offensive remark by an apology and a brotherly explanation, somewhat in the vein as above.

My friend is too self-respecting to allow himself to be in any way related to a leaky sewer, and has reformed beautifully. A short time since, in speaking of the incident, he acknowledged its effectiveness by saying: "Every time I think of anything mean, I fancy I can smell it."

—*Youth's Companion.*

HEALTH HINTS

PHYSICAL CULTURE.

IN view of the fact that so many young people of our day are round-shouldered, hollow-chested, and lack that natural grace and beauty of form, figure, and carriage, which rightfully belong to them, it will surely be profitable to consider a few principles which, if rightly followed, will correct these deformities. These may be caused by various wrong habits or practises, which are indulged in thoughtlessly. It may be a student holds his book at arm's length with both hands, and then bends forward in order to read the printed page. Instead of assuming this unnatural position, he should sit erect, and hold the book in his right hand, at a proper distance from his eyes to see distinctly. It may be a bicycle rider bends forward over his wheel, with cramped chest and protruding chin, instead of sitting erect, and filling his lungs with the life-giving air. If the same rate of speed is not attained by sitting erect, the one who rides correctly will derive much benefit from his ride. It may be that tight, stiff clothing has been the cause of the deformity, the muscles which hold the body erect becoming paralyzed through disuse. In all these cases, the first thing to do is to remove the cause, and then practise some simple exercise to strengthen the muscles that hold the body in proper position.

We instinctively admire a person whose carriage is graceful, who walks with head erect and shoulders thrown back. In the presence of such a person, we are impressed with a sense of dignity that never comes to us when we see a person who goes with shoulders stooped and head bowed down. The Bible tells us that the Lord "made man upright;" and it will certainly glorify our Maker if we maintain this position.

Let us now turn our attention to some simple exercises that will strengthen the muscles of the neck and chest. First take the position "hips firm," placing the hands on the hips, with the fingers to the front and the thumbs behind. Now take "head-



FIG. 1.

bending." Keeping the body erect and motionless, bend the head to the right four times, to the left four times, alternately right and left eight times. With the body in the same position, bend the head backward, as far as possible, drawing the chest well up and the chin in as you come forward. Repeat these movements as often as desirable, the only precaution necessary being to take them slowly, to prevent headache or dizziness. See Fig. 1.

A second series of movements to strengthen the muscles of the chest is called "trunk-bending." Take the position "neck firm." With head erect, place the hands back of the neck, with fingertips touching and elbows well back. Now bend the body straight to the side, to the right four times, to the left four times, alternately eight times, taking the movement slowly, and stretching the muscles strongly on the opposite side from which you are bending, care being taken to keep both feet on the floor. See Fig. 2.

Now assume the position "hips-firm" again, and bend the body backward eight

times, coming slowly to position with chest high and chin drawn in. With the same position, take "trunk-forward-bending" in the same manner. If this exercise is continued, the muscles of the waist and chest will be strengthened perceptibly.

We will next consider some movements suited to correcting the deformity of stooped shoulders and hollow chest. (Fig. 3.) With arms hanging to the side, raise the right



FIG. 2.

shoulder high four times, then the left in a similar manner, alternate right and left eight times, and then raise both together four times. Repeat as often as desired. Now take movement "shoulder rotation" in the same way. With the arms loosely hanging to the side, rotate the arm bone in the shoulder socket, drawing it forward, upward, and well back. This tends to elevate and expand the chest.

It is very important that we practise deep-breathing exercises to bring into use our entire lung capacity. Many people use only a small portion of their lungs in ordinary breathing. The lower part of the lungs is so often cramped by tight clothing that deep breathing is impossible. By a cramped position of the chest, the topmost part of the lungs very often remains unused; and taking advantage of this, tubercular germs settle here, and begin their direful work. Hence we see how essential it is that we take deep, full respirations.

MRS. LOTTIE NELSON.

#### THE NEIGHBOUR'S FIELD.

I WAS walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence, and cut the thistle off close to the ground. "Is that your field?"

"Oh, no," said the farmer, but bad weeds don't care for fences, and if I should leave that thistle to blossom in my neighbour's field, I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbour's field will scatter seeds in your own.—*Selected.*

#### ONE CAUSE OF DISEASE.

THE *British Medical Journal* reported an address by Herbert E. Durham, M. A., M. B., F. R. C. S., giving some results of investigations into meat-poisoning:—

Experiments have shown that meat infected before death, when roasted, is only sterile on the outside unless such a degree of heat is used in cooking that the interior of the mass can be sufficiently heated to kill all germs. This, however, is rarely done, especially when the mass is large.

As preventive precautions the author gives the following: From the evidence at our disposal it is clear that the flesh of cows and calves, has been accountable for many deaths. It is also certain that a mere naked-eye inspection of the meat will not exclude danger, since meat infected with *B. enteritidis* may have quite a good appearance. Animals should be carefully investigated before being slaughtered. Cows are notoriously apt to be tuberculous, and are by no means an ideal source of meat supply.

#### VEGETATION THE SOURCE OF ALL FOOD.

ALL the force that produces food comes from the hand of God in the form of sunbeams. This force, spent on elements in the right proportion, stores up energy in many ways, of which food in the form of nuts, fruits, and grains are examples. These are classed as the ascending scale of vitalism; because they are storehouses of latent vitality, ready for development into higher forms of life. These are the foods that God blessed for man and beast in Eden.

The flesh of animals is classed as the descending scale of foods; because atomic death is going on in the change of tissue all the time, producing elements more or less poisonous.

The statement is often made that men and animals that live in the arctic regions must have animal fat in large quantities, in order to maintain animal heat. Have you ever thought on this long enough to discover that it is a misstatement? Carnivorous animals will not eat carnivorous animals, but must have herb-eating animals for their food. Thus the first source of all food is vegetation. Therefore the herbivorous animals in the arctic regions must be in the majority by a good deal, or the carnivorous creatures would soon become extinct, as their food-supply would soon be gone.

Again, if animal food produces so much animal heat, why is it that carnivorous animals, which are far more plenty, and thrive better, in the torrid zone than in the arctic zone, can endure the torrid heat on a flesh diet?

Please do not misunderstand me. I do not mean to say that flesh diet does not produce animal heat; but the point I wish to make plain is that an absolutely vegetable diet, taken in the right way, will supply the same animal heat that an animal diet will give. If this were not so, how could the reindeer, who lives on an absolutely vegetable diet, live in a climate fully as cold as that in which any human being ever lived?

God tried to teach Israel, when they left Egypt, that flesh was not the proper diet for them; but they could not see it, they were not contented with the food from heaven.

M. M. MARTINSON.

#### FAINTING.

THIS condition is due to the failure on the part of the heart to send the proper amount of blood to the brain; as a result the person falls unconscious. The respira-



FIG. 3.

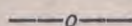
tory movements become less frequent than normal.

The failure of the heart to send the proper amount of blood to the brain may be brought about in a number of ways, such as loss of blood, sudden joy, fear, or grief, a blow upon the pit of the stomach, or a violent electric shock. The sight of blood or a wound or foul odours will sometimes cause fainting.

A person about to faint feels dizzy, and things about him appear dark and confused; he feels weak and is unable to stand, and finally falls in an unconscious condition. The face is pale, the pupils dilated, the breathing slow, and the pulse feeble, often not noticeable.

The treatment of such a condition is a matter of considerable moment. Although few cases are fatal, it is a condition in which the patient is on the verge of death, and injudicious management at this time may entail serious consequences. The proper thing to do is to put the patient in a reclining position on his back with his head lower than his feet, so as to favour the return of the blood to the brain. All tight bands about the neck and chest should be loosened, so as to allow freedom of respiratory movements. Dash cold water on the face with the hand. Smelling salts held under the nose so that the patient may inhale the gas, are useful to stimulate the respiratory movements. Slapping the chest over the region of the heart is also good. The horizontal position should be maintained until normal breathing and pulse are restored and colour returns to the cheeks. Stimulants in the form of brandy or whisky should never be administered in such cases; they are positively dangerous. If the tendency to faint is prolonged, apply fomentations to the head.

C. E. STEWART, M.D.



ALWAYS A LIAR AND A MOCKER.

"WHOSOEVER IS DECEIVED THEREBY IS NOT WISE."

A THICK-SET, ugly-looking fellow was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand.

"You seem to be much interested in your writing," I said.

"Yes; I've been figuring my account with Old Alcohol to see how we stand."

"And he comes out ahead, I suppose?"

"Every time, he has lied all along."

"How did you come to have dealings with him in the first place?"

"That's what I've been writing. You see, he promised to make a man of me, but he made me a beast. Then he said he would brace me up, but he has made me go staggering round, and then threw me into the ditch. He said I must drink to be social. Then he made me quarrel with my best friends, and become the laughing-stock of my enemies."

"He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me sick as a dog."

"Of course."

"He said he would warm me up, and I was soon nearly frozen to death."

"He said he would steady my nerves, but instead he gave me delirium tremens."

"He said he would give me strength, and he made me helpless."

"To be sure."

"He promised me courage."

"Then what followed?"

"He made me a coward; for I beat my sick wife and kicked my little child."

"He said he would brighten my wits; but instead, he made me act like a fool, and talk like an idiot."

"He promised to make a gentleman of me, but he made me a tramp."—*Forward.*

THE figures from the Manchester recruiting station show that some cause or causes are working the physical degeneracy of the young men of to-day. The recruiting sergeant in war-time is not over-critical; but of 11,000 recruits who presented themselves, 8,000 were at once rejected as physically unfit, and at the last only 1,072 could be accepted for the regular army. The unhealthful habits of living and working are leaving their mark. The man who drinks and smokes and pays little regard to the laws of his being may say that he suffers no ill effects. But from generation to generation the evil effects are as sure to appear as any other harvest from seed-sowing. One generation reaps in physical constitution what the preceding one has sown in habits of living.



THE WHEAT OPERATOR.

IN the *Windsor Magazine*, Mr. Ray Stannard Baker tells of the American wheat operator, with whom he got acquainted recently. Wherever he met this man—of course there are many—he found him a man with his eyes on all the world's cupboard. We quote a few paragraphs of Mr. Baker's sketch, as he gives so vivid a picture of the way in which the bread supply is managed in commerce, methods made possible only by the developments of the century just closed.

Every morning he knows the conditions of the weather in Chili and the progress of threshing in India. The United States Government hangs at his elbow a map showing the rising storm in Montana, which may reduce by two per cent. the crops of Northern Minnesota. His special newspapers inform him as to prices in Mark Lane, London; in the Produce Exchange, New York; on the Board of Trade, Chicago; in the Chamber of Commerce, Minneapolis. The railroad companies quote him daily rates for shipments to Rio Janeiro, Hamburg, and Hong Kong. His State Government weighs his wheat as it arrives from the fields, and decides definitely as to its grade. He knows intimately how many bushels of wheat there are each morning at the great terminal elevator points the world over.

He knows the personal traits and needs of half the races of the earth. He knows, for instance, just when the Chinaman can be persuaded to buy his cheap flours instead of rice. He knows that Germany will use his bran for making molasses cakes. He knows that the Finns will sometimes eat his wheat, though grown 4,000 miles away, in preference to the flour of Russia. He knows that the Frenchman eats more bread than the Englishman, and the Englishman more than the American; and while there is wheat in the bins of Manitoba or Buffalo he will not allow the poorest bakeshop in London to go without bread to sell. So vast are his dealings that thousands have become units to him; when he sells "10 wheat," he means 10,000

bushels, not ten bushels. He knows just where in all the world wheat will be scarce, and he prepares overnight to turn all his elevators, railroads, canals, and steamship lines to satisfying the demand.

Indeed, there is no more impressive spectacle in the whole scheme of human life than the almost frantic energy and haste of the men of the wheat pits, of the railroad and steamship lines, and of the mills, each fighting tooth and nail for his own personal gain, and yet serving all unconsciously the mighty world purpose of feeding the city from the surplus of the distant field.

A few estimates as to last year's crop—the crop of 1899—will give some idea of the wheat business of the American:—

For feeding his 74,000,000 inhabitants for one year, at 42/3 bushels each, he needed	...	345,000,000 bushels.
For seeding his wheat farms of 47,000,000 acres, at 1 1/2 bushels to the acre, he needed	...	70,500,000 "
Total requirement for one year	...	415,500,000 "

Thus he got from the crop of 1899 something over 600,000,000 bushels of wheat, and that left him approximately 200,000,000 bushels to send abroad to his hungry brethren of other nations. More than a third of this he ground and exported in the form of flour; the remainder he sent as wheat.

**A Problem.**—An effort is being made to revive industrial prosperity in agricultural districts in Ireland, working on co-operative lines. Much good is being done apparently. One of the humours of the situation, showing how difficult it is sometimes to secure co-operation, is brought out by the following letter from a local creamery, addressed to the central committee:—

"Sir,—There was a man sending in milk, and we suspected him of watering. We had the analysis taken, and it showed twenty-five per cent. of water. We told him he should be ashamed of himself, and he came to the committee, and he knocked down two members of the committee and blacked their eyes. Sir, what are we to do?"

But the farmers are working together generally, and more is being done to revive Irish industries than the politicians will do in the lifetime of a Parliament.

**A MEDLEY.**—The absurdity of a State religion, with a Parliament composed of men of all religions and no religions to tell the church what to preach and how, was well brought out some time ago in a speech by Sir Wilfred Lawson. Speaking on some Church bill he said:—

"It was often said that Dissenters had no right to interfere with the affairs of the State Church; but they had, because those affairs were controlled by Parliament. That is the very essence of a State Church. Let them just look at the people who in the House of Commons controlled the affairs of the Established Church. There was Mr. Balfour, the embodiment of philosophic doubt, and Sir William Harcourt, the avenging angel of legality. There was Mr. John Dillon, the Roman Catholic, Mr. Samuel Smith, the Protestant, Mr. Rothschild, the Jew, Sir Joseph Pease, the Quaker, Mr. Bohnaggee, the Parsee, Mr. Labouchere, the sage and 'Lawson, the lunatic.'"

COMPLIMENTARY TO THE DOG.

She: "I think that a great many dogs have more sense than their masters."

He: "Yes, I have one like that myself." And then he couldn't think why she laughed!



### GOD'S CARE FOR HIS CREATURES.

THERE are wonderful things in the depths of the sea,

For God has placed them there;  
And He ever is mindful of what He has made,  
And guards them all with care.  
And He teaches each one about where it should live,

And how to get its food;  
To the smallest fish in the tiniest shell  
Our gracious Lord is good.  
We who live on the land are His creatures as well,  
He sees us great and small;  
He will guide us and teach us, and keep us each day,  
For He is kind to all.

J. OWEN McCLELLAND.

### THE WORK OF THE LEAF.

PERHAPS you never thought of the leaves as the *hands* of the tree. In a beautiful figure of speech which the prophet Isaiah uses, he says, "All the trees of the field shall clap their hands;" and in this he seems to refer to the movement and the sound that the leaves make when they are stirred by the breeze.

But what about the work that these little hands have to do? You did not know they are so busy, for their work is done so quietly; and yet every green thing upon the earth, even every little blade of grass, is busily working all through the sunny day.

One very important work that the leaves do is to prepare the food that the tree or plant needs. The raw food is sucked up from the earth by the roots, and carried by the sap into the leaves, and until it is there prepared and changed and cooked at the sun fire, it cannot be used by the plant for food to build itself up, and store in grain or fruit, according to the nature of the plant.

For, besides its own growth, there is something else for the plant to do before its year's work is over, and for this it is preparing all the time. Even the beautiful blossoms which have pleased us so much during the summer, are only a part of this preparation. It must *multiply* in obedience to the command of God.

Every plant must obey the Word which said: "Let the earth bring forth grass, the herb yielding seed, and fruit tree bearing fruit after its kind, *wherein is the seed thereof.*"

The seed, as you know, is formed in the flower, but the flower depends upon the green leaf to prepare all the food it needs to produce the tiny baby plant, and store the seed with nourishment which will last until it can put forth green leaves of its own to do this work for it.

Remember now what God said to man about these plants bearing seed and fruit, which He commanded the earth to bring forth, "To you it shall be for meat."

For whom, then, are the green leaves working? Not for the plants on which they grow only, but for *you*—to prepare a store of food for you which shall last until another season brings a fresh supply. This is what the green leaves of the fruit trees, the nut trees, and the waving fields of green corn, have been busy doing all through the Summer. And all this is the fulfilling of the Word of God—the working out of what was in His mind when He created every green thing upon the earth.

Not only for us, but for the whole animal creation, the plants prepare the food that is needed, and there is no other source of supply for any living creature. For to the



THE "HANDS" OF THE TREE.

animals God said, "I have given you every green herb for meat."

The insects feed upon the flowers, the little squirrels and monkeys upon nuts, the rabbits upon lettuce leaves and other vegetables, the birds upon fruit and seeds, the elephants upon rice and other grains. Think of all the animals that you know, and the food that God has provided and prepared for them in the plants. Even those which feed upon other animals only get second-hand the food which the animals they eat got from the plants.

How important, then, is the work of the leaves! Will you not look with more interest and love at these fellow-creatures of ours, and think of the kind work that God is so lovingly doing for us and all His creatures by them?

E. E. ADAMS.

### CAN'T RUB IT OUT.

"DON'T write there," said a father to his son, who was writing on the window with a diamond.

"Why not?"

"Because you can't rub it out."

Did it ever occur to you, child, that you are daily writing that which you can't rub out? You made a cruel speech to your

mother the other day. It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out. You whispered a wicked thought one day in the ear of your playmate. It wrote itself on your mind, and led him to do a wicked act. It is there now; you can't rub it out.

### A SWEET ANSWER.

A LITTLE boy and girl, each five years old, were playing by the roadside. The boy became angry at something, and struck his playmate a sharp blow on the cheek, whereupon she sat down and began to cry.

The boy stood looking on a minute, and then said:—

"I didn't mean to hurt you, Katie. I am sorry."

The little girl's face brightened instantly. The sobs were hushed, and she said:—

"Well, if you are sorry, it doesn't hurt me"

### ANTS ON "HORSEBACK."

It has long been known that several species of ants maintain and feed another sort of insects for the sake of the wax which they exude, and which the ants use as food. These ants are said, therefore, to keep cows. But it has only lately been discovered that there are ants which ride on the backs of others, and are thus the cavaliers of the insect world.

Not long ago a French explorer, M. Charles Meissen, in travelling through Siam, observed a species of small grey ants which were new to him. These ants were much engaged in travelling; they lived in damp places, and went in troops. To his surprise, he noticed among them from time to time, an occasional ant which was much larger than the others, and moved at a much swifter rate; and each of these larger ants, Monsieur Meissen saw, always carried one of the grey ants on its back. This discovery led him to watch their movements closely.

He soon saw that while the main body of grey ants were always on foot, they were accompanied by at least one of their own sort mounted on one of these larger ants. He mounted and detached himself now and then from the line, rode rapidly to the head, came swiftly back to the rear, and seemed to be the commander of the expedition.

The explorer was satisfied, from his observation, that this species of ant employs a larger ant—possibly a drone of the same species, though he had no means of proving this—as we employ horses to ride upon; though scarcely more than one ant in each colony seems to be provided with a mount.

It is known that some ants maintain others in their service as servants or slaves. Certain warrior ants of South America confine their own physical efforts to raiding and plundering, while all the ordinary offices of life are performed for them by servants.—*Selected.*



## A Friend in the Kitchen;

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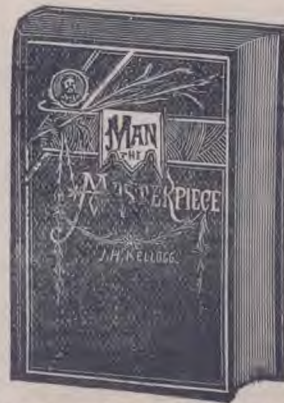
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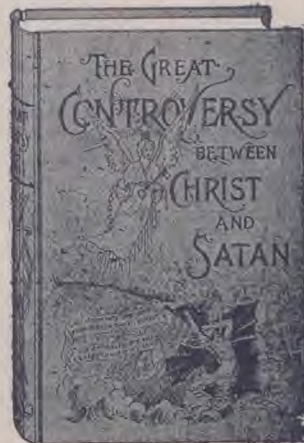
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THE London magazines are full of articles urging strengthening of the army and navy, and of warnings concerning invasions of England and Continental hostility.

THE cost of war under modern conditions is thus forcibly put by one of the London Magazines:—

"If it cost £100,000,000 and required 250,000 men for twelve months to overcome the resistance of 40,000 untrained farmers, how much would it cost, and what sacrifices would it entail to wage war against a great Power."

*Engineering* says that Russia's exhibit at the Paris Exhibition shows that she is getting into shape commercially to be a formidable rival in the markets of the world. Factories are springing up in Russia with the latest ideas in machinery, and she has the great markets in Central Asia at her doors.

THE religious orders of France hold one-tenth of the landed property. Twenty new convents are built every year. Yet the general religious life is at so low an ebb that in many villages public worship has been abandoned, and in all Paris scarcely 2,00,000 get to mass once a year. The conditions point to another upheaval of society in France.

SIR ROBERT HART, who is better acquainted with China than any other European, says that the end of the Boxer movement is not yet seen.

Wên Hsiang, the celebrated Prime Minister of China during the minority of Tung Chih in the early sixties, often said, "You are all too anxious to awake us and start us on a new road, and you will do it; but you will all regret it, for, once awaking and started, we shall go fast and far—farther than you think—much farther than you want!" His words are very true.

WHATEVER the immediate outcome, says Sir Robert, of the Chinese crisis, the "trade in arms will not cease, and our sons and grandsons will reap the whirlwind."

HIS account of the state of frenzy into which the typical Boxer throws himself shows very plainly that it is a case of demoniacal possession. The Revelator speaks of the spirits of demons going forth to gather the nations to battle in the last day.

Something akin to hypnotism or mesmerism seems connected with Boxer initiation and action: the members bow to the south-east, recite certain mystical sentences, and then, with closed eyes, fall on their backs; after this they arise, eyes glazed and staring, possessed of the strength and agility

of maniacs, mount trees and walls and wield swords and spears in a way they are unable to at other times.

ITALY is trying to raise a foreign loan of £11,000,000 for enlargement of its navy.

A GERMAN authority declares that degeneracy, mental and nervous, and physical decay generally, is so increasing that the future will one day be unable to care for the helpless wrecks. But the Lord will come before that. The Gospel of His preparation, however warns against the unnatural ways of living which are responsible for the degeneracy. Get into harmony with God and His life.

THE son of d'Aubigne, the Historian of the Reformation, says that France is rapidly going the downward path socially and morally. He rates as indications—

the great increase in the use of strong drinks, to a degree surpassed only by Belgium. There are in the republic 500,000 public houses, one for every 76 of the population. Immoral literature also is spreading with great rapidity, and these two influences have resulted in a vastly increased criminality, the proportion to the population being very much greater than fifty years ago, and especially among the young.

THE *Manchester Guardian* had a representative visiting in the famine districts in India last summer. He now gives his general impression of agricultural conditions:—

From all I saw and heard, the conclusion was irresistible that India is drifting on the rocks, that her wealth is not increasing—the traders and money-lenders were never, indeed, so rich as they are to-day, but the cultivators are growing poorer—that the dissolution of village institutions and the growing power of the money-lender, who is swallowing up India in enormous mouthfuls, are the signs of a social and economic break-up.

ARGUING various reasons for the cultivation of friendship between Russia and America, an American writer, in the *North American Review*, says:—

Each nation has expanded across a Continent, from one ocean to another; we meet as friends upon the shores of the Pacific—the great arena in which, perhaps, is to be fought out, in war or in peace, the struggle for political or commercial supremacy.

THE increase of strikes and of discontent in the labour world is one of the most disquieting signs of the times to men of the world. Many are the schemes propounded to remedy matters. There is but one remedy according to the Word, and that is the coming of the Lord. The fifth chapter of James is the Lord's pronouncement on the industrial question. The Lord warns the rich against oppression, and the poor He exhorts to patience. But because few of either class will hear the Lord, there will be increased trouble and violence. The

message to all who will hear is: "Be patient, therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh."

THE modern English translation of the Gospels, rendered by about twenty leading scholars of England, gives Matt. v. 18 thus:—

"Believe me, till the earth and the sky disappear, not even the dot of an 'I' or the cross of a 't' will disappear from the law—not until all is done."

THE new Australasian Commonwealth is beginning badly if this that an Australian Review says of the first Governor-General be true:—

Lord Hopetoun, too, is a very wealthy man; and no one need expect to be a successful Governor-General of Australia who is not prepared to spend three times his official salary in maintaining the splendour of his great post."

A country has passed its primitive vigour and strength when its highest office must be filled with men who must make a show of splendour which the office itself cannot support. Young Australasia ought not to begin that way.

"Which She Did."—Dorcas was "full of good works and almsdeeds which she did." Many people are full of good works and almsdeeds which they intend doing as soon as they can find a convenient opportunity. There is danger that good intentions may lull one into inactivity. One may be so full of good intent that the conscience rests easy while nothing is actually done. Dorcas's example is a good one. She was full of good works which she did; and the opportunities come to all of us on the right hand and on the left in this needy suffering world.

WITHIN one generation of the apostles' days, the apostasy had progressed so far, specially in Egypt, that Hadrian, about A. D. 125, thus sketched the Egyptian people:—

They are volatile, changing with every moment's rumour. They who worship Serapis are Christians, and they who call themselves the bishops of Christ are the votaries of Serapis. They have one and the same God, and that is none at all, though worshipped by Christian, Jew, and all men.

Themistius, of a later date at the accession of Jovian, spoke in the same way, as quoted by Gibbon:—

Both religions have been alternately disgraced by the seeming acquisition of worthless proselytes of those votaries of the reigning purple who could pass without a reason and without a blush from the church to the temple, and from the altar of Jupiter to the sacred table of the Christians.

These were the men and teachers whose theology is studied to-day.

SANDOW, the "strong man," whose system of physical culture is much in vogue, says:—

"In passing, let me say that tea and coffee contain alkaloids, which are injurious to the nerves and stomach. I never drink either. Water is nature's offering to the thirsty, and, when distilled, cannot be improved upon. It should always be taken when the stomach is empty."