

THE ORIENTAL WATCHMAN

"I have set thee a watchman unto the house of Israel; therefore thou shall hear the word at my mouth, and warn them from me."

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ABRAHAM THE FRIEND OF GOD.

ONE of the most pathetic scenes ever recorded in human history, is found in the life history of Abraham, the patriarch and prophet. He is introduced to us in the sacred volume, as coming up out of the "Ur of the Chaldees," in sweet and simple obedience to the voice of God. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. So Abram departed, as the Lord had spoken unto him."

This is a wonderful testimony, not only to the faith of Abram, but also to the power of God's Word. When the word of God reached him he was dwelling in

Ur of the Chaldees,

Among those who worshipped idols, and served under the reign of Chaldean heathenism. But the word of God, being quick and powerful, moved him to action, so Abram departed from his own country, from

his own kindred, and from his father's house, as the Lord had spoken unto him.

"By faith Abraham when he was called to go out into a place which he should afterward receive for an inheri-

tance, obeyed; and he went out, not knowing whither he went." From this we learn that when Abram was called to go out, he went out, without knowing where he was going. There is no doubt



"TAKE NOW THY SON,
THINE ONLY SON ISAAC, WHOM THOU LOVEST."

but that Abraham had to suffer many things from his neighbours and friends because of his faithfulness to the call he had received. Many would set his move down to fanaticism, but the Scriptures

of truth say that while apparently he came out upon nothing visible to the eyes of the world, he came out by faith. "Now faith is the substance of things hoped for, the evidence of things not seen." He, leaving the temporal things for the eternal, "looked for a city which hath foundations, whose builder and maker is God."

While Abraham is called "the friend of God" and "the father of the faithful," he is shown to be a man subject to like passions as we are. The Lord in calling Abraham out, gave unto him exceeding great and precious promises of an eternal inheritance, and these promises were not to Abraham alone, but to him and his seed. "And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be." "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ."

Going down to Egypt for help.

"Woe unto those who go down to Egypt for help." This is where Abraham failed: for Abraham went down into Egypt to sojourn there, and when he came up out of Egypt he

brought with him that which caused a sword to pierce into his own soul for many years to come. "Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name

was Hagar." And because Sarai did not bear him any children he was tempted to contract a marriage with this Egyptian bondwoman, hoping in this way to fulfil the will of the Lord. This marriage did not forward the plan of the Lord in any way, however a son was born unto Abraham and his name was called Ishmael. He was a child of the flesh, and therefore the Lord could not recognize him as the one through whom the promised seed should come. But as the child grew, the father became affectionately attached to him, and he desired the Lord to accept him. "And Abram said unto God, O that Ishmael might live before Thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

The Promised Seed.

"And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken. For Sarah conceived and bare Abraham a son in his old age. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac." "And Sarah saw the son of Hagar the Egyptian which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be called." "And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba."

A Trial of Faith.

"And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham, and he said, Behold, here I am. And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." If there ever could be any excuse for anyone doubting the voice of God surely Abraham could have claimed one. He could have reasoned that God was denying His own Word, and contradicting all His former promises, especially

now since Ishmael had been sent away. But he did not allow any of these thoughts of doubt to hinder him from obeying the voice of God, even to the very death. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac and his son; and he took the fire in his hand, and a knife: and they went both of them together."

The Mount of Sacrifice.

Human words can never express what the father's heart endured in that lonely walk towards the mount of sacrifice. And now, on the third day, the young men are told to abide with the ass, while father and son walk on together. "And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide Himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him upon the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And He said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

Thus was the faith of both father and

son rewarded. Great was the trial, but precious the experience gained, and they were both saved to each other for many years to come. Abraham had seen in that day's experience a picture of a future scene, when Christ the Lamb of God should carry the cross to mount Calvary, and there offer Himself, as did Isaac, a willing victim for the sins of the world. And Christ says, "Your father Abraham rejoiced to see My day: and he saw it and was glad." H. A.

—:o:— TWO SONS.

ABRAHAM had two sons.

One was born of the bondwoman; the other of the free woman.

One son, therefore, was a bond son; the other was a free son.

One was born by their own invention; the other was born by the promise of God.

One was born of the flesh: the other was born of the spirit.

The son who was born of the bondwoman, by their own invention, and of the flesh, was "a wild man." Hebrew, literally, "a wild-ass man." Revised Version, "He shall be as a wild ass among men." His hand was against every man, and every man's hand was against him.

The son who was born of the freewoman, by promise, and of the Spirit, was meek and lamblike. His hand was against nobody; and when anybody's hand was inclined to be against him, he soon "saw certainly that God was with" him, and "departed from him in peace." Gen. 26: 12-31.

"Which things are an allegory;" for God has two sons. "For these [women and their two sons] are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." The other is from Mount Calvary, and answereth to "Jerusalem which is above" and "free, which is the mother of us all." Gal. 4: 24-26.

Now in teaching redemption to the people in old time, the Lord said, "All the first born of man among thy children shalt thou redeem," and of "every firstling that cometh of a beast which thou hast; the males shall be the Lord's," *except the firstling of an ass.*

The firstling of an ass had to be *redeemed*;

and it had to be redeemed *with a lamb* :

“Every firstling of an ass thou shalt redeem with a lamb.” And any firstling of an ass that was not so redeemed, its neck was to be broken: “If thou wilt not redeem it then thou shalt break his neck.” Ex. 13:12, 13.

These things were shadows of realities. What are the realities?—*One* we can find, anyhow, if not all.

The Scripture says that the son of Abraham by Hagar was “born of the flesh,” and that he was “a wild-ass man.”

The Scripture likewise says that Hagar and her son represent the covenant from Sinai and the children of that covenant.

This says, then, that those who were or are of the covenant at Sinai were and are born after the flesh, and are “wild ass men.” And as the firstlings of the ass must be “redeemed with a lamb,” this says that every soul who ever was or is of the covenant at Sinai, every one who is born of the flesh, must be redeemed with *the lamb of God*, or his neck will be broken.

“For this cause he [Christ] is the mediator of the *new* testament [covenant], that by means of death, for the redemption of the transgressions that were *under the first* testament [covenant], they which are called might receive the promise of eternal inheritance.” Heb. 9:15. This is to say also to every soul of those who are the seed of Abraham according to the flesh, that they must be redeemed with a lamb; and that unless they are redeemed with a lamb,—the Lamb of God,—they shall perish; for it is not possible for the blood of bulls or goats or lambs to take away sin.

Yet more than this, it is likewise to say to all who are born only of the flesh, who are therefore “wild ass” men, who are of the “carnal mind,” which “is enmity against God,” and which “is not subject to the law of God, neither indeed can be,”—it is likewise to say to all these that they must be redeemed with a lamb,—the Lamb of God,—or their necks will be broken, and they will be destroyed by their own sins.

And to all who are of the covenant from Calvary, who are born of the freewoman, of the promise of God and of the Spirit of God, who are the seed of Abraham according to the promise,—these, too, shall be redeemed, to these redemption is certain; for the Spirit itself, of which we are born, is “the earnest of our inheritance until the redemption of the purchased posses-

sion, unto the praise of his glory.” Eph. 1:14 And the redemption of the purchased possession includes the redemption of our bodies, who “have the first-fruits of the Spirit.” Rom. 8:11, 23.

“Now we brethren, as Issac was, are the children of promise.” “For if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise,”—born of the promise of God, born of the Spirit of God, children of the free, sealed unto the day of redemption. Bless the Lord!

A. T. JONES.



PROPHETIC OUTLINES OF THE WORLD'S HISTORY.

Just as surely as the sudden clap of thunder and the lightning flash from the black cloud in the horizon, are prophetic of the coming storm, as truly as the swelling buds are harbingers of the coming spring, and as every grand development in nature is foretold by a voice that may be understood by the people of every nation and language, so surely the important outlines of the history of this world are foretold in the “sure word of prophecy; whereunto [Peter says,] ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”

The One who rules in the heavens, and whose power has supreme control in the

earth, does not bring, or permit the most important events in the history of our world, without prophetic notice; for Amos 3:7 says: “Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.”

A large portion of the Bible is prophetic, containing many things symbolic, or figurative; and many in these days are making

A Serious Mistake

In suposing these symbols to be little safes in which hidden and forbidden mysteries are forever locked away from the reach of the human mind. Others are making the equally fatal mistake of supposing these little safes to stand as open treasuries in the market of the world to supply a capital stock for every theological speculator, inviting each one to exercise and display his ingenuity in making up an explanation to suit his fancy; and so it has become the comon custom to read a verse in the Bible, and then launch out into extended comments, until the thought in the verse is obscured or hidden from view in the fog of human speculation.

The leading thought brought to the front by such an effort seems to be: “It reads that way, but it means this way.” Such a plan of dealing with the Scriptures, is illustrated by the address of the man who took for his text the first line of Daniel 8:4: “I saw the ram pushing westward.” Then came his explanation: “The ram pushing westward means civilization moving onward toward the west.” And so he went on making a long speech about the westward march of civilization.” Time would have been saved if he had read the twentieth verse of the same chapter: “The ram which thou sawest having two horns are the kings of Media and Persia.” We have referred to this false but too popular method, that the readers may not be too suddenly surprised, should they meet an innovation.

The Proper Work of the Bible Student.

We shall take the position, however unpopular it may be, that the proper work of the Bible student is rather to learn what the Author of the book says, than to explain what he means.

If the Author of the Bible does not mean what He says, He means what who says? We understand that prophetic outlines, instead of being receptacles in which hidden mysteries are to be forever sealed from mortal view, are designed as the most effectual means by which the Creator is seeking to reveal His choicest secrets, and communicate His most precious thoughts to our race.

"A Man Greatly Beloved."

"Greatly beloved!" These were the words spoken at three different times to Daniel the prophet. He is first introduced in Daniel 1:6. He was one of those four Hebrew captives who refused to defile themselves with the portion of the king's meat or the wine which he drank, and chose pulse to eat and water to drink, at least during their student life in the University of Babylon. The physical and intellectual results were decidedly in their favour; for they were fairer and fatter in flesh than those who ate of the king's meat and drank of his wine; and at the end of their three years' schooling were found to be, "in all matters of wisdom and understanding, ten times better than all the magicians and astrologers that were in all his realm."

The King's Dream.

In Daniel two, we read of the dream of king Nebuchadnezzar, in which he was given a prophetic outline of the history of the world. He was so interested to know the meaning of the dream, that he called upon all the four classes of wise men in his kingdom; but every effort proved a failure until Daniel was called in; and he, having received the needed wisdom from the God of heaven, told the king without hesitation what the dream was and then told him the meaning. He stood before the king and said: "Thou O king sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold; his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Now we have before us the outline of symbols that unfolded the future before the mind of the king, from the date of his dream, down through the history of the world, and reaching into eternity, as we shall see, not by any human theories, but by the inspired explanation that is given in the same chapter. There can be but one correct explanation given and that is the one given on this occasion to the king by the prophet Daniel.

Interpretation of the Dream.

Having told what the dream was, Daniel still stands before the king and says: "This is the dream, and we will tell the interpretation thereof before the king. Thou, O king art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." "Thou [king of Babylon,] art this head of gold." This leaves no room to doubt that this head of gold represents Babylon, the kingdom that was then ruling the world. "And after thee shall arise another kingdom inferior to thee." This part of the interpretation is also so definite that it can apply to no other kingdom than Medo-Persia; for that was the kingdom that conquered Babylon in 538, B. C. and in its turn, ruled the world for over two hundred years. "And a third kingdom of brass, which shall bear rule over all the earth."

Any one acquainted with history, can readily see that the power here represented by the brazen portion of the image, was Grecia, that received the dominion of the world 331 B. C. by the conquest of Medo-Persia. "And the fourth kingdom shall be strong as iron."

It is well known that Rome was the fourth kingdom, the very power that succeeded Grecia by conquest about 161 B. C. As the prophet speaks of the final dividing of this fourth kingdom, he directs our attention to the ten toes: and so Rome was divided up into ten kingdoms, between the years 356 and 483 A. D. These divisions were the Huns, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards; and have since been known as the ten kingdoms into which Rome was divided.

The Everlasting Kingdom.

But there was still another symbol seen in this dream; the stone that was "cut out of the mountain without hands; (or as expressed in another translation, "that tore itself loose from the mountain"); and that "smote the image upon its feet," and finally dissolved all parts of the image. This is explained in verse 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break

in pieces all these kingdoms, and it shall stand forever." This begins to unfold the most interesting part of the history of our little planet for the territory of this everlasting kingdom is to be on this earth, as the stone that represents it is said to become "a great mountain," and "fill the whole earth."

In this fifth universal kingdom, that is to stand forever, the world's fond dream of "universal peace," will be more than realized; for not only will war and strife cease, but every fault that has ever called for reform among nations, governments, or individuals, will be corrected, and every disease and evil of every kind will be forever removed. The "Sure word of prophecy" says: "The inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity." And again: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Who would not desire a home in such a country? And who can desire such a home, and not be interested to know if the time is near, when, with immortal eyes, they shall behold its glory?

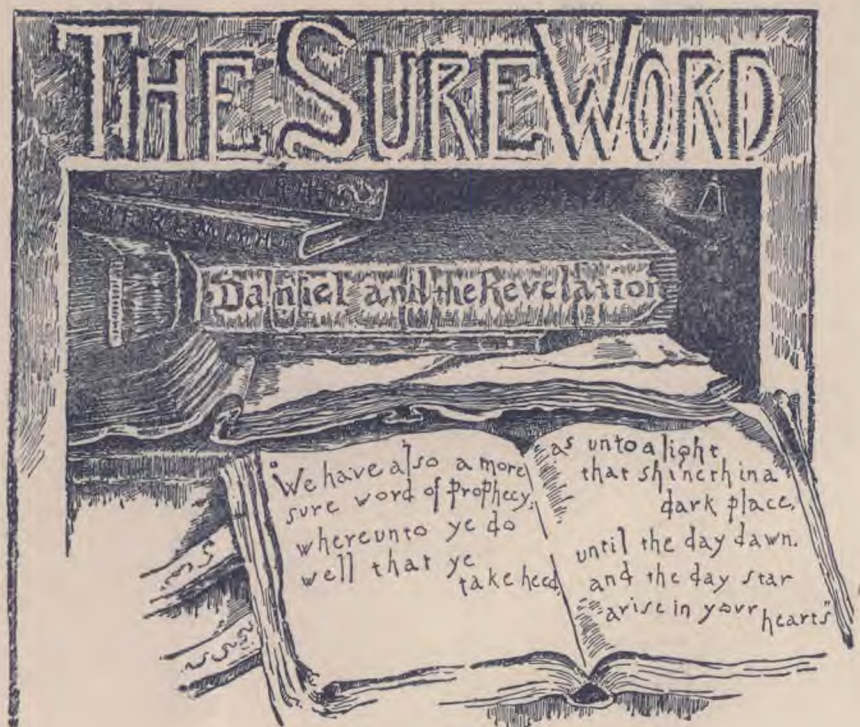
The Exact Time not Revealed.

The intense interest that centers in this question of the time, has led many to spend much time in trying to figure out the exact day when the King of kings will appear in the clouds of heaven; but with such vain computations we have no sympathy; for Matt. 24:36 says: "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Deut. 29:29 says: "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Then as the day and hour are not revealed, that knowledge does not belong to us and yet Matt. 24:23 informs us that we may know when it is "near even at the doors."

Now trace with your eye and your careful thought, the history of this world, as prophetically revealed in the great image seen in the king's dream, and decide where we are in the course of time.

Are we not in the very toes of the image? Are we not in the "days of these kings?" Are we not in the days of the divided state of the fourth kingdom? Is it not true that in these days the God of heaven will set up a kingdom that shall never be destroyed?

G. K. OWEN.



THE PROPHETIC WORD.

“ALL Scripture is given by inspiration of God,” and “whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” But the prophetic word has been given to reveal unto us the things that shall be; for prophecy is history in advance.

The Apostle Peter, when making known the power and coming of our Lord Jesus Christ, spoke of what he saw; for he says, “we were eyewitnesses of His majesty, . . . when we were with Him in the holy mount.” And then he continues, saying, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.” We therefore conclude from this, that the word of prophecy is more sure than the sight of the eyes. There are many optical delusions in these last days, and things are not always what they seem! But the Word of prophecy is sure, and the faith which cometh by hearing the Word of God, is “the substance of things hoped for, the evidence of things not seen.”

Daniel the Prophet.

In the prophetic chapter of the gospel according to Matthew, Christ, in prophesying what should come to pass in the last days, refers to Daniel the Prophet and the prophecies of Daniel, saying, “whoso readeth let him understand.” Now it is generally supposed that the book of Daniel

is a closed or sealed book, and this may have been true at an earlier period: for an angel in speaking to Daniel said, “Go thy way, Daniel: for thy words are closed up and sealed till the time of the end.” But, living as we are in the very closing hours of this world’s history, this book has a special application to our own time, from “the time of the end,” down to the end of time, “until the day dawn, and the day star arise in your hearts.”

The gospel according to Daniel opens with a most graphic account of a remarkable development in the great controversy between Christ and Satan. The world powers are introduced, under the leadership of Nebuchadnezzar, engaged in open conflict upon the city and people of God, in which Jerusalem, the city of the Great King, is taken, and its people carried into Babylonian captivity. So we read, “In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the hand of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.”

Infidelity and scepticism ask for an explanation of this signal defeat of the children of the Almighty. The children of light have been overcome by the children of darkness. In the beginning it was not so: for then the light shone in darkness; and the darkness comprehended it not. We would not propose to answer this question according to any wisdom of our

own: for “what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. . . . Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” “Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” H. A.

THE ANVIL OF GOD’S WORD.

LAST eve I stood before a blacksmith’s door
And heard the anvil ring its vesper chime:
Then looking in, I saw upon the floor
Old hammers worn with beating years of
time.

“How many anvils have you had,” said I,
“To wear and batter all these hammers so?”
“Just one,” he answered then, with
twinkling eye,
The anvil wears the hammer out you know.”
And so the Bible, anvil of God’s word,
For ages sceptic blows have beat upon;
And tho’ the noise of Paine, Voltaire, was
heard,
The anvil is unworn—the hammers gone.
Apprentice blows of ignorance, forsooth,
May awe with sound, and blinding sparks
death-whirled:
The Master holds and turns the iron, His
truth,
And shapes it as He wills, to bless the world.
—Selected.

THE STUDY OF PROPHECY.

THERE are two books in the Bible which hold a pre-eminent place in the prophetic field, especially in symbolic prophecy. These are the books of Daniel and the Revelation. By successive symbols, and in brief, though wonderfully comprehensive discourse, is spanned the entire history of this world, including the rise and fall of empires, and their relation to the people of God.

In all these prophecies is shown God’s overruling power, restraining evil to His glory (Psa. 76:10), teaching the world the evil, and the end, of sin, and the glorious fruits of righteousness. God’s sovereign majesty, omnipotent will, and omnipresent love, exercised always for the good of those who honour Him, are the lessons He sought to impress upon the actors in the scenes, that they might “know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men;” that they might know that His “dominion

is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Dan. 4: 17, 34, 35. This is the lesson God would teach those who lived when the prophecy was given and began to be fulfilled. This is the lesson that He would teach us by the record of these things; "for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15: 4.

The alphabet of all these symbolic prophecies is found in the second chapter of Daniel, under the symbol of a great metallic image. It begins with the history of the great world-empires, and reaches to the everlasting and universal reign of Christ. Other lines of prophecy in the book of Daniel recorded in chapters 7 to 12, expand and fill out in detail what is not told in chapter 2, bringing out many new and characteristic features. And yet the book of Daniel is not complete. In later times, this side the coming of the Messiah, whom Daniel predicted, God has given a complement to the prophecies of Daniel, and Ezekiel, and Zechariah, filling up what was there left incomplete. The especial part of Revelation similar to the chapters of Daniel above referred to includes chapters 12 to 22, but the symbols are largely found in chapters 12, 13, 17, and 18.

We wish to call the reader's attention to some primary considerations in the study of Revelation which may be of help, and urge our readers to study these prophecies.

1. God has given His Word, prophetic, didactic, devotional, as a lamp to the feet and a light to the path (Psa. 119: 105) of all those who are willing to be taught and guided by Him; for "the secret of the Lord is with them that fear Him; and He will show them His covenant;" for "the meek will He teach His way" (Psa. 25: 14, 9). He, therefore, who would understand God's Word must come with a meek heart and humble spirit, in the fear of God, with a desire that he may know, not man's way, but God's truth, in order that he may do the truth. To such it is that God will reveal His prophetic word, and verify what He has said through prophet and apostle:—

"Surely the Lord God will do nothing,

but He revealeth His secrets unto His servants the prophets." Amos 3: 7.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 19.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand." Rev. 1: 3.

These are the promises of God concerning those things which He has revealed through His prophets for the benefit of His people. May the reader ever come to the study of His Word in such a spirit that he may indeed receive the blessing promised.

2. The prophetic word deals with those kingdoms which have had connection with God's people in the world, and through which the moulding influence upon the world came. For instance, China is a great country and the Chinese are a numerous people, and yet, as a nation, it has never had great connection with the people or cause of God, and never exerted a moulding influence upon the world, and, hence, is rarely mentioned in prophecy, and but little in history, while Babylon and Rome are frequently referred to in the prophetic word, and history concerning them abounds.

3. In these prophecies, notably in the Revelation, we have three classes of powers symbolised, and their working and spirit revealed: (a) The spiritual or supernatural forces, both good and evil, invisible to mortal eyes, but working through visible, tangible agencies; (b) ecclesiastical organisations, churches both pure and corrupt, through which the greater supernatural or spiritual forces work and influence for good or evil the minds and hearts of mankind; (c) the civil governments of earth, under limited control of Satan, but over which is the restraining hand of God. All this will be manifest to the reader, if he will go with us in these studies. He will be able to read aright the history of the world in prophecy, and see more and more the glory of God in Jesus Christ.

M. C. WILCOX.

"In the morning, prayer is the key that opens to us the treasures of God's mercies and blessings; in the evening, it is the key that shuts us up under His protection and safeguard."

RETROSPECT OF A YEAR.

TIME by moments steals away
First the hour and then the day!
Small the daily loss appears,
Yet it soon amounts to years:
Thus another year is flown,
And is now no more our own,
(Though it brought or promised good.)
Than the years before the flood.
But each year let none forget,
Finds and leaves us deep in debt:
Favours from the Lord received,
Sins that have the Spirit grieved,
Mark'd by God's unerring hand,
In His book recorded stand:
Who can tell the vast amount,
Placed to each, in our account?
We have nothing Lord, to pay,
Take, O take our guilt away:
Self-condemned, on Thee we call,
Freely, Lord, forgive us all.
If we see another year,
May we spend it in Thy fear:
All its days devote to Thee,
Living for eternity.

—Rev. John Newton.

—:o:—

MINISTER THE SAME.

Has the Gospel been preached to you? and have you received it?—"Even so minister the same."

Has your broken heart been healed?—"Even so minister the same."

Has deliverance from captivity been preached to you?—"Even so minister the same."

Have your blind eyes been opened?—"Even so minister the same."

Have you been set at liberty from bruising?—"Even so minister the same."

Have you heard preached the acceptable year of the Lord?—"Even so minister the same."

—:o:—

GOOD TEMPER.

Good temper is like a sunny day; it sheds a brightness over everything. It is the sweetener of toil, and the soother of disquietude. Every day brings its burden. The husband goes forth in the morning to his business; he cannot foresee what trial he may encounter; what failure of hopes, of friendships, or of prospects may meet him before he returns to his home; but if he can anticipate there the beaming and hopeful smile, and the soothing attention, he feels that his burden, whatever it may be, will be lightened.—*Selected.*



VICTORY IN THE LORD.

Imperfection and Ruin by Transgression.

WE have found that all joy and gladness might have been the continual lot of man but for sin. Dark has been the record of sin, and awful has been its results in the past. Fearful will be its culmination when the powers of darkness, having lined up their forces for the final struggle, shall make a tremendous effort to gain the mastery. "Rule or ruin" is the watch-word of the enemy, and but for the merciful interposition of God there would be no chance or hope for deliverance; for the time that is coming will be such that all the trials and troubles of the past will fall far short of approaching to that which will then exist. The prophet Daniel, looking down the ages to the last days, saw the conditions which would prevail. He says: "There shall be a time of trouble such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, everyone that shall be found written in the book." Dan. 12:1. This time of trouble is just before us. If we would be among those who shall be delivered, then we must stick very close to God's Word now. The faithful witness says: "Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. So gradual has been the development of sin that men become accustomed to it without being aroused to a sense of its awfulness, or to their own danger, and when the evil comes, how often they charge it back upon God rather than to place it where it belongs—at the door of sin.

At the beginning all things were placed under man, to minister to his life and happiness, but now all nature seems to war against him. What is the reason for this? Why is it so? It is the fruit of his own doing. "Say ye to the righteous, that it shall be well with him: for they shall eat of the fruit of their doings. Woe unto the wicked, it shall be ill with him: for the reward of his hands shall be given him." Isa. 3:10, 11. So then, in

all the convulsions of nature which bring disaster and destruction to man, we may read as in a book the work of sin. Man controlled by the word of God was in the beginning to control all things. In other words: The Word of God working through man was to hold all under his dominion. But man turned away from God's Word, and just in proportion to his departure from the Word, just so much does he lose the power which would hold all things in peaceful subjection.

Instead of God's Word and power, man has chosen Satan's word and power, and if it were not for the few souls in the earth, who are still holding to God's Word, the enemy would have full sway and no one would be safe for one moment: For the devil like a roaring lion is seeking whom he may devour. Has he not controlled men and led them to devour one another? Has he not used the elements of nature to destroy? Job. 1:6, 19. He is now stirring up men to destroy their fellow men, and he will yet stir up the whole world to battle. Rev. 16:13-16. The elements of nature are now being used to destroy, and the final scene in the development of his work will soon break upon the world.

Of those who make God's Word their shield and buckler, we have the assurance that they will be preserved amid all the trouble and distress. "Surely He will deliver thee from the snare of the fowler, and from the noisome pestilence." "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked; because thou hast made the Lord, who is my refuge, even the most High, thy habitation. There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psa. 91:3-10.

Isaiah in prophetic vision beheld these things, and tells what he saw:—"The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." "Fear, and the pit,

and the snare are upon thee O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage and the transgressions thereof shall be heavy upon it: and it shall fall and not rise again." Isa. 24:4-6 and 17-20.

This is a true picture of what will finally be seen as the result of the sin of choosing and doing that which is contrary to God's Word.

How glad we should be that there is still mercy for us and salvation from the Lord. God is still calling. Hear His words: "Turn you at My reproof; behold I will pour out My spirit unto you, I will make known My words unto you." Prov. 1:23.

"O earth, earth, earth, hear the Word of the Lord." Jer. 22:29. "Incline your ear and come unto Me; hear, and your soul shall live." "Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him: and to our God for He will abundantly pardon." Then follows the blessed assurance that God's Word will yet accomplish the Lord's purpose and that the joys of Eden will be realized by the repentant ones. "Ye shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before you in singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. Isa. 55:1-13.

Then the dominion which was given to Adam in his uprightness will be given again to the righteous. For "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. Sorrow, pain, and death will then be at an end: for "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away." Rev. 21:4.

ELLERY ROBINSON.

THE
ORIENTAL WATCHMAN

Editorial.

THE EVERLASTING GOSPEL.

"ASSEMBLE yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no god else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

This is the Lord's thought concerning all, who, not having escaped of the nations, are still "reckoned among the nations." He does not have one word of condemnation to speak against those who are worshipping idols; for He says that "they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save." And then He exhorts all who have escaped of the nations, to make known what has been made known unto them so that all who are without knowledge may learn to know that "there is no God else beside Me: a just God and a Saviour; there is none beside Me." This knowledge will bring salvation to the people: for "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

Let us make God.

There is no salvation by works. The works of the hands of men can never save man. Idol service or worship is a burden imposed, which can never take the place of the true worship of the true God. While it stands as a substitute, it is a counterfeit substitute, and therefore a lie. But this is where the great apostasy is leading: in the beginning it was not so. And God said, "Let us make man in our image, after our likeness." But now man says, "Let us make God in our image, after our likeness," thus fulfilling the prophecy of the serpent who in the

garden of Eden, prophesied unto our first parents, "Ye shall be as gods."

We will read further "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of man, according to the beauty of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto."

"He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it and saith, Deliver me; for thou art my god. They have not known nor understood: for He hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is their knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

The mystery of iniquity.

From where we stand now, looking backward, we see that there has been three great systems of religious worship before the world, and these three following each other in succession have developed the mystery of iniquity, and placed before the world in prominence and power, a counterfeit religion which exalts the creature above the Creator. Paganism, Roman Catholicism, and Protestantism have each done their work in their successive generations: and now, in the end of time, we have the full revelation of the work of these mystic powers, in "the man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself that he is God."

Paganism, with its heathen system of religious worship, had lords many and gods many, and these were all the works of man, manufactured in the most literal way according to the sacred text. "The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man. . . . Yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto." "He falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god." Upon such a scene as this the Lord looks with much pity and tenderness. His heart is filled with divine compassion toward his erring children who dwell in darkness worshipping they know not what. He hears the prayers which they continually offer to one that cannot save, when in distress of soul they appeal unto their false god saying, "Deliver me; for thou art my god." Like as a father pitieth his children, so the Lord pitieth all who are out of the way, saying, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

They have no knowledge.

Additional light brings additional responsibility. But of those who are dwelling in heathen darkness, the Lord says, "They have not known nor understood; and none considereth in his heart, neither is there knowledge or understanding;" and because of this, man makes an abomination and falls down to the stock of a tree. All his worship is a deception, and his service is vain. "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand."

This is what Paganism imposes—a lie in the right hand. And more than this it works with such deceiverableness that it takes away the knowledge and understanding so that all who engage in its service cannot say there is a lie in my right hand, because they do not know that they have a lie in their right hand. You will observe that the right hand denotes the instrument of ministry to the body, and we depend much upon the right hand for actual service. This is a simple illustration.

What the right hand is to the body, the god of the heathen should be to him. But while he appeals to it saying, "Deliver me; for thou art my god," it puts forth no effort to serve or save. And though he calls continually, he calls in vain; for it has no power in itself to help itself, much

less to help or save others. And because it professes to be the poor man's right hand friend, and yet can do nothing for him, it is a lie and a counterfeit.

To keep it from falling.

Turning to the prophecy of Jeremiah, we read, "Thus saith the Lord, Learn not the way of the heathen; . . . for the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. they deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good." In these verses we are faithfully exhorted to refrain from learning the way of the heathen, then once again something in detail is spoken concerning the vanity of the idol and idolatry. They make a god and fasten it with nails and with hammers, that it move not. This is done, not because there is danger of the god walking away! but lest it should fall down. He has not only no power to move, but is subject to every power that does move: therefore lest he should be shaken or pushed out of his place, he is firmly secured with nails and hammers.

Then again, "They must needs be borne because they cannot go;" and all this is in striking contrast to the God that made the heavens and the earth. For Isaiah says, "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: and even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. To whom will ye liken me, and make me equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble." It is so different with our God. The Psalmist says, "I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live."

Fear God and give glory to Him.

This then is the message of the Ever-

lasting Gospel, "Fear God, and give glory to Him." And the prophet asks, "Who would not fear Thee, O King of nations? for to Thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there none like unto Thee. But they are altogether brutish and foolish: the stock is a doctrine of vanities." "But the Lord is the true God, He is the living God, and an everlasting King: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by his discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, and the work of errors: in the time of their visitation they shall perish. The portion of Jacob is not like them: for He is the former of all things; and Israel is the rod of his inheritance: The Lord of hosts is His name." H. A.

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"WITHOUT SPOT TO GOD."

"The Word was made flesh, and dwelt among us."

This flesh was just such as ours is; for, "As the children are partakers of flesh and blood, He also Himself likewise took part of the same."

"He took not on Him the nature of angels; but He took on Him the seed of Abraham." He took not the nature of angels but the nature of men—human nature. For as *man* was "made a little lower than the angels," so "we see Jesus, who was made a little lower than the angels."

For which cause He is not ashamed to call us brethren. And "in all things it behoved him to be made like unto His brethren."

Men are "laden with iniquity." So

also was He; for, "The Lord hath laid on Him the iniquity of us all."

The flesh of men is sinful flesh. His flesh was just like it; for God sent "His own Son in the likeness of sinful flesh." "He hath made Him to be sin."

Men are so weak that He must say of all, "Without me ye can do nothing." And He was made in all things so entirely like us, that of Himself He could say, "I can of Mine own self do nothing."

Yet for all this,—in spite of all the sinfulness, and all the iniquity, and all the weakness, of human nature which He took upon Him, and "was made" like as "we are,"—though all this was upon Him, and though all this He was made, yet "through the eternal Spirit" He "offered himself without spot to God." Blessed be the name of the Lord!

And by this mighty truth He has settled it forever that though *you* be so weak that you can do nothing,—though *you* be laden with iniquity and full of sin,—yet *in Him*, through the eternal Spirit, *you* also can offer yourself *without spot to God*.

"Receive ye the Holy Ghost." Thanks be unto God for His unspeakable gift; and blessed be His glorious name forever and ever.

A. T. JONES.

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"THE EVERLASTING HILLS DID BOW."

The hills which, as compared with human beings, seem everlasting, are in truth as perishing as they: its veins of flowing fountain weary the mountain heart, as the crimson pulse does ours; the natural force of the iron crag is abated in its appointed time, like the strength of the sinews in a human old age; and it is but the lapse of the larger years of decay which, in the sight of its Creator, distinguishes the mountain range from the moth and the worm. So spake Job, "And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones: Thou wastest away the things which grow out of the dust of the earth."—*Ruskin*.

The history of all the great characters of the Bible is summed up in this one sentence: they acquainted themselves with God, and acquiesced in His will in all things.—*Selected*.

HEALTH AND TEMPERENCE.



FLOWING EVER FLOWING.

Lo! a fountain full and free,
Flowing, ever flowing!
Fainting heart, it is for thee
Flowing, ever flowing!
Ever sparkling, never still,
Taste its sweetness, all who will.

Blessed fount! the purest known,
Flowing, ever flowing!
Stream of life from out God's throne,
Flowing, ever flowing!
Sacred blood for sinners spilt—
This can cleanse away thy guilt.

—Selected.

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THE HEALING POWER OF THE SUN.

MAN is naturally an outdoor animal. The tropics being his natural home he lives in cold countries only at the expense of an enormous outlay of labour, and probably also with a very considerable shortening of his life.

The value of outdoor life is best appreciated by those accustomed to sedentary life when opportunity is afforded for them to spend a few days in the open air. It needs no lengthy argument to demonstrate to such a person the value of continuous outdoor life as a health promoter. The value of such a life does not consist wholly in the purity of the air and the exercise,

matters of great importance, but also in the cooling effect of the air in motion, and especially in the vitalizing influence of the sunlight.

The rays of the sun contain heat and chemical rays as well as light rays. The heat rays act powerfully upon the glands and vessels of the skin, while the chemical rays influence the nervous system in a remarkable way. It is the chemical rays which cause so-called sunburn.

The sun is the source of energy to the world. The marvellous energy manifested in plant life is derived from the sun acting upon the green parts to organize and vitalize the elements of the earth and air into living substances. The same energy of the sunlight is essential to animal life, invigorating and vitalizing the tissues and quickening all the processes of life. The sun bath is now a well-recognized and much valued therapeutic agent.

In this form of treatment the whole body is exposed to the direct action of the sun's rays. Persons who are not accustomed to exposure to the sun, and individuals who have light hair and light skins, should make the first exposure to the sun of short duration, —ten or fifteen minutes. Longer exposures are likely to produce sunburn. No particular harm is done by sunburn excepting the inconvenience occasioned by

it. The pigmentation of the skin induced by sunburn protects the skin from further injury in this way.

The body may be exposed either in the open air or before a window. When the sun's rays are so intense that the heat is depressing the heat rays may be filtered out by means of a blue-glass screen placed between the patient and the sun.

After the sun bath, a cold plunge, a cold shower, a cold towel rub, or a wet sheet rub should be administered to tone the skin and the nerves.

In the summer time in a hot climate the sun bath may be very conveniently taken in an outdoor gymnasium. A sand pile furnishes a most appropriate couch, as the heat which it accumulates may be utilized as an aid to induce perspiration when this is desired.

Every home should be provided with a convenient place for taking the outdoor sun bath in summer time, and sun bath indoors during the cold season. Civilized human beings suffer greatly because of the seclusion from the sun occasioned by modern modes of life. Those who reside in cities, like the cave-dwellers of the olden time, are by their opaque walls and shaded windows, almost excluded from the sun. The results are shown in the pale faces of old and young, the rickety children, the growing prevalence of consumption and other constitutional maladies, the increase in deformities and degenerations, and other evidences of race deterioration. Out-of-door life and a return to the simple habits of our ancestors is the only way in which the race extinction to which we are at present rapidly hastening, can possibly be averted.

The sun bath is useful in almost every form of disease in which an acute febrile process is not present. It is especially valuable in neurasthenia, all forms of dyspepsia, rheumatism, diabetes, gout, skin disease, and chronic maladies of every sort.

By means of special appliances, the actinic rays of the sun and of powerful arc lights may be separated from the heat and light rays and by concentration upon diseased parts with lenses are utilized in the cure of skin cancer, lupus, or tuberculosis of the skin, acne, psoriasis, or dry tetter, and other superficial diseases of the skin.

J. H. KELLOGG.



THE TRUE NATURE OF ALCOHOL.

SOME will challenge the statement that alcohol is death-dealing. Many claim that it is "the friend of old age," in that it conduces to strength and longevity. The question is easily settled. No one will deny that alcohol is intoxicating. Everybody knows that non-alcoholic drinks, such as unfermented grape-juice, lemonade, etc., are not intoxicating. Now take the meaning of "intoxicating." It is from the Greek word meaning "poison," and means "poisonous." To say that a liquor is intoxicating is the same as to say that it is poisonous. But a poison is "any agent capable of producing a morbid, noxious, dangerous, or deadly effect upon the animal economy, when introduced either by cutaneous absorption, respiration, or the digestive canal." It ought not to need any argument to show that an agent that tends to produce death cannot at the same time tend to sustain life. Therefore it is as clear as language can make it, that alcohol is opposed to the Spirit that gives life, and so foreign to temperance.

But still, in the face of this evidence, and the demonstration that is forced upon us every day, some will come with the plea that alcohol does not poison everybody or that a little of it can do no harm; and they will refer to men who drink regularly, yet who are never "the worse for liquor." The same sort of argument would prove that opium, arsenic, or chloral are not poisons; since people use them regularly, and not only tolerate them but demand them in increasing quantities. But let no one deceive himself. Any agent that always poisons if an "overdose" be taken, does so only because it is poisonous in its very nature. The fact that its effects are not in certain cases visible, does not prove that it is not working. The truth is, that whoever takes poison in any quantity whatever, whether it be alcohol or any other poison, is always "the worse" for it.

This is what the Scripture says: In wine there is excess. "Excess" inheres in alcohol, whether it be a gallon or a spoonful; if there be enough wine so that one can say that it is wine, containing the spirit of wine, there is excess in it, and the

truly temperate man will abstain from it.

If space allowed, I might show that temperance pertains to eating as well as to drinking. Alcohol that is produced within the body is just as poisonous as that which is produced in a still, and then swallowed.—*South African Sentinel.*



INFORMATION FOR SMOKERS.

"I CAN state of my own observation, that the misery, mental and bodily, which I have witnessed from cigar smoking, and chiefly in young men, far exceeded anything detailed in the 'Confessions of an Opium Eater'; and I feel assured that the abuse of tobacco, however employed, may be classified amongst those habits which produce chronic poisoning."—Sir F. Ronald Martin, F. R. S., Inspector-General of Hospitals.

"There are three chemical constituents of tobacco, a volatile oil, a volatile alkali, and an empyreumatic oil. The volatile oil has the odour of tobacco, and possesses a bitter taste. On the mouth and throat it produces a sensation similar to that caused by tobacco smoke. When applied to the nose it occasions sneezing, and when taken internally it gives rise to giddiness, nausea, and an inclination to vomit. The volatile alkali has the odour of tobacco, an acrid, burning, long-continuing tobacco taste, and possesses narcotic and very poisonous qualities. In this latter respect it is scarcely inferior to prussic acid, a single drop being sufficient to kill a dog.

"Its vapour is so irritating, that it is difficult to breathe in a room in which a single drop has been evaporated. A hundred pounds of dry tobacco leaf yields about seven pounds of nicotine. In smoking a hundred grains of tobacco, therefore—say a quarter of an ounce—there may be drawn into the mouth two grains or more of one of the most subtle of all known poisons. The empyreumatic oil is acrid and disagreeable to the taste, narcotic, and poisonous. One drop applied to the tongue of a cat brought on convulsions, and in two minutes occasioned death."—Prof. Johnston.

WHY TEA AND COFFEE ARE INJURIOUS TO HEALTH.

TEA and coffee have been looked upon with favour by those who shun the wine cup, and do not seek strong drink. Tea has been called the cup which cheers, but does not inebriate; yet we find that it contains two very potent poisonous substances, as does also coffee. The ill effects of both drugs are about the same. Both contain tannin, a strong vegetable astringent, which is used for tanning animal skins in making leather, by hardening the tissues of which the skins are formed.

Two or three cups of strong tea or coffee taken with or shortly after a meal, hinder digestion by spoiling the gastric juice, the tannin destroying its digestive properties. If a meal of any kind of flesh meat has been eaten, and strong tea or coffee taken with the same meal, the meat becomes more difficult of digestion, because the tannin in the tea or coffee hardens the fibres of the meat more or less making it somewhat like leather after it has been tanned.

This drug is also powerful astringent, and tends to cause constipation, and predisposes to piles and torpor of the lower bowels. Besides the tannin, tea contains an alkaloid poison called theine, and coffee a similiar substance called caffeine. Both are nerve stimulants, and produce sleeplessness and various forms of nervousness. It is very liable to cause mental derangement in patients who have been poorly nourished, as in cases of shop and factory girls, who live on an impoverished diet, and stifle the demands of the body for nutrition by the use of strong tea or coffee. Such persons soon show the want of good food from the fact that they become thin in flesh, sallow in complexion, and lose their youthful and healthful appearance. Their breath becomes foetid, tongue coated, and they are hysterical, nervous, and irritable.

In some cases where the tea habit becomes confirmed, and the patient becomes a real tea inebriate, multiple neuritis, a very painful affection, is developed. Tea given to young children will make them sleepless and restless, and often checks their growth. The writer has seen veritable tea toppers of from four to six years of age. When the habit was broken, and the little starvelings began to eat the proper amount and the proper kind of food for growing children, they began to sleep and develop normally.

DR. KATE LINDSAY.



PREACHING OF FLOWERS.

Your voiceless lips, O flowers, are living preachers,
 Each cup a pulpit every leaf a book,
 Supplying to my fancy numerous teachers,
 From loveliest nook.
 'Neath cloistered boughs each floral bell that
 swingeth,
 And tolls its perfume on the passing air,
 Makes Sabbath in the fields and ever ringeth
 A call to prayer.
 Not to the domes where crumbling arch and
 column
 Attest the feebleness of mortal hand,
 But to that fane most catholic and solemn
 Which God hath planned ;
 To that cathedral, boundless as our wonder,
 Whose quenchless lamps the sun and moon
 supply,
 Its choir, the winds and waves—its organ,
 thunder,
 Its dome, the sky.
 There, amid solitude and shade, I wonder
 Through the green aisles, and stretched upon
 the sod,
 Awe'd by the silence, reverently ponder
 The ways of God.

—Selected.

—o:—

JERRY'S BADNESS.

A PHYSICIAN recently wrote: "Recognition of a defect is the first step toward its cure. Children are often misjudged and supposed to be stupid or wilful when they are afflicted with some physical infirmity. The child may be myopic (nearsighted), or suffering from an astigmatism, and because he cannot see clearly what is on the blackboard, and amuses himself with what is close at hand, he is called perverse, and scolded for being inattentive. Or perhaps his hearing is defective, and because he does not hear distinctly, his answers are irrelevant, and he is supposed to be stupid." The following story which we take from the *Youth's Companion* (U. S. A.), is a good illustration of this truth.

"I don't know what to make of him!" exclaimed Aunt Jane, wiping up the kitchen floor, over which a large milk-pail had been upset. "This is the third time since he came what I've washed the kitchen floor with milk, and no excuse for him this time. He came

running in with something to show, and I called out, 'Take care, Jerry! Don't upset the milk!' and yet he tumbled right over it. I want to do the right thing by Amelia's child, but I'm afraid I shook him *hard*. I'm at my wits' end about him!" and Aunt Jane wrung out her cloth with a desperate twist.

"The boy's either a born fool or else he's wilful," responded Aunt Susan, who was at the sink, washing dishes. "I believe it's sheer contrariness, for he's clever enough when he's a mind to be. He is like his father. He can't look you straight in the eye."

Aunt Jane rose stiffly. "It goes against me to be harsh to Jerry!" she sighed. "Its all Amelia left, and she was always so careful of him. There's something taking about him, too."

"You're too soft, Jane!" retorted her sister. "We've got to do our duty by the boy, and cure him of his badness. I told him next time he did a thing like that I'd whip him, and I'm going to keep my word."

She went to the wood-shed, selected a short piece of lath, and disappeared up the back stairs, resolution in every step.

Aunt Jane shook her head. "I hope Susan won't lay it on hard," she said to herself. "He's small, and Susan's so set when her mind's made up!"

A little boy, up in the kitchen chamber, heard those footfalls, cowered closer to his bed, and dared not even glance at Aunt Susan as she entered the room.

"Stand up, Jeremiah! Couldn't you have wiped your boots anywhere else? I do believe you go out of your way to annoy me!" and she twitched the child to his feet.

Had her wrath not been so great, she might have noticed, with relenting, how slender was the arm in her grasp and how slight and passive the little frame. But the sight of great streaks of mud on the white quilt blinded her, and pity stayed not her hand.

Jerry bore the blows silently. He was a pretty little fellow, about eight years old, and small for his age. His cheeks were round, his mouth serious, and his hair cropped short behind, fell over his forehead in long locks, giving him a babyish look. His eyes were large, brown and beautiful, black-fringed and browsed; but there was something strange about them. As his aunt said, they never seemed to meet another's gaze.

The whole face wore a repressed look, hard to interpret. "Sulky" Aunt Susan pronounced it.

When the whipping was over, Jerry was plumped down upon a hard chair, and told to stay there until supper. He sat motionless until the door closed behind his energetic aunt: then he leaned his head against the window-casing and began to cry softly. When Aunt Jane came to call him to supper she found him asleep, the tears still on his cheeks.

"You didn't mean to be naughty, did you, Jerry?" she said, gently waking the boy.

"No, aunt," answered Jerry, wearily rubbing his eyes, and looking up with that strange, uncanny expression.

Mrs. Boyd, who dropped in that evening for a social chat, asked, "How do you get along with the boy?"

Aunt Susan smoothed down her apron. "I don't think we get along at all," she said. "We've had him just two weeks, and I declare, I'm at my wits' end with him! He isn't like any boy I ever saw before."

"What's the matter with him? Unruly?"

"N-o," returned Aunt Susan, slowly. "He isn't exactly unruly, but he does do the most exasperating things! It seems sometimes as if they must be on purpose. The first thing he did when he got here was to walk straight into the little stand in the parlour, and I telling him all the time to take care. Of course it tipped over, and broke my grandmother's teapot that I've set such store by. I have to keep a tight grip on to the plate when I pass anything to him at the table, or he's sure to knock it out of my hand."

"I think he's timid," said Aunt Jane. "You know he was all Amelia had, and she babied him. And he's delicate, too."

"That doesn't account for his breaking all our dishes, Jane!" retorted her sister. "Nor for his doing just the things that you tell him not to. You can talk all day, but you know you get put out with him yourself!"

"Yes," said Aunt Jane, meekly.

"I set him to watch for Jake Williams, yesterday," continued Aunt Susan. "You know Jake goes to town every morning. I wanted him to do some important business for me, and I told Jerry so. And so I said to him, 'You sit under the apple tree; and when you see Jake Williams drive along, you run down to the road and stop him. You'll know him by his white horse.' Well, I was baking, and I didn't keep watch of the time, till by and by I noticed it was half past nine.

"I went out to the apple-tree. There sat Jerry, just where I left him. 'Has Jake passed?' I asked.

"Jerry turned red as a beet. 'I—don't—know,' he said.

"Don't know," said I. Do you mean to tell me you haven't watched?' and I shook him, for I was mad. 'What have you been doing?'

"Nothing," said Jerry, grinding his toe into the ground.

"Do you mean to say he hasn't gone by?" said I. He never opened his lips. 'Answer me!' said I, sharply. 'Have you seen Jake Williams go by?'

"No," said he; and then he crooked his arm over his face and began to cry, and

that was all I could get out of him. Now what would you do with a boy like that?"

"Maybe he isn't all there," responded Mrs. Boyd.

A few days later, Aunt Susan went to the door and called Jerry. "I want you to go on an errand for me," she said, putting a cake into his hand. "Now pay attention, for I don't want any mistake made. You see that house down by the turn of the road—the one on that side?"

Jerry looked in the direction of the pointing finger.

"I don't want you to go *there*, but *there*!" and again the finger indicated a direction. "Go to *that* house; you can't mistake it. Tell the lady that your Aunt Susan Winslow would be pleased to have her come over to tea to-night, early. Now, Jerry, do you understand? *That* house; not *that* one!"

Jerry's eyes followed his aunt's directions, then came back to her face. He was very sober, and wore a frightened expression.

"What are you going to say?" asked Aunt Susan.

Jerry repeated the message.

"That's right; now hurry along!"

The boy hesitated a moment, then went slowly out.

"I must say," said Aunt Susan, turning back to the kitchen, "it doesn't seem as if he takes in a word you speak to him."

"What did the lady say?" she asked, when the boy came back.

"She said she'd be glad to come," answered Jerry.

At about three o'clock that afternoon Aunt Jane chanced to look out of the side door.

"If there isn't Mary Buncombe coming up the front walk!" she exclaimed. "She's got her work-bag, as if she'd come to stay!"

Aunt Susan's face darkened. "The last time I had any dealings with Mary Buncombe I told her I didn't care to have anything to say to her, ever."

"But we must be civil to her," remonstrated the more pacific Jane.

If Miss Buncombe had ever been at variance with the Winslow sisters, she ignored the fact now. She was effusive and loquacious. She removed her bonnet, settled herself comfortably and produced her "work." "It was friendly of you to send for me," she said. "First I did not mean to come; then I said to myself, 'Let bygones be bygones. If they're sorry for things they've said and done, I'm not going to be the one to stand in the way of their repentance.' So I told your little boy I'd come."

No speech could have been more nicely calculated to gall Aunt Susan, and she escaped to the kitchen. Jerry had just come in and was standing in the back door.

"Which house did you go to when you asked the lady to tea?" exclaimed Aunt Susan seizing him by the shoulders.

Jerry stood still a moment, then pointed in a general way down the road.

"But *which*?" cried Aunt Susan, giving the boy a shake.

A dull, sullen expression that his Aunt knew came over Jerry's face. "I don't know!" he muttered.

Aunt Susan's arms fell to her sides. "I do believe," she said, "that the kindest thing to call you is an idiot! You've made an awful mess, and you've got to pay for it. I won't send you off without your tea, but you've got to refuse everything that's passed to you except dry bread. Then you can go to bed, and to-morrow I'll settle with you."

"It seems to me your little boy doesn't eat much," remarked Miss Buncombe, revelling in the dainties of the tea-table.

"No," answered Aunt Susan, grimly, "Jerry hasn't much appetite to-night."

"It's lucky Jim comes next week," said Aunt Susan to her sister the next morning, after she had "settled" with Jerry, according to her ideas of discipline. "He's got boys of his own, and perhaps he'll be able to make out this young one. I'm sure I can't."

Jim was the Winslow sisters' only brother. If there was any source of pride in the world to them, it lay in Jim's career, his many abilities, his prosperity, and, most of all, in his unchanging affection. Every year he journeyed from the West to visit the old homestead.

"Your Uncle Jim will know how to deal with you!" Aunt Susan kept saying, and Jerry looked forward as if to a visiting ogre.

Things had all gone wrong with Jerry since the dreadful day when he kissed his pretty mother good-by, and the prospect of this new uncle was another large drop in his cup of dull misery.

Uncle Jim arrived one sunny afternoon, and his nephew kept well out of the stranger's way, giving Aunt Susan ample opportunity to pour a long tale of his iniquities and of her consequent doubts and perplexities into her patient brother's ears.

At supper-time the boy crept in softly and took his place at the table, hoping to remain unobserved.

"Well, well!" said Uncle Jim, "so this is Amelia's boy. Why, my man, you aren't half as big as you ought to be! I'll have to take you home with me and turn you loose in the prairies with my boys." The cheery voice encouraged Jerry, and he ventured to look up. The face was as friendly as the voice, and two blue eyes shone kindly on him from behind a pair of glasses.

"He probably doesn't know how bad I am," thought Jerry. "He wouldn't smile so at me if he did."

"Take a biscuit Jerry," said Aunt Susan. "Look out, child! Mind what you're doing! Don't hit your uncle's cup."

Alas for Jerry! His advancing hand squarely struck the cup of coffee, and sent it crashing to the floor.

"There!" cried Aunt Susan, despairingly. "You see just how it is, Jim! Jerry, you go straight to to your room!"

"No, no," interposed Uncle Jim, stretching out a protecting arm and looking at the boy with a curious expression on his face. "Come here, Jerry," and he drew the trembling child to his knee. "Look up at me, my boy," he went on, speaking very gently.

Jerry lifted his brown eyes with that peculiar gaze which seemed to be arrested before it met his uncle's.

"I declare, Jerry!" began Aunt Susan, but her brother stopped her.

"Hush he said; and he led the boy to the door.

"Jerry," he said stooping and drawing him close to his side, "do you see that house yonder?"

Jerry did not answer.

"Don't be afraid, Jerry; tell me. Can you?"

"No," whispered Jerry with gathering confidence.

"What can you see?" went on Uncle Jim, keeping his eyes fixed on the child's.

"I see the big apple tree and—the fence—a little," and Jerry stopped.

Uncle Jim took off his glasses and balanced them carefully on Jerry's short nose. "Now look," he said.

A great wave of colour swept over the boy's face, and he cried out. Then he put his head down on his uncle's arm and burst into tears. Uncle Jim gathered the boy into his arms and turned to his sisters.

"The little lad is half blind," he said, with a break in his strong voice. "He's not a naughty boy, only a very, very nearsighted one, poor little chap!"

"O Jerry!" cried Aunt Jane, springing forward. "Why didn't you tell us dear?"

Jerry's head still lay on his uncle's shoulder, and he was sobbing softly.

"I didn't know I was different," he said, "I thought I was bad."

Aunt Susan did not spare herself. "Jerry," she said, and her voice trembled, "I've done you a great wrong. It was because I did not understand, but it was wrong. Will you forgive me, Jerry?"

The boy looked up wonderingly into her changed face.

"Will you forgive me?" repeated Aunt Susan.

"Yes," said Jerry, and he stretched out his hand to her.

The next day Uncle Jim took Jerry to the city. When they came back the child ran and danced up the walk. He was no longer afraid, for a pair of spectacles rested on his nose and made the world clear to him.

Aunt Susan met him at the door. Jerry's eyes looked through the shining glasses straight up into her own.

"Well, Jerry?" was all she said; but she bent over and kissed him.

—:O:—

GENTLE WORDS.

It is not much the world can give,
With all its subtle art,
And gold or gems are not the things
To satisfy the heart;
But oh! if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth.

—Selected.



WHY SEEDS GROW.

A SEED is such a little thing,
But God has hidden there
A very tiny germ of life,
And guards it by His care;
Then sends the sun and rain below
To warm the ground and make it grow.
His word is seed, and there is life
In every word of God;
And when 'tis hidden in our heart,
Like seed beneath the sod,
He sends His love and grace, you know,
To warm our hearts and make it grow.

JENNIE OWEN McCLELLAND.

"AFTER ITS KIND."

"So is the kingdom of God, as if a man should cast seed into the ground." Let us think for a little while of some more of the lessons of the kingdom that the seed teaches us.

Do you get any flowers in your garden just by wishing they were there? No, you must put in the seed before anything will grow. And then you do not sow any kind of seed that you can get hold of, and expect to get from it the particular flowers that you want. You must sow the right kind of seed, the seed of just the flowers that you want, just where you want them, for everything is sure to spring up "after its kind."

And just so, nothing will grow in your hearts, either good or bad, without seed. Just as you can have in your garden the flowers that you want by putting in the right seed, so you can have your lives just what you wish them to be by having the right kind of seed sown in your hearts. If you want, and I am sure you do, to have the gentleness and kindness of Christ

blossom and bring forth fruit in your lives, you *must* have the good seed of the Word of God sown in your hearts.

When God said, "Let the earth bring forth grass," in that Word He was putting into the ground the seed of all the grass and flowers that have ever sprung up. When He said, "Let the earth bring forth . . . the fruit tree yielding fruit after his kind," that was the seed of all the fruit that there has ever been in the earth.

He has made you from the dust of the ground, and you are His garden where He plants the seed of His Word, that you may bring forth just what He wishes. When He says to you, "Little children, love one another," He is sowing in your hearts the seed of love, from which all loving words and actions will spring forth like sweetest blossoms. And then Jesus says to you, "Be ye kind one to another," and that is the seed of kindness that He puts into you. He says also, "Children, obey your parents," and this Word of God is the seed of obedience that He sows in your hearts.

When you sow seed in the earth you do not have to try to make it grow; neither does the earth try to bring it forth, but it springs up of itself because the life of God is in it. Jesus says, "The words that I speak unto you, they are Spirit and they are life." Listen, then, to the precious words of Jesus, and so receive them into your hearts as the earth receives the seed, and you will not have to *try* to love one another, to be kind and obedient and gentle, but these graces of the spirit of Jesus will spring forth in your lives as naturally as the flowers spring from the seed that you sow in the ground.

If you ask Him, His Holy Spirit will work in you, and make your heart soft and tender and ready for the good seed. Do you remember what David said about this good seed? "Thy Word have I *hid* in my heart, that I might not sin against

Thee." Just as the seed is buried in the soil, so must the Word be *hidden* in our hearts and kept there. Then we shall be among those of whom Jesus says, "These are they which, having heard the Word, keep it, and bring forth fruit unto perfection." "Whoso keepeth His Word, in him verily is the love of God perfected."

E. E. ADAMS.

—:O:—

THE BOAT FOR SLUMBERLAND.

THERE'S a boat that leaves at half past six
From the busy port of Play,
And it reaches the haven of Slumberland
Before the close of day.
It carries the tiniest passengers,
And it rocks so gently, oh!
When the wee ones nestle in their berths,
And the boatman begins to row!
The whistle sounds so low and sweet
(Like a mother's lullaby)
That the travellers smile, and close their eyes
To dream of angels nigh.
Sometimes the travellers tarry too long
In the busy port of Play,
And the anxious boatman coaxes and calls,
And grieves at their delay.
But they come at last to the rocking boat,
Which bears them down the stream,
And drifts them to the Slumberland,
To rest, and sleep, and dream.
The name of the boat is "Rock—a—bye,"
And 'tis guided by mother's hand;
For she is the patient boatman, dear,
Who takes you to Slumberland.
Now, what is the fare a traveller pays
On a "Rock—a—bye" boat like this?
Why, the poorest child can afford the price,
For 'tis only a good-night kiss.

—Little Men and Women.

—:O:—

SHE CONSIDERED THE LILY.

At a teachers' convention a lady, speaking about the influence of beautiful objects upon the character and conduct of young pupils, told a pretty story received by her from an eye-witness:—

"Into a school made up chiefly of children from the slums the teacher one day carried a beautiful calla lily. Of course the children gathered about the pure, waxy blossom in great delight.

"One of them was a little girl, a waif of the streets, who had no care bestowed upon her, as was evinced by the dirty, ragged condition she was always in. Not only was her clothing dreadfully soiled, but her face and hands seemed totally unacquainted with soap and water.

"As this little one drew near the lovely flower, she suddenly turned and ran away down the stairs and out of the building. In a few minutes she returned with her hands washed perfectly clean, and pushed

her way up to the flower, where she stood and admired it with intense satisfaction.

"It would seem," continued Miss Coffin, "that when the child saw the lily in its white purity, she suddenly realized that she was not fit to come into its atmosphere, and the little thing fled away to make herself suitable for such companionship. Did not this have an elevating, refining effect on the child?"

—:o:—

HE OBEYED ORDERS.

A YOUTH who was being tempted to enter a smoking and gambling saloon replied to the urging of comrades: "I've got orders, positive orders, not to go in there, orders I dare not disobey."

"Come, don't be so womanish; come along like a man," shouted the others.

"No I can't break orders," said John. "What special orders have you got? Come show them to us, if you can. Show us your orders."

John pulled out a neatly folded paper.

They, looked, and read aloud:

"It's here," he said, unfolding the paper and showing it to the boys.

"Enter not into the path of the wicked man; avoid it, pass not by it, turn from it, and pass away."

"Now," said John, "you see my orders forbid my going with you. They are God's orders, and I don't mean to break them."
-Selected.

—:o:—

A LITTLE GIRL WITH TWO FACES.

I HEARD a strange thing the other day. It was of a little girl who had two faces. When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother to call on some neighbours, she looks so bright, and sweet, and good, that you would like to kiss her.

But do you know, when she is alone with her mother, and no company is expected, she does not look at all like the same little girl. If she cannot have what she would like, or do just what she wishes, she will pout, and scream, and cry, and no one would ever think of kissing her then.

I also knew a little girl who had only one face, which was always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think I need scarcely ask you which of these little girls you like best, or which of them you would wish to be like.—*Selected.*

HELPING ONE ANOTHER.

THE basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie.

"I can't carry it!" said their little cousin with a pout.

Mamma looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

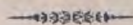
"They all took hold of it together," said mama, "and they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it was very easy to carry.

"The way to do all hard things in this world," said mama, "is for every one to help a little. No one can do them all, but every one can help."—*Christian.*

—:o:—

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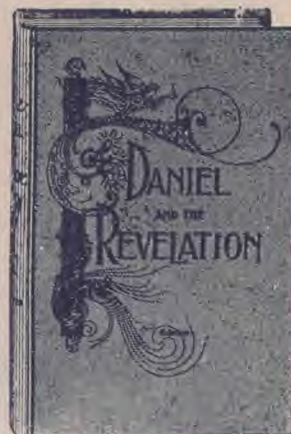
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Signs of the time.—Among the many signs which proclaim the coming of our Lord Jesus Christ to be near, is heart failure among the nations. Closely connected with, and following the signs in the sun, moon, and stars, there is to be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

"Distress of nations."—Notwithstanding all the boasted enlightenment that the rapid growth of civilization has brought into the twentieth century, there is, overshadowing this world of ours a great pall of darkness. The storm-cloud which has been so stealthily gathering in the horizon, has reached gigantic proportions; casting its shadow over every nation, kindred, tongue and people. Sad forebodings fill the hearts of men, "for looking after those things which are coming on the earth."

"With perplexity."—There is not only "distress of nations, but the distress is fevered with perplexity. The very gravity of the situation fills men with alarm. Those who stand at the head of affairs, statesmen and politicians, whose chief business is to steer the ships of state, are kept in feverish anxiety and perplexity, as they endeavour to avoid the many collisions which seem imminent. They have no prophecy for the future; their

brightest hopes are mingled with the gravest fears.

"Rumours of wars."—When Christ, our Prophet, Priest, and King, stood with His disciples at the close of His ministry, He gave unto them a prophetic view of the signs of the times to the end of time. He said, "and ye shall hear of wars and rumours of wars; . . . for nation shall rise against nation, and kingdom against kingdom." While this has been true all along the line, yet it was never so true as it is to-day. "Wars and rumours of wars" are the order of the day, and "the nations are angry." The leading powers of the earth are now upon the warpath. Trained forces of armed men are marching toward the field of slaughter, each man with his weapon of death by his side. Vessels of war, the iron-clad horses, charged to the teeth with cannon and ball, are ploughing their way through the restless sea, to engage in the conflict. Submarines, torpedos and torpedo-destroyers each have their part to play in the bloody struggle.

"Ploughshares into swords."—"Proclaim ye this among the Gentiles [or nations]; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords and your pruninghooks into spears; let the weak say, I am strong." It is true that the earth to-day trembles under the tread of marshalled feet; for the armies of the earth are strong and mighty. Nearly all who are able to carry arms are "in the ranks." But beside these there is a vast and multitudinous army of "civilians" who spend all their time and engage all their powers in the manufacture of implements of warfare.

All over the world, as far as civilization reaches, teeming masses of humanity enter the great arsenals. The fires are kept burning, and, with a vehemency that can only be compared to the fires of hell, they turn the solid metals into a liquid stream, while sparks like devils dance. And the iron-ore which should have been used in honest productive labour, by ploughshare and pruninghook is converted into shot and shell, and sword and spear.

Ingeniously cunning.—Among the great army of destroyers, men with inventive minds are at a premium. Plans and designs, elaborate in their working, are wrought out with more than human skill. The very subtlety of the serpent with all the inventive genius of his devilish scheming seems to control all those who have made a league with death. Truly "the children

of this world are wiser in their generation than the children of the light." Organization with precision is seen to perfection among the ranks of those who are marshalled for the battle. And yet all the confederacies which man may make cannot bring peace. Peace is not gained by strength that is spent in warfare. There is a more humane method. The fairest sons of the land are demanded by the god of war, year by year, as a sacrifice for the defence of peace. But like the blood-thirsty monster that he is, he is never satisfied. Think of the homes that have been desolated, the hearts that have been broken, the ties which have been severed, and the lives which have been sacrificed to satisfy his cruel greed. Are not these scenes sufficient to cause us to pray for wars to cease, and that the will of God may be done on earth, even as it is done in heaven?

Sanctifying the Lord of hosts.—"Associate yourselves, O ye people, and ye shall be broken in pieces; . . . gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary."

This then is the only remedy for the "heart failure" and distress of nations. A confederacy with man or men cannot bring peace; but a union with God, "the very God of peace," will. And so the Lord says, to all those whose hearts are failing them for fear, for looking after those things which are coming on the earth, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." H. A.

CHRIST did not count His converts by thousands, nor yet by hundreds, nor yet by tens; but He counted them by units, saying, "There is joy in the presence of the angels of God over one sinner that repenteth." He valued individuals; and yet at last shall He welcome His redeemed as an innumerable multitude, whom no man can number.—*Selected.*