

SPECIAL  
ARTICLES

## Our Contributors

BOOK  
REVIEWS

## CONCERNING ANGELS II.

By George W. Armstrong.

I closed my previous paper by stating that angels were deeply interested in human events. This is quite true, for in almost every circumstance of universal human interest and importance they have acted a prominent part. If we go back to the time when God laid the foundations of the world, even then the morning stars sang together and the Sons of God shouted for joy.

When that most awful and solemn event took place—the giving of God's most holy law on Sinai—when there were thunderings and lightnings and a flame of devouring fire, when the mountain was covered with smoke and the trumpet waxed louder and louder, angels attended by their ministry the introduction into the world of this sublime dispensation of law. The Psalmist evidently makes reference to this when he says: The chariots of the Lord are twenty thousand, even thousands of angels; the Lord is among them as in Sinai in the Holy Place.

An angel brought the glorious news, "the good tidings of great joy," of the birth of Jesus in Bethlehem, and with Him there was a multitude of heavenly hosts praising God and saying, "Glory to God in the highest and on earth peace and good will toward men." Doubtless angels attended Christ through every stage of His eventful life; in all probability they succored Him in His season of trial and temptation, we do know that at its termination "angels came and ministered unto Him." I doubt not but they were with Him during His agony in the garden, and when He was dying on the cross in all probability they were gazing in anxious suspense, wondering at the mystic scene.

It was an angel rolled back the stone from the door of the sepulchre and sat upon it when He burst the barrier of the tomb and led captivity captive; and when Christ ascended from the Mount of Olives to resume His seat at the right hand of the Majesty on High, He was accompanied by these same exalted beings, and as they approached the gates of the celestial city they sang: "Lift up your heads, oh, ye gates, and be ye lifted up ye everlasting doors and the King of Glory shall come in."

Angels not only take interest in the affairs of mankind generally but they take a particular interest in men individually. For instance, three angels were sent to rescue Lot when the cities of Sodom and Gomorah were destroyed. When Jacob was about to have that historic interview with his brother Esau, which he so much dreaded, "An angel of the Lord met him." When the wicked Queen Jezebel sought Elijah, God's only prophet, to take his life, Elijah was so troubled about it that he requested for himself that he might die. Under these very critical and perplexing circumstances, we read: "An angel of the Lord touched him." When the King of Syria sent horses and chariots to compass the city of Dothan to catch Elisha, so that they might take him to the king, Elisha's servant, Gehazi, trembled with fear and said: Alas, my master, what shall we do? And Elisha answered and said: Fear not for they that be with us are more than they that be with them. And Elisha prayed and said: Lord, I beseech Thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw, and lo! the mountain was covered with horses and chariots of fire round about Elisha.

Invisible forces for the Saints' protection. We might thus continue to enumerate instances where God has specially interposed in behalf of His people and where angels have been the instruments in their deliverance—such as the three Hebrew worthies in the fiery furnace, Daniel in the den of lions, Peter in prison, and others. I believe God delivered these men when in perilous positions, so I as firmly believe He protects and preserves those who put their trust in Him by an invisible safeguard of angels, for are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation. Of this we may rest fully satisfied, that angels are interested in our welfare, for Jesus assures us "they rejoice over one sinner that repenteth."

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## PEDDLING BREAD IN CHINA

Among the many curious sights in China, none present stranger aspects to our American eyes than the bread peddlers and their methods of disposing of their wares. They carry their stock in trade about with them, either in oval boxes strapped to their backs, or in two boxes depending from a yoke across the shoulders, or on trays held by a strap hung from the neck and carried in front of them, after the manner in which the pie-man of Simple Simon fame is invariably pictured by all orthodox illustrators of "Mother Goose." In the city of Tien-Tsin these street vendors offer three different kinds of bread for sale. Two of these are twisted in oval shape, and the third is a thin, crisp cake sprinkled with seeds of sesame, that magic word which at once recalls to our minds the wonderful tale of Ali Baba and the forty thieves. How little we never dreamed, when we listened, spell-bound, in our childhood days to the thrilling account of Ali Baba's adventures, that we should ever behold, far less taste, the fateful sesame, the name of which proved so illusive to our hero at the crucial moment, when he was confronted by the rock of difficulty. But the peddler's bread is not more curious than his method of selling it, for it is frequently disposed of by raffle, for which purpose he carries three dice, held in a little dish.

In Peking, the capital of the Celestial Empire, the bread peddlers generally come from the province, mostly from Shan-Tung. They are called po-po sellers. Their street cry, "Yao-chin-manton" (Can I sell you a pound of bread?) is often heard until late in the evening. Their bread is made of wheat flour and baked in hot vapors, distinguished from another kind which is baked in hot pans. They also sell several varieties of po-po, or baked goods, a special favorite with the Chinese being an oval oil cake made with the very best flour and usually eaten with pork, sausages or liver.

Presbyterian Standard.—Christianity is the only world-faith, the only hope of the world. It has conquered the old paganism, it has beaten back the tide of Moslemism that once threatened to overwhelm it, and the more intelligent among the disciples of Buddha and Brahma see its final victory over their own creeds. These enemies in the camp of Christendom, with us but not of us, these latter day pagans, may be able to hinder that triumph by the example of their own lives, foolishly believed to be a product of the Christian faith. But they will hardly be able to bring Christian America to adopt the outworn superstitions of a race that is just beginning to expand under the shining Sun of Righteousness.

## MODERN LESSONS FROM AN ANCIENT TOWER

By Rev. John J. Cameron, M.A.

We learn again, from the tower of Babel, that if we work at cross-purposes with God we cannot hope to succeed. The people here referred to were working at cross-purposes with God. It was not God's will that men should huddle together in one place and form one vast kingdom simply to win a "name" and fame, for purposes of oppression and conquest. It was His design that men should separate into families and nations and occupy and cultivate the different parts of the earth for their mutual well-being and development. By this means local evils would receive a check and the better condition of one region would stimulate others to attain a like condition. To carry out His design He interfered and thwarted their selfish purposes. Different dialects began to be spoken, so that the one could not understand the other, and the work had to stop. They were thus obliged to separate and form different communities and occupy other parts of the earth. Just how this was accomplished we are not told. It involves the difficult question as to how the different languages spoken by different races of people arose. It was likely accomplished gradually. The researches of philologists goes to show that all the present different languages can be traced back to one primitive language which took its rise in the East somewhere in the region round about the seat of ancient Babylon. In the accomplishment of this result the economy of means in this as in other cases was doubtless observed. However, it is to be explained, whether by miraculous interposition or through the operation of natural causes, which is God's usual mode of working, God's purpose was accomplished, and because these people sought to thwart that purpose their enterprise signally failed. And so it is now, we cannot work at cross-purposes with God and hope to succeed. Sooner or later our attempt shall fail, the tower we seek to raise shall fall, and our presumptuous plans shall come to naught. So, centuries ago, spoke Gamaliel, when the sect of which he was a member sought to imprison and persecute the apostles, "Refrain from those men," his advice was, "and let them alone, for if this counsel or this work be of men, it will come to naught. Let it be of God. Ye cannot overthrow it, lest haply ye be found even to fight against God." There is less excuse for us with our brighter light when we thus set ourselves to work at cross-purposes with God. We are certainly doing so when we think or do what is clearly evil or what we know to be positively wrong. God has revealed His will to us with noon-day clearness as to what are the broad, general outlines for right and wrong; so that, he that runneth may read—"the wayfaring, though a fool, need not err therein." Where the way is not so plain in matters of indifference we are working at cross-purposes with God when we refuse to follow the leadings of His Providence. There are times when we come to a "parting of the ways" we are in doubt as to what course we should pursue. Now, in such a case, if we are God's children and willing to submit ourselves to the guidance of His spirit, help shall be given, our enlightened conscience shall suggest the cause we should pursue, and while we may sometimes err by mistaking our own selfish impulses for the promptings of God's spirit, yet, if our spiritual eye is open, we shall be able to discern the way in which God would have us go, what He