

The Oriental Watchman.

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

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THE Oriental Watchman

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"FORBID THEM NOT."

THERE is no sweeter story told
In all the blessed Book,
Than how the Lord within His arms
The little children took.

We love Him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The tired, sin-sick soul.

But closer to His loving self
Our human hearts are brought,
When for the little children's sake
Love's sweetest spell is wrought.

For their young eyes His sorrowing face
A smile of gladness wore,
A smile that for His little ones
It weareth evermore.

That voice that silenced priest and scribe,
For them grew low and sweet;
And still for them His gentle lips
The loving words repeat.

—MRS. SANGSTER.

BLESSING THE CHILDREN.

JESUS was ever a lover of children. He accepted their childish sympathy and their open unaffected love. The grateful praise from their pure lips was music in His ears, and refreshed His spirit when oppressed by contact with crafty and hypocritical men. Wherever the Saviour went, the benignity of His countenance, and His gentle kindly manner won the love and confidence of children.

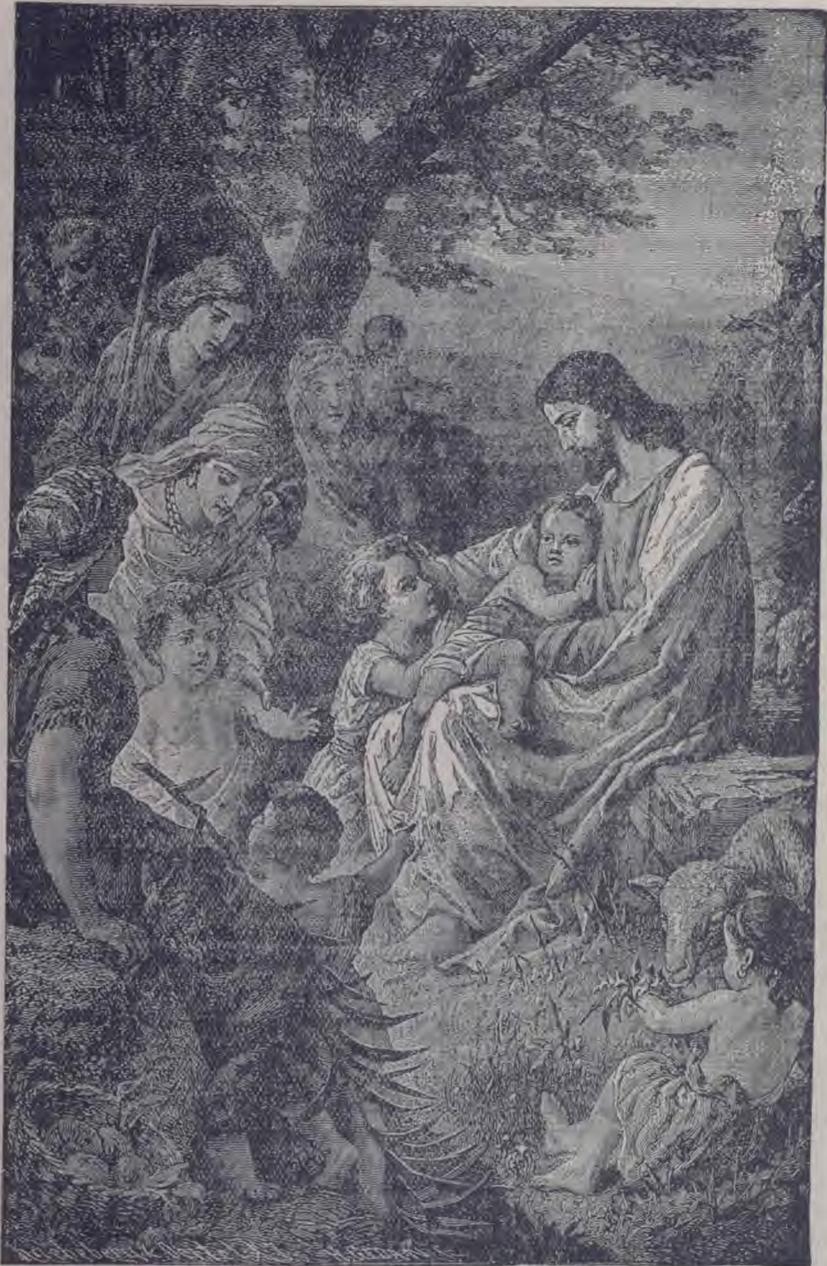
Among the Jews it was customary for children to be brought to some rabbi, that he might lay his hands upon them in blessing; but the Saviour's disciples thought His work too important to be interrupted in this way. When the mothers came to Him with their little ones, the disciples looked on them with disfavour. They thought these children too young to be benefited by a visit to Jesus, and concluded that He would be displeased at their presence. But it was the disciples with whom He was displeased. The Saviour understood the care and burden of the mothers who were seeking to train their children according to the word of God.

He had heard their prayers. He Himself had drawn them into His presence.

One mother with her child had left her home to find Jesus. On the way she told a neighbour her errand, and the neighbour wanted to have Jesus bless her children. Thus several mothers came together, with

their little ones. Some of the children had passed beyond the years of infancy to childhood and youth. When the mothers made known their desire, Jesus heard with sympathy the timid, tearful request. But He

The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for



waited to see how the disciples would treat them. When He saw them send the mothers away, thinking to do Him a favour, He showed them their error, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." He took the children in His arms, He laid His hands upon them, and gave them the blessing for which they came.

their children. The mothers of to-day are to receive His words with the same faith. Christ is as verily a personal Saviour to-day as when He lived a man among men. He is as verily the helper of mothers to-day as when He gathered the babes to His arms in Judea. The children of our hearths are as much the purchase of His blood as were the children of long ago.

Jesus knows the burden of every mother's heart. He who had a mother that struggled with poverty and privation, sympathizes with every mother in her labours. He who made a long journey in order to relieve the the anxious heart of a Canaanite woman, will do as much for the mothers of to-day. He who gave back to the widow of Nain her only son, and who in His agony upon the cross remembered His own mother, is touched to-day by the mothers' sorrow. In every grief and every need He gives comfort and help.

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer little children to come unto Me, and forbid them not," still invites the mothers to lead up their little ones to be blessed by Him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mould our little ones, even from their earliest moments.

In the children who were brought in contact with Him, Jesus saw the men and women who would be heirs of His grace and subjects of His Kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him, and accept Him as their Redeemer far more readily than would grown-up people, many of whom were the wordly-wise and hard-hearted. In His teaching He came down to their level. He, the Majesty of heaven, did not disdain to answer their questions, and simplify His important lessons to meet childish understanding. He planted in their minds the seeds of truth, which in after-years would spring up, and bear fruit unto eternal life.

It is still true that children are the most susceptible to the teachings of the Gospel; their hearts are open to divine influences, and strong to retain the lessons received. The little children may be Christians, having an experience in accordance with their years. They need to be educated in spiritual things, and parents should give them every advantage that they may form characters after the similitude of the character of Christ.

Fathers and mothers should look upon their children as younger members of the Lord's family, committed to them to educate for heaven. The lessons that we ourselves learn from Christ we should give our children, as the young minds can receive them, little by little opening to them the beauty of the principles of heaven. Thus the Christian home becomes a school, where the parents serve as under-teachers, while Christ Himself is the chief instructor.

In working for the conversion of our children, we should not look for violent emotion as the essential evidence of conviction

of sin. Nor is it necessary to know the exact time when they are converted. We should teach them to bring their sins to Christ, asking His forgiveness, and believing that He pardons and receives them as He received the children when he was personally on earth.

As the mother teaches her children to obey her because they love her, she is teaching them the first lessons in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother, are learning to trust and obey the Saviour.

Jesus was the pattern for children, and He was also the father's example. He spoke as one having authority, and His word was with power; yet in all His intercourse with rude and violent men He did not use one unkind or discourteous expression. The grace of Christ in the heart will impart a heaven-born dignity and sense of propriety. It will soften whatever is harsh, and subdue all that is coarse and unkind. It will lead fathers and mothers to treat their children as intelligent beings, as they themselves would like to be treated.

Parents, in the training of your children, study the lessons that God has given in nature. If you would train a pink, or lily, how would you do it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, and to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort; for this would only break the delicate stems. It was by little attentions, often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and from the scorching sun, and God caused them to flourish and to blossom into loveliness. In dealing with your children, follow the method of the gardener. By gentle touches, by loving ministrations, seek to fashion their characters after the pattern of the character of Christ.

Encourage the expression of love toward God and toward one another. The reason why there are so many hard-hearted men and women in the world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be forever ruined. If we wish our children to possess the tender spirit of Jesus, and the sympathy that angels manifest for us, we must encourage the generous, loving impulses of childhood.

MRS. E. G. WHITE.

THE MISSION OF LOVE.

THE Great Sculptor made a beautiful image in clay. And when it was finished Necessity pressed upon it and Toil bent it down. Famine pinched it, Tyranny hammered it, and Monopoly cast it out from the place which the Sculptor had ordained.

It lay in the kennel, rejected and unclean. Theology passed by on the other

side, and said: "See how depraved it is—it is fit only to be cast into the fire."

But Love lifted the figure up and wept over it; and as her tears fell upon the clay it softened in her arms, so that she smoothed out the bruises with her hands.

Then Justice set it again in its place, and men said: "Behold, it was made in the image of God!"—*The Kingdom.*

INTOXICATING LITERATURE.

THE enemy of the soul not only aims to intoxicate a man physically, but his plan also provides for mental intoxication. This end is reached by mind-destroying, obscene, and sensational literature. This sort of literature is paraded before the eyes of young and old at every turn. Whole storerooms are devoted to its display and sale. It is this sort of literature that early poisons and intoxicates the minds of boys and girls. Under the influence of this unnatural excitement, they are led to make frightful plunges into immorality and crime, from which many of them are never extricated.

If the minds of our youth are not fed with the Word of God, and other well chosen, nourishing literature, there is sure to arise an unnatural craving for this sort of exciting and stimulating brain food. This desire for artificial stimulation is an invariable consequence of the failure to provide and partake of suitable mental nourishment. This is a matter of cause and effect, and the same law works in the mental realm that we find operating in the physical world. Men find themselves possessed by an uncontrollable desire for alcoholic stimulants. In many instances the cause of this craving for stimulants is due to insufficient nutrition of the body, resulting from the failure to partake of a sufficient amount of nutritious food, properly prepared free from condiments and spices.

So then, we find that the rational method of combating the unnatural stimulation of both mind and body is to provide suitable mental and physical food, nutritious and properly prepared. The influence of bad books should be counteracted by the enthusiastic circulation of good literature.

W. S. SADLER.

The Chinaman was Right.—A Chinese grocer in Sydney, says the *Sydney Daily Telegraph*, when asked by a "city missionary" to sign the Australian Council of Churches' Sunday closing petition, carefully inquired what the petition meant. "To enforce the closing of all shops on Sunday." "Oh, me close every Sunday and all holidays." "Then sign, and make those close who do not." "No, me no sign; me close myself, not trouble about anybody else." The Chinaman was right. There was evidently more religious freedom slumbering in his bosom than was manifested by the "missionary" who asked him to sign the petition, or the Sanhedrimitic "Council" that sent this "missionary" out with its gospel of compulsion. —*Melbourne Bible Echo.*



CHRIST IS COMING.

ALL the elements are telling it; the sky is full of signs;
 There are ominous awakenings foreboding God's designs.
 E'en the timorous are telling what the mighty fear to speak,
 And the powerful are cringing with the wicked and the weak.
 It is God's expostulation with the wretched and the rich,
 With the princes in their palaces, the drunkards in the ditch.
 Christ is coming, Christ is coming, all the prophecies proclaim,
 With the mighty hosts of Heaven, in His chariot of flame.
 He is coming, He is coming, it is written in the sky;
 Earth is rip'ning for the harvest, and the harvest time is nigh.

He has heard the cry of millions in the slavery of sin;
 He has listened to the pleading of the ones He died to win;
 He is gathering His armies for our liberation day;
 And that great emancipation human hands can not delay.
 He is whispering in the whirlwind, He is speaking in the flood,
 In the perfume-laden zephyr, in the bursting of the bud.
 All the stars are singing praises to the glory of His name,
 While the reeling earth is groaning' mid a load of sin and shame.
 All the nations are a-quiver with the threatening of strife,
 Pouring out a golden river for new means of taking life;
 They are furrowing the ocean with a myriad ships of mail,
 Ballasted like clouds of fury with a load of iron hail;
 On the hill the beacon's lighted, every torch is trimmed anew,
 And the ranks of moving millions gather where the harvest grew.
 There's a force unseen impelling all earth's factions to the fray;
 'Tis the warrior host of Satan, hastening Armageddon's day.

You have seen the stars of heaven falling as the King foretold;
 Seen the moon with bloody visage; seen the sun his light withhold.
 You have marked the march of knowledge with its swift increasing stride,
 And the progress of invention, like an irrepresive tide.
 You have seen the preparation of the armies of the world,
 Waiting now the order only like swift meteors to be hurled,
 To the seething sea of turmoil, 'gainst the city and the plain,
 Belching death in iron hailstorm, strewing all the land with slain.
 God is holding still the bridle of the prancing warrior steed,
 While there yet is hope in Heaven and a Priest to intercede.

When redemption's work is finished in this sin-polluted land,
 And the seal of God is given to His humble, faithful band,
 Angel hands will stay no longer earth's impatient armed horde,
 And the trodden plains will redden 'neath the threshing of the sword.
 Sad will be the billows' burden where the flaming fleets go down,
 With the bright-eyed sailor laddie, and the captain of renown,
 Then the form of the Redeemer in the Heavens will be seen.
 Seated on a cloud of glory, in His hand a sickle keen,
 By the hand that bled for sinners will the harvesting be done;
 For salvation's work is finished, and the race of sin is run.

C. M. SNOW.

SIGNS OF THE END.

IN the heavens and in the earth, the Lord has set signs of the approaching end which He desires that men should recognize. When Jesus came to Jerusalem, the preachers and teachers might have discerned the signs of their times as predicted in the Scriptures that they read over and over in their formal round of church services. But they knew not the time of their visitation, just as in Noah's day the unbelieving "knew not" till the floods came. And so, the Lord says, it will again be when He comes in His glory, bringing salvation to all who are waiting for Him, and destruction to the unready. It is important, therefore, that we should study to know what are the signs to be recognized as tokens of the second advent.

Jesus had warned the people of Jerusalem of the destruction soon to fall upon the city and nation of the Jews. With that He had incidentally associated some of the events of the final reckoning with unbelief and apostasy at His second advent. His disciples therefore came to Him with the question, "When shall these things be? and what shall be the sign of Thy coming and of the end of the world?" All the remaining portion of the long twenty-fourth chapter of Matthew is in answer to this question.

In verses 4-13 He hastily sketches the outline of the history, with the rise of nation against nation, of famines, pestilences, and earthquakes, of love waxing cold, and abounding iniquity, and the need of grace to endure unto the end. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all na-

tions; and then shall the end come."—Verse 14.

No need to urge any one in India to secure an acknowledgment that this sad land alone has witnessed sufficient of famine, pestilence, and earthquake, and has had its attention drawn to wars and rumours of wars often enough in this generation to amply fulfil the prophecy.

Following His first brief outline, Christ began again, with the scenes of Jerusalem's fall, and gave a somewhat more detailed account of the immediate signs of the very last days. Daniel had prophesied of the destruction of the Jewish Capital, and to that prophecy Christ directed believers for signs of the time of the city's downfall. Then, passing on to the later history of the church, He referred to the time of great tribulation, which Daniel had also prophesied of.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there shall no flesh be saved; but for the elect's sake those days shall be shortened"—Matt. xxiv. 21, 22.

In the briefest possible manner let us glance at the historical facts which fix this definite period of tribulation. In the prophecy of Daniel vii., which brings out so clearly the rise of a persecuting power that was to "wear out the saints of the Most High," we are told that it rose out of the division of the fourth great empire, Rome. It was symbolized by the little horn that rose after the plucking up of three opposing powers. The three powers that hindered the exercise of papal dominion were the Arian nations, the Heruli, Vandals, and Ostrogoths. The last of these was subdued in A.D., 538, and from that date we may reckon the "time, times and half a time," of uninterrupted papal dominion. As this and other Scriptures show, this period is one of 1260 prophetic days, or literal years. The time ended in 1798, and that year was marked by the calamity that came upon the Papacy when the French took Rome, abolished for the time the whole papal dominion, and sent the Pope into captivity and exile. There the Papacy received the deadly wound, which, however, was to be healed; and so it has been.

But Jesus here says that the tribulation of these days was to be shortened. So it came to pass that the Papacy did not have power to persecute and put to death at its will right on to the year 1798. The Reformation and succeeding political events weakened the persecuting power of Rome and shortened the days of tribulation.

Proceeding from this point, the Lord gives some signs in the heavens which were to be recognized by those who watch for His appearing. Concerning these, for the sake of brevity, we quote from a booklet published from this office, giving the facts that appeal to all:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and

then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."—Matt. xxiv. 29, 31.

Here is the direct answer to the question of the disciples, "What shall be the sign of Thy coming and of the end of the world?" In answer, the Saviour gives three distinct and visible signs: 1. The sun shall be darkened; 2. The moon shall not give her light; 3. The stars shall fall. The next thing is the shaking of the powers of heaven, when the heavens shall depart as a scroll when it is rolled together, and reveal the Son of God coming in all His resplendent glory. Let us consider these three signs separately.

1. THE SUN SHALL BE DARKENED.

Not only is the event given, but the time is indicated when it should occur. "Immediately after the tribulation of those days" are the words. As recorded in Mark, the thought is still more plainly brought out: "In those days, after that tribulation, the sun shall be darkened."—Mark xiii. 14. As we have seen, the "days" lasted until 1798, but the "tribulation" itself ceased in 1773. Thus we have in effect the fact stated that the sun should be darkened between the years 1773 and 1798. Did anything of the kind occur? In "Webster's Dictionary," in the department of "Noted Names, &c.," we find this:—

"DARK DAY, THE, MAY 19, 1780.—So called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. . . . The true cause of this remarkable phenomenon is not known."

Here, then, right at the appointed time we have the exact fulfilment. A marvelous and mysterious darkening of the sun occurs, the cause of which is unknown. It was not an eclipse, for it lasted too long, and the moon was in the full—making such an occurrence impossible.

The great astronomer Herschel says of it:—

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

Sears' *Guide to Knowledge* has the following:—

"On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business, without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls went to roost. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night."

Many such interesting descriptions of this day might be given, but this is enough

to establish the fact that this sign has come to pass. We pass on to the next.

2. THE DARKENING OF THE MOON.

This also had its fulfilment. A Mr. Tenny, of Exeter, in New Hampshire, speaking of the dark day, says:—

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

Our Saviour was not the only one to mention these signs; the prophet Joel also presents them: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come"—Joel ii. 31. Also the prophet John: "The sun became black as sackcloth of hair, and the moon became as blood."—Rev. vi. 12. It will be noticed that both these writers in stead of saying with Christ that the "moon shall not give her light," speak of it as becoming as blood. How could both be true? The following extract will show:—

"The 19th of May, in the year 1780, I well remember; I was in my sixteenth year. The morning was clear and pleasant, but somewhere about eight o'clock my father came into the house and said there was an uncommon appearance in the sun. There were not any clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale yellowish hue, but kept growing darker and darker until it was hid from sight. At noon we lit a candle, but it did not give light as in the night, and my father could not see to read with two candles. My father and mother, who were pious, thought the day of Judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual, but the moon, which was at its full, had the appearance of blood."—*Milo Bostwick*.

Here, again, we see how exactly the sign was fulfilled. We now notice the last.

3. THE STARS SHALL FALL.

In fulfilment of these words, immediately after the time of the last two signs, the attention of the whole world is drawn to the unique and startling phenomena of stars falling in copious showers in different parts of the earth. We refer to what is known among astronomers as "the November star showers." Of course shooting stars have always been seen, but there was nothing to attract general attention till we pass the year 1798. Then the stars literally fall. The first shower occurred November 13, 1799, and extended over North and South America, and was seen as far as Greenland and Germany. Humboldt, the great traveller, who was at Cumana, in the Andes, wrote of it:—

"Towards morning, of the 13th, we witnessed a most extraordinary scene of shooting meteors. Thousands of bodies and falling stars succeeded each other during four hours."

His illustrious fellow-traveller Bonpland wrote:—

"Not a space in the firmament equal to three diameters of the moon was to be seen free of these brilliant meteors."

Mr. Ellicott, at sea in the Gulf of Mexico, wrote of the same event:—

"The phenomena was grand and awful. The whole heavens appeared as if illuminated with sky-rockets, which disappeared only by the light of the sun at day-break."—*Chambers' Descriptive Astronomy*, chap. iii. p. 757.

From this date smaller showers of falling stars were frequent visitors to this globe, but all appear as nothing in comparison to the great star shower that appeared in Northern America in the year 1833. This, according to the various works on astronomy, was the most sublime ever witnessed by man. Chambers says of it:—

"By far the most splendid display of shooting meteors on record was that of Nov. 13, 1833. . . . It seems to have been visible over nearly the whole of the northern portion of the American continent." Page 761.

Perhaps an account or two of this extraordinary scene may be of interest. "Burritt's Geography of the Heavens" has the following:—

"The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable part of the earth's surface. The first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of the heavens, with myriads of fire-balls resembling sky-rockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. . . . The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind." Page 158.

A cotton planter, of South Carolina, thus narrates:—

"I was suddenly awakened by the most distressing cries that ever fell upon my ears. shrieks of horror and cries for mercy I could hear from most of the negroes of the three plantations, amounting in all to about 800. While earnestly listening for the cause I heard a faint voice near the door calling my name. I arose and, taking my sword, stood at the door. At the same moment I heard the same voice beseeching me to arise, and saying, 'O my God the world is on fire!' I then opened the door, and it is difficult to say which affected me most—the awfulness of the scene or the distressed cries of the negroes. Upwards of a hundred lay prostrate on the ground—some speechless, and some with the bitterest cries, but with their hands raised imploring God to save the world and them. The scene was truly awful, for never did rain fall thicker than the meteors fall towards the earth. East, west, north, and south it was the same."—*Milner's Gallery of Nature*, p. 340.

This sign was again repeated in Europe on November 13, 1866. It was also seen in India and South Africa, where astronomers both at Calcutta and Cape Town published interesting descriptions of it. The following from the "Descriptive Astronomy" is of interest.

"Many circumstances combine to make the display of 1866 an unusually interesting one. In the first place it was possible to predict its occurrence with a good deal of certainty. . . . and in England, at any rate, it may certainly be affirmed that never was any celestial occurrence so widely and so perseveringly watched. All classes of the community, from Her Majesty the Queen down to her subjects of the humblest rank, seemed to have

vied with each other to make the most of the occasion." Page 762.

Thus has the attention of the whole world been drawn to those events that mark the near approach of Christ. Can anyone candidly consider these facts and say our Lord's words have not been fulfilled? Can anyone reasonably doubt that these signs are not a sure and certain warning that the end draweth on apace? The next words of Christ show how they do so:—

"Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it [He] is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled." Matt. xxiv. 32, 34.

This parable is most forcible. No language can be more direct. No proof can be more complete. When the trees begin to put forth their leaves we know that summer is nigh. "So likewise," or with the same certainty, we are to "know" that Christ's coming is near. And when Christ tells us to "know" it is our duty to do so, it is sinful not to know. Just as the swelling buds indicate the approaching summer, so do these signs indicate that our Saviour is at hand; so near that He is said to be on the threshold, and it only needs the parting of the heavens to reveal Him in all His majesty. Of course it is impossible to know the exact day, or the hour, or even the year, for Christ immediately says, "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."—Verse 36. However, it is none the less our duty to know that it is near.

THE LAST GENERATION.

Jesus next utters these solemn words: "Verily I say unto you, This generation shall not pass away until all these things be fulfilled." What generation? It is very certain that the living generation which our Lord addressed is not the one; for (1) He has just shown them that His advent would not take place in their day, and (2) He had expressly stated to that generation, "There shall no sign be given it but the sign of Jonas the prophet."—Luke xi. 29. Then we are forced to conclude that the generation meant is the one that was to see all the signs fulfilled, and which was to be guided by the parable of the fig-tree. In the manner common to prophecy, Christ had carried Himself and His hearers down the stream of time, making them eye-witnesses of each great event, until He had come to the generation which was to see the last of the signs take place. And, stopping there, He adds, it shall not pass until all be fulfilled. That those who should see all these signs come to pass, and should hear the proclamation of Christ's return based upon these signs, should also witness the scenes connected with the second advent. The signs are fulfilled, that generation has come, Christ's coming is at hand; glorious anticipation! glorious future!

And, O, dear reader, if these words could only impress you with the solemnity of the times in which we live! The eternal dawn

is right upon us. The hope of God's people of all ages is just before us, and it may be that our eyes will behold the King in His beauty; our ears hear the last trump's tremendous sound, and our vile bodies be changed and made like unto His glorious body. Have you no interest in this? If you have not now you will have some day. When Christ shall come in all His glory, and in the glory of the Father, with the holy angels surrounding Him, escorting Him on His way with voices of triumph, while strains of the most enchanting music fall upon the ear—all will be interested then. There will not be one indifferent spectator. Nothing else will then engross the soul. The miser's piles of gold, which have feasted his eyes, are no more attractive. The palaces which the proud of the earth have erected, and which have been their idols, are turned from with loathing and disgust. No one now pleads his lands or his oxen as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All want a share, but for some it is too late—too late! They who in their prosperity despised Christ and His humble followers are now prostrate in the dust. Their greatness has all at once left them. The kings of the earth, the mighty men, the lofty, the rich, the poor, alike bow together under a pressure of woe, desolation, misery inexpressible, and cry in bitter anguish to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who shall be able to stand."—Rev. vi. 17.

But, O, how different will it be with the waiting ones, with "those that look for Him"! To them it will be a day of glorious triumph, a day of exquisite rejoicing. No pen can picture, no human mind conceive the glory and happiness of that scene. Friends long separated by death are united nevermore to part; little children are borne by holy angels to their mothers' arms, and together, with songs of gladness, they ascend to the city of God.

Reader, in which company will you be? You must be in one. May God grant that we may be among those who in that day will look up and cry, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord: we have waited for Him, we will be glad and rejoice in His salvation."—Isa. xxv. 9.

THE DAY OF PREPARATION.

CHATHAM is a naval arsenal town about thirty miles from London. From eight to ten thousand men are constantly employed building war-ships. Some of the largest war-ships afloat are built in the dockyards here, and the men, as a rule, who build the ships, are more or less filled with the same fighting spirit as those who compose the crews.

The fact is no longer kept from all the people who care to know, that the world

is *not* getting ready for the "good time coming," but is with feverish haste getting ready only for war. The editor of the London *Daily Mail* says:—

"If we are to face the *growing* danger of European complications, we must be prepared. And being prepared means, first and foremost, that our navy must be ready for action. The naval reserve should be called out, and twenty thousand volunteers for the fleet demanded. Our reserve fleet should, without the slightest delay, be put into commission, a large force of cruisers mobilized, and all the destroyers fitted for sea."

After saying that all shipbuilding "in England for foreign powers" should be pre-empted," he says, "push forward night and day the battle ships and cruisers completing in our yards for the navy."

The fighting element of Europe is not dreaming of "peace on earth," but the people of God *have it*, and are telling those who have it not how to get it.

Over sixteen thousand copies of our London organ, the *Present Truth* circulated weekly in England, from door to door, by consecrated men and women, is a mighty army, but how different from the army of fighting men! "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." The preaching of the cross makes foolish the wisdom of this world.

H. E. FAIRCHILD.

Chatham.

THE LAST SONG.

A PATHETIC story is told of an old Christian who was taken to an hospital in England to undergo an operation for the removal of his tongue, which was affected by cancer.

Just prior to the operation, he said to the doctor, "When this is over, doctor, will I ever sing again?" The doctor could not answer, for there was a great lump rose up in his throat; he simply shook his head, while the tears streamed down the sick man's face.

The patient then desired the doctor to lift him up, and when this was done, he said, "I have had many a good time singing God's praises, and now I am to sing no more. There is one song I want to sing for the last, as a song of gratitude and praise to God."

And there, from the operator's table, with a life-long silence and probable death before him, he sang that sweet old hymn:—
"I'll praise my Maker while I've breath."

It is only the religion of Jesus Christ that can fill the soul with song under such circumstances as this. God "giveth songs in the night." Atheism may do for sunny days and fair weather, but it stands dumb in prospect of loss and disaster. Just before going down to Gethsemane, Christ joined in the hymn that ended the passover supper. Even the shadow of Calvary could not make His soul cease singing the praise of God.

ROBERT HARE.



THE CROSS OF CHRIST.

THE failure with many persons is that they make a distinction between the cross of Christ and their own crosses. If we will always remember this, it will be life and joy to us. The Lord does not give us some crosses of our own—little crosses adapted to different ones—one having one cross and another another. We cannot separate Christ from His cross. Christ is crucified. He is the only crucified One; therefore, in the cross of Christ we find Christ Himself.

UNION WITH GOD BY THE CROSS.

What do we get through the cross? Forgiveness of sins, reconciliation. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter iii. 18), "that He might reconcile both unto God in one body by the cross." It is the cross, then, that unites us to God and makes us one with Him. Everything, then, that is a real cross is life to us, because it brings us to God. New duties, perhaps, are revealed to us. Sins, it may be, are shown to us that must be denied. Different things come up that cut directly across our habits and our own way and convenience. We can take them in a hard and cheerless way, groaning over our religion, and giving everybody that comes near us the idea that it does not agree with us, but that we must endure the service of Christ hoping that by and by we shall get something better. Or we can find joy in the cross, and salvation and peace and rest, by recognizing that cross as the cross of Christ.

THE CROSS WITHOUT CHRIST.

Suppose we are stingy. Well, we have to make sacrifices for the cause of God, and so we know we must give something. We groan over it, and shrink from it, but finally, by dint of hard work, we manage to give something; then we think afterwards of what a hard cross we have borne.

Or take the Sabbath as a typical case. To keep the Lord's Sabbath is very inconvenient for our business, and we, perhaps, stumble over that cross a long time. But there it is plainly before us, "The seventh day is the Sabbath of the Lord." If we do not keep the Sabbath, we are afraid we shall be lost; so, in order to save ourselves from destruction, we agree to keep the Sabbath. It is a weekly cross, and we are always thinking of the inconvenience and

the hardship. Surely it must be we shall get credit for that, because it is so hard to do it. Not so; when we take it that way, it is our own cross, with Christ left out, and there is no salvation except in the cross of Christ.

With a thousand other things it is the same. We mourn over them; and it is only by will power that we force ourselves to take the bitter medicine, consoling ourselves with the thought that by and by all this will be ended. We shall not have such hard times when we get into the kingdom.

Possibly this is put rather strongly, and yet this is the idea of the Christian life with a great many people who profess to be Christians. We sing of the "resting by and by," and of joys to come, giving the world the idea that there is no joy in the present. The idea too commonly is that the harder the cross is the more joy there will be when it is done with.

PAGAN AND PAPAL PENANCE.

That is not Christianity at all; it is heathenism. How much more Christianity is there in that than in the case of the man who puts pebbles into his boots and goes on a pilgrimage, so that the worse he can make himself feel now the better he will feel when his journey is ended? The only difference is in the sort of penance we endure. We take this duty, and that as scourges with which to afflict ourselves, thinking we are working out ever-lasting joy for ourselves by and by.

We have all done more or less of this. It is human nature. That is the devil's way of deceiving people. He does not care how many crosses we endure. In fact, he must thoroughly enjoy seeing people groaning over their religion, and having a hard time of it generally.

Now all these things we have been labouring over may be things that God requires us to do. He doesn't require us to scourge ourselves with whips, or to go on pilgrimages on our knees. But the only difference between ourselves, when we have made burdens of our duties, and the man who has scourged himself or worn a hair shirt, is that we make our penances out of those things which God requires, and he makes his out of those things which

the Lord has not required; yet we have thought we were better than he.

OPPOSITION TO CHRIST.

Both classes are trying to put up a cross that would take the place of the cross of Christ. People ask the Lord to accept their offering for sin. Every cross men bear in that way is hard. If that were all that is in the cross, those crosses ought to have served the purpose, for they were bitter and cruel enough. Then there must be something else in the cross besides hardness. Popularly the idea is that anything that is a discomfort, that a person doesn't like to do, is a cross, and so men perform their duties as the Catholic ascetic wears his hair shirt, to make themselves uncomfortable all the time.

It makes no difference how much people talk about the Lord, how much they say they believe in Christ, how much they call themselves Christians, the setting up of a cross aside from the cross of Christ is opposition to Christ. Although there is much about Christ and much about crosses in Roman Catholicism, we know that in the system itself there is none of Christ. Of course many individual Catholics have Christ, and many more would gladly know of Him; but, as a system, with its penances put upon the people, we know that Catholicism tends to eclipse and shut out the cross of Christ, so that each individual is virtually to have his own cross, and atone for his own sins. In many cases the individual is deluded with the idea that what he is enduring is the cross of Christ, and that is worse yet.

Now thousands of professed Protestants are doing what amounts to the same thing, and yet all the time they are preaching and talking against the Papacy. These crosses, men have thought, were going to bring them nearer the Lord. The idea has been, "No cross no crown;" the more we suffer the more we shall enjoy by and by. This is the time of suffering; by and by we shall have the time of enjoyment, so we will endure it. Certainly, we thought, these crosses will bring us nearer to God.

But, as a matter of fact, try as hard as we could, even at things that were right in themselves, we couldn't get nearer to the Lord than before. We were always wanting to get near, and yet finding ourselves afar off. Then we did not have Christ in that cross, although we persuaded ourselves that we were believing in Christ and bearing His cross, for, if we had had Christ in the crosses that we bore, we should have been brought near to God. The trouble was that we had a cross in the place of the cross of Christ, a substitute for it.

SELF IN PLACE OF CHRIST.

Who was on that cross? Self. The power of the cross of Christ is the power of His life, the power of an endless life. The power in our crosses was only the power of our own life, which is nothing, and could not bring us nearer to God.

We were crucifying ourselves on our own crosses, and, as we thought that those crosses were the cross of Christ, we were putting ourselves in the place of Christ. We were very antichrist ourselves, and all the time we were doing that we were throwing stones at the pope. Christ said those who were without sin might throw stones, and whoever indulges in stone throwing thereby tacitly proclaims himself to be sinless.

And those who do as described above are claiming that very thing, because the cross is a sacrifice for sin, an atonement for it, and they are "bearing the cross." Didn't we do this duty? Didn't we perform that uncomfortable service? Didn't we deny ourselves? And thus by all these crosses had we not, in our own minds, freed ourselves from sin, so that we could throw stones at other people?

Again we put the case rather strongly, perhaps, and yet we are assured that we are giving the experience of the natural heart. Many who have found Christ indeed will testify to these old experiences, and there are many who are living through these experiences now, and are finding the way hard and wearisome and deceitful.

There is only one actual cross in the world, and that is the cross of Jesus Christ. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." We have often thought we were denying self when we were only building self up; we were putting ourselves in the place of Christ. Our talk of self-denial was but Pharisaism. People are apt to get a wrong idea of what a Pharisee was. The word "Pharisee" denoted one who was "separated." They were the separated ones, zealous for the law, and for God, as they supposed. They were not bad as people saw them. The observer might find nothing crooked in the outward life of Saul, the Pharisee. Before men he was blameless; but when he came to himself, he saw that he was all sin. There is no writer who states the depravity of human nature so vividly as the apostle Paul. While it was all written by inspiration, he wrote what he had experienced. When he told of the wonderful grace of God, he told of the same grace that had been revealed to him, as chief of sinners; for the man who sins and calls it righteousness is of all sinners the chief.

KNOWING CHRIST.

The question for everyone is, Do you know that Christ lives in you? Are you joined to Him? There are many who are workers for Him professedly, who dare not say that Christ lives in them. They do not know that Christ is one with them. When we were bearing crosses after the manner we have described, we could not say, "Christ liveth in me," so we were separated from Him, and thus separated from His cross. It was self in the place of Christ, "a form of godliness but denying the power thereof," for the power of godliness is the

cross of Christ. We denied the cross of Christ, and so denied the power of the gospel.

We are not crucified with Christ except we are one with Him in the crucifixion. He must be identified with us in that cross, for it is His. There is no crucifixion of any man that amounts to anything unless he is crucified with Christ. Crucified together with Him, there is virtue to us, because we get the virtue that is in Christ. That virtue is freedom, separation from sin, redemption, life, joy, peace. So it is not so difficult a thing to bear the cross when we are crucified with Christ. He is with us and in us. Now it is Christ enduring the cross, and to us there is joy in the Lord in it. Christ has made peace for us through the blood of His cross.

Christ was crucified for sin. There was no cross except for sin. He bore our sins. There is wonderful joy that comes to us in this, that, while we are yet in sin, we are permitted to claim Christ as ours, and to say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

If we could not assert this with all assurance while yet sinners, we never could assert it; but while in sin we may claim Christ is ours, and that He lives in us. We know it because the Holy Spirit says that it is so. To the man who believes the Lord and dares assert it, it is everlasting strength. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ." We could not be quickened or made alive together unless dead together. So Christ identifies Himself with us in death, even the death in trespasses and sins, and it is He who bears the burden in His own body on the cross; and, while we are crucified with Him, we also live with Him, delivered from sin.

SAVED BY HIS LIFE.

Christ is the present Saviour of all men. He is the "Lamb slain from the foundation of the world." John says, "if any man sin, we have an Advocate [or Comforter] with the Father, Jesus Christ the righteous; and He is the propitiation [sacrifice] for our sins."—1 John ii. 1, 2. Him "God hath set forth to be a propitiation [sacrifice] through faith in His blood."—Rom. iii. 25. His blood is now shed for us; He is now lifted up for us. The knowledge that the cross is set up in every heart, that He is crucified for us, makes a delight of the crosses which come to us, all the burdens to be borne, all the habits to be given up, which are as taking our life, because they are our life. The knowledge that now Christ is crucified for us, that now are we crucified with Him, not in fancy but in fact, makes the presence of the cross a joy to us, for there we find Christ, and are brought into fellowship with His death, and live with Him. Being reconciled by His blood,

we know we shall be saved by His life. To take up the cross is to take Him. To deny self is to own Him. To crucify self indeed is to take His life, and the life we live with Him is not one of hardness and discomfort, and the performance of disagreeable duties for the sake of joy by and by, but it is the constant springing up of life and joy; so that with joy and not groaning we draw water from the wells of salvation. It makes all the difference when we have His cross. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head."—Isa. li. 11.

E. J. WAGGONER.

THE SONG OF SONGS.

"Who is she that looketh forth as the morning?"
—*Song of Sol. vi. 10.*

THE Morn looks forth from out the night,
Out from its darkness, and mists, and gloom;
And beautifully clad in her garments of light,
She comes forth as a Queen in her radiant bloom.
Her steps are heralded with song,
The lark soars high, her way to greet;
And first some rosy beams are flung,
Then comes she forth in beauty meet.

As seen in virgin glory fair,
Emerging in unsullied light,
She's beautiful beyond compare;
Night from her presence takes swift his flight.

Such is the beauty of God's saints,
Within His church incorporate;
The Morning Star its glories paints
Upon their lives till they're complete.

And, like the morn, with joy they go,
And forth are led in perfect peace.
Christ's beauty doth upon them glow,
From sin's dark night they have release.

Their light, on lives as dark as night,
Shines forth, and brings them happiness.
O! May it be their mission bright
The shadowed lives to cheer and bless.

ADELAIDE HARRIS.

WHAT IS DEATH?

To this question various answers are returned by different creeds; but what the believer in the divine inspiration of the Word of God wants to know is, What does the Bible mean by death as applied to man?

The first mention of death in the Bible is in Gen. ii. 17. "In the day that thou eatest thereof thou shalt surely die," said the Creator to our first parents. There is certainly no room for question as to the meaning of the word "die" in this text, for in chapter iii. 19 the Lord Himself tells just what He meant by it: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

To die, then, as applied to man in the Bible, means to return to the original elements from which man was created, and this process commenced with Adam the very day he sinned, and continued until death was finished in him, at the age of 930 years. The human body is constantly dying. The

excretory organs are kept busy throwing off dead matter, and that this is part of the sentence of death pronounced upon man in the beginning is evident from the expression, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

Following the sentence of death, which, as we have seen, was explained by the Lord Himself to mean that man should turn again to dust, we read of Adam and his immediate descendants: "And all the days that Adam lived were nine hundred and thirty years; and he died." "And all the days of Seth were nine hundred and twelve years; and he died." "And all the days of Enos were nine hundred and five years; and he died." And from the days of Adam to the present time death, with only two exceptions, has been the lot of all mankind. Every man's record ends with the words, "And he died."

It may be said, however, and it is so said by some, that only the body dies. But let us see how this view harmonizes with the Word of God. What was the sentence? "Thou shalt surely die." To whom was this spoken? To man. Then *man* was to die. "And all the days that Adam [the *man*, for that is the meaning of Adam] lived were nine hundred and thirty years; and he died."—Gen. v. 5. Then the *man* died, not simply a part of him, but the whole man, for so saith the Scriptures: Man dieth, and wasteth away; yea, *man* giveth up the ghost, and where is he?—Job xiv. 10.

We find, then, that death is something which is asserted, not of a part of man but of *man*, and that this death is not a spiritual change that takes place when man sins, but a physical change which is completed at the close of his earthly pilgrimage, for it is written of antediluvians, patriarchs, and prophets, that they lived so many years and then died.

But it may be said that the death which Adam and his descendants died is not the wages of sin; that this death is still future, and differs from what we call "natural death" in that it is a "death that never dies," that it is not like the death that comes alike to all, the return of man to the original elements from which he was made in the beginning, but is, in fact, eternal existence in misery.

It is indeed true that "natural death" is not the wages of sin; for it is written, "As in Adam all die, even so in Christ shall all be made alive." All lose physical life in Adam and all are raised again to physical life through Christ; for the Scriptures plainly teach a resurrection both of the just and of the unjust. So then what would be otherwise the wages of sin becomes a temporary instead of an eternal cessation of existence, described in the Scriptures as a "sleep." But to those who are out of Christ, and who so remain until their probation closes, death comes the second time, for thus saith the Scriptures: "The soul that sinneth, it shall die." "When a righteous man turneth away from his righteousness,

and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."—Eze. xviii 20, 26. Here is a plain reference to two deaths, namely, the first or "natural" death, and the second death, the wages of sin. We have seen that the first death, the death that comes to all alike, is because of the resurrection, only temporary cessation of existence, a return for a time only to the original elements from which man was made in the beginning. Let us now inquire what is the nature of the second death.

The use of the expression "second death" implies a similarity between the two deaths. Indeed, we shall find that the second death differs from the first death only in the fact that in general the death which we call "natural" comes from a gradual wearing out of the vital forces by disease or exhaustion, while the second death comes as a visible manifestation of the wrath of God against sin. But that the result will be the same, namely, a return to the original elements from which man was made in the beginning is made very clear in the Scriptures.

In Obadiah 16 we read of the heathen that "they shall be as though they had not been," and in Mal. iv. 1 it is declared that "the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The New Testament is equally clear upon this important subject. Says our Saviour: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."—Matt. x. 28. The necessary inference is that He will thus destroy the finally impenitent.

The apostle Paul testifies that "the wages of sin is death" (Rom. vi. 23), and again, as touching the nature of this death, he says of the wicked that they "shall be punished with everlasting destruction." Everlasting destruction is destruction from which there is no return, no recovery. A city may be destroyed and rebuilt; and man is destroyed by the first death, but in the resurrection he is "rebuilt;" but the destruction of the second death is final, or everlasting.

Many other texts might be cited all testifying the same thing, namely, that the second death results in the utter and everlasting destruction of those who are its unhappy subjects; but one more must suffice, Rev. xx. 9, where of the wicked it is said prophetically, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

Truly, "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power."

C. P. BOLLMAN.



TURN TO THE LIGHT.

I PLACED a plant in the window,
I had taken it from the shade;
Its leaves were drooping and yellow,
For darkness can but fade.
And I watched it daily, hourly,
To see it grow more bright,
While it turned, like a thing of knowing,
Its faded leaves to the light.
And ever it thrived and flourished,
Uncurling, one by one,
New little bud-leaves, like child-palms,
And spreading them out to the sun.
And it turned away from the darkness,
As though it were guided right,
Instinctively shunning the shadow,
Instinctively loving the light.
And how it rejoiced in the sunshine,
Growing more green and fair;
And by and by came the blossoms,
Like a sheaf of stars in air,
Into the sun reached the blossoms
To catch and enfold its light
Into rare and more radiant beauty,
Into flowers more rich and bright.
And oh, it taught me a lesson,—
I would it might teach you, too,—
That our souls grow dark in the shadow
Of selfishness, sin, and rue;
That our souls grow withered and worthless,
When they dwell on things of night;
But God's vast love is the sunshine,
And we must turn to the light.
When everything round is dreary,
There's a window that looks above,
There's a beautiful avenue open,
And a streaming light of love,
O put the heart in the sunshine,
To blossom for God aright,
To absorb His love but to give it again,
O turn thy leaves to the light.

FANNIE BOLTON.

"BRAIN-POWER" OF PLANTS.

(From the London Present Truth.)

It is doubtless well known that it is very difficult to draw the line of division between plants and the lowest forms of animal life. Some so-called plants have the power of locomotion, and some things that are classed as animals are permanently fixed to one spot. The difference between the lowest forms of animals and plants is far less than the difference between many well-known animals, and so students are beginning to conclude that the difference between the animal and the vegetable kingdom is one of degree rather than of kind. The following from an article in the *National Review* emphasises this likeness:—

"The botanist of to-day seeks to unravel the mysteries of plant life. For him the plant is no longer an inanimate being, but stands revealed as an organism exhibiting animal functions, such as breathing, circulation of blood or sap, various complex move-

ments, and sleeping, which are as certainly equally well defined as are the analogous traits in the existence of the animal. We have seen that all these functions, in the animal kingdom cannot be performed except by the agency of the various nerves, etc., and that there must be a source of power behind the different nerve cells of which the brain is composed. The brain itself can, therefore, be looked upon as an intermediate motor which only serves for the more perfect transmission of impulse. This motor is absent in plants; but does it necessarily follow that the power or force itself is nonexistent? Certainly not. There is any amount of evidence to the contrary.

"Some say that this power is merely instinct; but . . . instinctive actions move only in one direction, and cannot adapt themselves to circumstances. But



all those who have studied the habits of plants know full well that they have the power of adapting themselves to circumstances, and have many movements and traits that are the very reverse of automatic. Numerous instances might be pointed out, in which not only are the signs of sensibility as fully developed in the plant as in the animal, but, as I have before hinted, many phases of animal life are exactly imitated. Take, for example, those wonderful plants, the mimosa, sensitive of the most delicate touch:—

"Weak with nice sense, the chaste mimosa stands;
From each rude touch withdraws her timid hands;
Oft as light clouds o'erpass the summer glade,
Alarmed, she trembles at the moving shade,
And feels alive through all her tender form,
The whispered murmurs of the gathering storm;
Shuts her sweet eyelids to the approaching night,
And hails with freshened charms the rising light."

"The manner in which this plant closes its stalks and leaves at the approach of darkness, is very interesting. As the gloaming gently falls, the leaves move upward toward each other till they touch; the secondary leaf-stalks slowly droop till they are nearly parallel with the main leaf-stalks, which in their turn fall till they point to the ground. Thus it folds itself at the close of the day, and there is no doubt, if it were not allowed to sleep, it would, like ourselves, soon die. This is not only an example of the necessity of sleep for the repairing of nervous energy and recuperation of brain-power, but a proof of the existence of the same in the vegetable kingdom.

"Then there are the carnivorous plants, the Venus's fly trap (*Dionaea*), for instance, which will digest raw beef as readily as its insect prey. From glands with which its leaf is provided, fluids are poured out which resemble the gastric juice of the animal stomach in its digestive properties. The

matter of the insect body or meat is thus absorbed into the substance and tissues of the plant just as the food taken into the animal stomach is digested and becomes part of the animal fabric. In the animal, digestion can only be commenced by the brain-force acting by means of a nerve upon the gastric glands; we may, therefore, concede that it is the action of the same power in the plant that produces the same effect.

"There is no structure in plants, so far as its functions are concerned, more wonderful than the tip of the radicle. The course pursued by the radicle in penetrating the ground must be determined by the tip. Darwin wrote: 'It is hardly an exaggeration to say that the tip of the radicle, endowed, as it is, with such diverse kinds of sensitiveness, acts like the brain of animals; the brain being seated within the extreme end of the body, receiving impressions from the sense organs, and directing the several movements.'"

The writer next refers to the different directions invariably taken by the radicle and the plumule of sprouting seeds, as in the pea, the bean, etc., the radicle always going downward and the plumule upward, and asks:



"What causes the radicle to descend and the other to ascend? If the seed is so placed that the radicle comes out at the top, the result is the same; for the radicle immediately turns round and grows downward. It cannot be gravitation, although Darwin thought it was, because that would have the same effect upon the plumule. There can only be one reason, and that, the existence of a directing force, or brain-power.

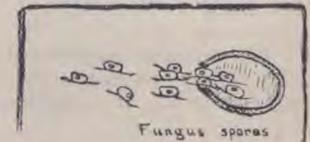
"A still more remarkable instance of intelligent plant movement is found in one of the lowest forms of the vegetable kingdom; namely, the *Peronospora infestans*, the well-known potato fungus. I need not go into the life-history of this plant, it being more especially in the spores that the existence of a power of movement according to circumstances is marked. When the spore-cases burst, a multitude of little bodies escape; if these bodies gain access to water, they develop a couple of curious little tails, and by means of these tails they swim about after the manner of tadpoles. Surely this is something higher than a mere automatic or instinctive movement."

These are the facts. The question is, What do they teach? The evolutionist sees in them evidence that all life proceeds from a single germ, and that the highest forms of animal life are but the more complete maturity of the lowest forms. That is the same mistake that the ancient heathen made when they "changed the truth of God into a lie." Instead of recognising the power

of the Creator in the things that He had made, they looked upon them as virtually self-created.

One thing these facts are designed to teach us, and that is that there is but one source of life for everything in the world. The living God is the source of all life. Not only do we "live, and move, and have our being," but "in Him all things consist." "Of Him, and through Him, and to Him, are all things; to whom be the glory for ever."

The Lord, through the prophet, tells us that "all flesh is grass." This is spoken with special reference to the frailty of man, and therein it shows the truth which we would point out, namely, that both plants and animals, including man, derive their



life wholly from God. There is but one life in the universe—the life of God—but it is manifested in an infinite variety of ways, because God is infinite. The life of God in each created thing makes that thing just what God designed it to be. Men have resisted the gentle yet powerful influences of the Life, and so have perverted it; but when they yield to it they become "trees of righteousness, the planting of the Lord, that He may be glorified."

Therefore that which our author calls "brain-power" in plants, is simply the evidence of the life of God, which is the source and preserver of all things. All have the same life, yet are not developed one from another, but come from God who in the beginning made each creature "after its kind." At His word they came into existence; by His word they are preserved. His word is life, "and this is the word which by the Gospel is preached unto you."

THAT the Papacy is about as much a political as a religious power nearly every writer on it bears witness. Dr. Munz, speaking in the *Contemporary* of the readiness for the inevitable conclave to elect the successor to Leo. XIII., says:—

"In the Sacred College the political differences of Europe find a lively echo, and there are Papal candidates and electors who support respectively the Dual and Triple Alliances."

This mixing of religion with politics is one of the wicked inheritances which the Protestant churches have received from the Papacy. Few to-day understand that Christ's Kingdom is not of this world, and that the Christian's "citizenship is in heaven."

"MANY times people are in doubt as to what they should do with reference to a certain course of action. A very good rule to follow is to ask themselves what they would wish on the morrow that they had done."



▲ MOTHER'S THOUGHT.

FATHER our children keep!

We know not what is coming on the earth;
Beneath the shadow of thy heavenly wing,

O, keep them, keep them, thou who gav'st
them birth.

Father, draw nearer us!

Draw firmer round us thy protecting arm;

O, clasp our children closer to thy side,
Uninjured in the day of earth's alarm.

Them in thy chambers hide!

O hide them and preserve them calm and safe

When sin's wounds, and error flows abroad,
And Satan tempts, and human passions chafe.

—H. Bonar.

—o— MAKING INFIDELS.

"WHAT can be done to prevent boys from learning infidelity in these days when everything is so full of it?"

Perhaps the following experience which happened in a home where I was entertained several years ago will at least illustrate the point which is in question.

It was a very influential church home. The father, mother, and two bright boys of fifteen and seventeen years composed the family. There was plenty of this world's goods, coupled with a seemingly genuine interest in every good cause. The father was a leader in Sunday-school and Y. M. C. A. work, prominent in temperance reform, and a leader in business circles. The entire community in which he lived looked up to him. He was very careful about the religious atmosphere of his home. Time was taken for worship before breakfast and after the six o'clock dinner; and the talk about the table and fireside, in which he always took the lead, was such as would naturally follow earnest thinking on practical Gospel themes.

One morning he read at worship that portion of the first sermon of our Lord which is found in the sixth chapter of Matthew, and after the blessing at the table, began to elaborate some of the points raised, as well as to comment on the truth taught in the sermon as a whole. His remarks were beautiful, even eloquent, and not untrue, although just a little short of the mark.

At last, as the opportunity offered, I took occasion to express my own view, in as practical a manner as possible. A discussion ensued, all on one side for a time, until something which I said led him to remark, with a sudden positiveness which was almost dictatorial, "But you cannot take Scripture in that way; it would kill business, revolutionise the world—not one of us could go on for a day."

"You surprise me," I said, "for I suppose the Word of God means just what it says, and that it is intended to revolutionise a wicked world in business as well as in everything else."

"As to that, yes," he said; "but your interpretation would revolutionise right business methods so as to make them wrong."

"Wrong?"

"Well, if not exactly wrong, so impractical as to be useless."

"I beg your pardon," I said, "but I do not understand this from a man who believes the Bible."

Then he went on to explain, in a way that would have done credit to any "higher critic." When he had finished, I said:—

"Well, then, if what you say is true, the Bible ought to be revised in the *original*, instead of translated. We are, I suppose, among those who believe the Lord is coming again soon. Suppose He should come in the quiet way which you evidently expect; suppose that He should come into this room, and find that Book lying open, as you left it, at that old sermon, and should take it up and read it over, what do you suppose He would do with it? Would He say, 'Here is this old sermon which has been so much quoted; the first work I do, must be to revise it. I did not know as much eighteen hundred years ago as I do now; this sermon has been a great handicap to those who have honestly tried to follow Me, because it imposed impossible conditions. My Gospel must be supported by the successful business men of the world, and they cannot be successful without going directly contrary to these principles, so they have been obliged to interpret My words, and teach even My Holy Spirit what I mean. I must fix this up so that it shall say the things which can be made practical in the world.' Do you think He would make this commentary on that old sermon?"

My host had stopped in the process of serving the breakfast, and was looking at me with a stern, set, white face. Not a word was spoken for what seemed a long minute; then it was the seventeen-year-old boy who spoke. He had been looking from one to the other, his dark eyes ablaze, and leaning towards his father, he said: "That is what He would do, papa, isn't it? They do say the Bible is out of date, in fact, obsolete, don't they? One can't live as it teaches, and do anything or be anybody, can he?"

The father turned and looked at his son with a dazed expression. He was not at all prepared for the logical conclusion to which his own reasoning had led his boy. His method of compelling the Word of God to endorse the business and political schemes of the world, his repudiation of its plain teaching for the sake of revenue, was more surely making infidels of his children than all the influences of an evil world, put together, could have done.

MRS. S. M. I. HENRY.

HE KNEW WHAT IT WAS.

AN eminent English Judge who was endeavouring to dissuade a friend from "going to law" was finally asked what he would himself consider a sufficient provocation for invoking legal aid.

"My dear fellow," was his reply, after some deliberation, "I don't say that *nothing* would induce me to take legal proceedings against a person who had wronged me, but I do say that I should be very slow about it. If, now, you should deliberately upset my ink on the table-cloth, throw one of those volumes at the bust of Blackstone, break all my furniture, hurl the members of my family out of the window, and finally tweak my nose, I should without doubt take means to kick you down-stairs; but once rid of you, by force or persuasion, there is no power on earth that would induce me to bring an action against you."

An illustration of the way in which property is frequently exhausted by fights in the law Courts was reported in a London paper. Twenty-five years ago an estate worth nearly £5,000 got into the Courts in California. Not long ago it was terminated, and there was no one in the Court to claim the 1s. 8d. that was left. By order of the Court it was paid into the county treasury.

—o— WHO HAS THE MOST TO DO?

SOME men can never see what their wives find to do, and are inclined to doubt the saying that woman's work is never done. Count Tolstoi is credited in a London exchange with a story of a Russian peasant who proposed to change work with his wife. It is, perhaps, not original with Tolstoi, for we recognize it, with variations, as the story of the English farmer whose sorry experiences were told in rhyme in our childhood days. The wife, to let her husband learn what she had to do, readily assented to his plan of exchanging work—

"Well," says he, and "Well" says she,

"This we will allow;

And you may stay in the house to-day,

And I'll go follow the plough."

The Russian story thus tells the sequel:—

"Now mind," said the wife, as she started out, "turn the cows and the sheep out to pasture at just the right time, and feed the little chickens, and look out that they don't wander, and have the dinner ready when I come back; mix up some pancakes and fry them, and don't forget to churn the butter. But above all, don't forget to beat the millet."

The peasant had so much trouble in getting the cattle and sheep out that it was late when he thought of the chickens; and in order that the little chickens might not wander, he tied them all together by the legs with a string, and then fastened the string to the old hen's leg.

He had noticed that, while his wife was beating the millet, she often kneaded her pastry at the same time. So he went to work to do these things together; and as he had to shake himself a great deal to do

it, he saw an excellent chance to get the butter churned at the same time, by tying the cream-jar to his belt.

"By the time the millet is pounded," he said, "the butter will have come."

He had hardly begun this triple task, when he heard the old hen squawking and the chickens peeping. He started on a run to see what was the matter, but tripped on the edge of a flagstone, fell, and broke the cream-jar to pieces.

In the yard he found that a prodigious hawk had seized one of the chickens and was flying off with it; and as the chickens and their mother were all tied on one string,

"No; I was churning it, but I fell and dropped the jar and broke it, and the dog ate up the cream."

"But what is all this butter that I see on the floor?"

"Those miserable pigs did that!"

"Well, you *have* had a hard time!" said the wife. "As for me, I've got the field all ploughed, and I'm back home early."

"Oh yes," exclaimed the husband, bitterly, "you've had only one single thing to do, while as for me, I've had everything to do all at the same time—get this thing ready, take care of that, and think of everything! How in the world was I to do it?"

"From these snow-walled alleys there is no turning out except at sidings specially prepared that sleighs returning light may stand aside for those going laden. I once saw a settler's team of oxen completely buried from sight, because they blundered aside when frightened by the yells of log-hauling teamsters in front.

"Surveyors cutting lines during winter, walk clear over saplings six or seven feet high, and over the downbent lower branches of hemlocks, spruces and balsams.

"In late February, in early March, or whenever the snow 'crusts' and enables



Locomotives with Snow-Ploughs clearing the Line.

they hung together and the hawk flew away with them all.

In his confusion the peasant left the yard gate open and the pig came in, tipped over the bread-tray and spilled the butter, which the animal then immediately began to devour. While the peasant was looking on in astonishment, another pig came in and began rooting amongst the millet.

Then, while the peasant was clearing things up as well as he could, the fire went out. He had not succeeded in rekindling it when his wife entered the yard with the horse.

"Why," she said, "where are the chickens and the hen?"

"A hawk carried them off. I had tied them together, so they wouldn't wander away, and the hawk carried off the whole lot."

"Well, is dinner ready?"

"Dinner? How could I have dinner when there isn't any fire?"

"Did you churn the butter?"

"Well," said she, "that's what I do every day. Now I guess you'll admit that a woman has something to do!"

—o—

WHERE IT SNOWS.

THIS mid-summer weather in India, it may possibly give some of our readers in the plains a cooling sensation to read of snow and ice. Mail news a few weeks ago was bringing us stories of heavy snows in America in early April. The following account, by a Canadian surveyor, shows what a heavy snowfall means in that region:—

"The Coulonge River, which hurries from northeastward into the Upper Ottawa, lies wholly within Canada's region of deepest snowfall. There all lumbermen move on snow-shoes from early in December to the end of March, and the roads for hauling logs and squared timber commonly run between banks of snow as high as the horses' heads.

men to walk on it without sinking, moose, which abound on the Coulonge, are almost as helpless as calves that have burrowed too far into a strawstack. Later, when the great spring thaw comes, commonly with rain, the snow melts so quickly that rivulets form beneath it and run, often wholly concealed, to the regular watercourses.

"Then the brooks, the two branches of the Coulonge, the main stream, and indeed all the tributaries of the Upper Ottawa, rise to torrents in a few days. They carry away ice often a foot thick or more, which frequently 'jams,' forces floods up over the rocky banks, and creates deep lakes where there were 'swales' or marshes.

"Such are the terrors of the break-up that shanty teamsters usually hasten away to the settlements many days before it will surely occur, lest intervening rivers open suddenly, and leave horses with no easy escape from a vast and rocky region that lacks bridges, summer roads and pasture.

As for the men of the shanties—to them the break-up of the ice is the beginning of the terrible labours of the 'drive.'"

The "drive" is the process of guiding the great logs down the water courses to the mills or to the great lakes or rivers where they can be put into the channels of commerce.

Our illustration gives an idea of the great force required on the railway lines to break through the snow embankments of the Far North-West. One can scarcely comprehend, at first thought, that the feathery flakes, falling one by one so lightly, can pile themselves into such barriers. But so it is.

THE PRECOCIOUS CHILD.

PARENTS are often proud, says a writer, of the precocious child, and urge it on to make extra exertion to stand at the head of its class, notwithstanding the fact that its nervous system is already taxed to the extreme limit, making its temper so capricious that it is indeed a sore trial for the other members of the family to live with it. Yet the foolish father and mother shut their eyes to this daily increasing evidence of a nervous and mental collapse; and when the child succumbs to some common disorder it might have easily withstood, had it been in a normal condition, they wonder at the dispensation of Providence which has laid low so promising a child. They seem to forget that God does not suspend natural laws to hinder people from reaping the reward of their own mistakes.

WHY PEOPLE CALL HER "SO NICE"

ALWAYS shielding others at her own expense.

Making a sacrifice cheerfully whenever one is made.

Avoiding discussions in the presence of a third party.

Apologizing without reservation when an apology is needed.

Conforming her tastes, when visiting, to those of her hostess.

Always repressing criticism when there is anything to praise.

Inquiring after the friends and families of those whom she meets.

Expressing an interest in that which she sees is interesting to others.

Avoiding jokes of a personal nature likely to wound another's feelings.

Wearing the breast-plate and shield of "malice toward none, love for all."

Showing "small courtesies" to humble people without an air of patronage.

Looking at people and speaking pleasantly, although she may feel disturbed.

Taking no notice of accidents which happen to others, unless she can give aid.

Drawing checks on her own happiness to bridge over the impending bankruptcy of another.

Never refusing a gift when it evidently comes from the heart and is bestowed with pleasure.

Making no unnecessary allusion to any subject which is known to be disagreeable to another.

Dressing suitably, with consideration for the feelings and the wardrobes of those about her.

Writing letters to those who have benefited her in any way, or to whom she may give help or cheer.

Showing herself happy when she is enjoying herself, remembering it is a pleasure to others to make her happy.—*Great Thoughts.*

LINKS IN THE CHAIN.

THE storm that drove the rain clouds across the heavens shook the oak; an acorn, loosened from its twig, fell to the ground, and broke from its cup. A cloud burst; a rain-drop filled the acorn cup.

A robin, wearied by the sultry heat of an autumn day, and troubled by the fury of the storm, hopped on the ground when all was calm, and drank the rain-drop. Feeling refreshed, he flew to his place in the ivy that overhung the poet's window, and there trilled his sweetest song.

The poet heard, and wrote a chant of grateful rejoicing. The chant went forth into the world, entered the house of sorrow, and spoke its cheering words by the couch of sickness. The sorrowful were comforted; the sick were cheered. Many voices praised the poet; but he said:—

"The chant was inspired by the robin's song."

"I owe my song to the rain-drop," said the robin.

"I should have sunk into the earth, had not the acorn cup received me," said the rain-drop.

"I had not been there to receive you, but for the storm," said the acorn cup.

Then they that were comforted praised the storm; but the storm replied:—

"Praise Him at whose word the stormy wind ariseth, and who from darkness can bring light, bringing His mercies many times in unseen and unknown ways."—*Selected.*



MEDICINES FREE TO ALL.

AIR is the free blessing of heaven; it invigorates the entire system. Deprived of pure air, the body becomes diseased, torpid, and enfeebled.

Physicians often advise invalids to visit foreign countries, to go to some mineral spring, to traverse the ocean, in order to regain health; when, in nine cases out of

ten, if they would eat temperately, and engage in healthful exercise with a cheerful spirit, they would regain health, and save time and money. Exercise, and a free abundant use of air and sunlight would in many cases give life and health to the invalid.—*Christian Temperance.*

WHEN SUGAR SHOULD BE USED SPARINGLY.

THE very common practice of using sugar on porridges and puddings is doubtless very frequently responsible for indigestion, which has led many to think the grains unsuitable food for them. Just why sugar is especially liable to cause trouble when eaten with starchy foods is stated in the following observations by a physician, Dr. J. H. Kellogg, in answer to the question, "What can be done to relieve gas in the stomach?"—

A person troubled by gas in the stomach may find it necessary to abstain for a time from starchy and sweet food. First of all, he must abstain from the use of sugar. Why? Because cane-sugar does not digest in the stomach, and hence is not absorbed in the stomach. Many persons can eat sweet fruits who cannot eat sugar; and some can eat sweet fruits who cannot eat sour fruits sweetened with sugar. Why is this? Because there is a difference between sugar and the natural sweetness of the fruit. Fruit-sugar was created for food, but cane-sugar was created to be carried up into the sap of the plant in the form of starch-food for the seed, and in that form it may be readily digested. Cane-sugar does not seem to be naturally adapted to the stomach, because it is not acted upon by the gastric juice nor the saliva—the only two juices which come into contact with the contents of the stomach.

Cane-sugar causes the outflow of a great quantity of mucus. If sugar were placed in the eyes, it would cause the secretion of mucus. When placed in the stomach, it produces mucus, as Beaumont observed in the case of Alexis St. Martin. People who are great sweet eaters and who eat much sugar, are likely to be troubled in this way. Some persons will heap a large quantity of sugar upon their grains, and some become as much addicted to sweets as the old toper is to whisky. They are punished by catarrh of the stomach.

Another consequence of eating cane-sugar freely is that it interferes with the digestion of starch. Starch is acted on by the saliva, but when a certain degree of saccharinity or sweetness is reached, the action of the saliva in the digestion of starch ceases until the saccharine matter and the digested starch have been absorbed. If we put saliva and starch into a glass tube, the saliva will begin to act upon the starch until a certain amount of sweetness, or sugar, is present in the solution; then it will cease to act. But if, instead of pouring the digesting solution into a tube, we place it in an animal membrane, and immerse that in the solution,

the sugar, when formed, will pass out into the water outside, thus removing the sugar by the process known as "dialysis." The saliva will then act upon the starch until it is all converted into sugar; this is what takes place in the stomach. Starch acted upon by the saliva is converted into sugar, and is at once absorbed. With a normal amount of sugar, the saliva is capable of digesting all the starch present; but if a large quantity of sugar is present, this will not take place—it cannot occur unless the sugar is mostly absorbed in the stomach for the reason that it cannot be digested there; consequently it remains to interfere with the digestion of starch. So when one adds sugar to his grains, he does the worst possible thing in relation to their digestibility; for, as I have said, the sugar interferes with their digestion.

Another trouble arising from the use of sugar is that while it remains in the stomach, being incapable of digestion, it causes fermentation, thus delaying the digestion of the starch, which might be digested were it not for the presence of the sugar. Consequently we find that persons who suffer a great deal from the formation of gas in the stomach usually are thin and hollow-eyed. This is because by the interference with the process of starch-digestion, they are starved for the want of fat-producing elements; the system is robbed of the sugar which ought to be absorbed into the blood, and go to make plump cheeks and the proper supply of adipose tissue. So sugar, although naturally a fat making element, often keeps people thin because of its production of one of the forms of indigestion.

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EXERCISE A CURE FOR TORPIDITY.

EVERY action performed by the body, whether it be a mental or a muscular act, results in a destruction of tissue.

When the multitudinous actions of daily life are taken into consideration, it is not difficult to appreciate the fact that thousands of cells are thus destroyed in a single hour. Were it not that nature has made provision for the removal of waste matter from the various organs, the body would become clogged, and, so, hampered in performing its natural functions.

Just as water is applied to the external surface of the body to keep it clean, so blood, and lymph, which is merely an exudation from the blood, are employed in the internal parts to wash away impurities from the tissues. It is therefore absolutely necessary that there be a good circulation of blood to the most distant parts and organs as well as to those which are situated in the neighbourhood of the heart.

But circulation is largely dependent upon exercise. The pulse of a healthy man beats at the rate of about seventy-two times per minute. In the sitting, and especially in the reclining position the rate is considerably slower. On the other hand, if violent exercise be taken, the pulse rate is greatly

accelerated, and a quicker heart-beat means that a larger amount of blood passes a given spot in a given length of time. Thus we see how exercise prevents or overcomes bodily sluggishness and torpidity.

The busy farmer, living as he does the greater part of his time in the open air, is not the person who suffers from a torpid liver, or from sluggish bowels; unless, indeed, he counteracts the beneficial effects of abundant exercise, by excessive indulgence in food and drink. It is the office clerk or shopman, deprived during the greater part of the week of sunshine and fresh air, who feels that life is not worth living, because of physical depression, due to physical torpidity.

For such we recommend exercise—exercise in a room; exercise in the open air; exercise in walking, in digging, in playing; exercise in any legitimate way so long as it is healthful exercise.

Gradually the cloud will lift from the sluggish brain, the appetite will return, the intestines will perform their natural functions, the circulation will be improved, and the glow of health will appear upon the countenance.

E. R. CARO, M. D.

Sydney (Australia) Sanitarium.

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A LITTLE CHILD SHALL LEAD THEM.

"MAMA!" said a little yellow-haired fellow of four summers, "mama! I wish God had n't made yions, and tigers, and bears." "Why, my boy?"

"Because," continued this young reasoner of the golden curls, "because they are kuel, and kill yams and sheep, and yittle childyen yike Fiora and me—I don't yike animals that kill and eat each other, and I do wish that God had not made them."

"But," replied the mother, "little Harry must remember that the time will come when, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." The time is coming when the wild animals will no longer hunt flesh and blood for their prey, for the Scriptures say that 'the lion shall eat straw like the ox.'

Then, at these words, up stood Flora, a little girl of six. The word had evidently been spoken which opened the fountain of her heart, and her tongue was unloosed. The sense of justice and right often seems stronger in children than in grown men and women.

"Mama!" she said, "if the time is coming when wild animals will not kill and eat, but will feed like cows and sheep on corn and grass, then mama! *we ought not to eat beef and mutton.*"

The child said no more, but the mother was struck with her little girl's words.

How dense some of us are! She had not, herself, noticed the drift the argument was taking. She saw not till now that

when we pray, "Thy kingdom come," that prayer includes man's conversion to a bloodless diet quite as much as it includes the wolf's conversion from its ferocious habits and life of cruelty to a life of gentleness and peace.

What a pity it would be if the wolf should lose its taste for blood before man loses his!—*Sel.*

—o—

PUTTING IT TO THE TEST.

A MODERATE drinker became very angry with a friend who argued that safety was only to be found in total abstinence. "What, sir," said he, "do you think I have lost control over myself?" "I do not know," was the reply, "but let us put it to the proof. For the next six months do not touch a drop." The proposal was accepted. He kept his promise, and at the close of a month he said to his friend, with tears in his eyes, "I believe you have saved me from a drunkard's grave. I never knew before that I was in any sense a slave to drink, but during the last month I have fought the fiercest battle of my life. Had the test been tried later on, it might have been too late."

Will-Power in Disease.—A writer in *Demorest's* says: "There is nothing so important in all nervous diseases as the exercise of the will-power. It is a common habit of nervous people to think that they cannot avoid yielding to the various manifestations of their disease. This is true to a limited degree, but all such manifestations can be greatly modified by a resolute turning to some other subject, not waiting for some one else to work the diversion."

—o—

Dr. BOLLINGER, Director of the Anatomico-Pathological Institution in Munich, asserts that it is very rare to find a normal heart and normal kidneys in an adult resident of that city. The reason for the kidney disease is the tax put upon these organs by the drinking of excessive amounts of beer, and the cardiac hypertrophy and degeneration are secondary lesions for the most part. The consumption of beer is everywhere increasing.—*Popular Science News.*

—o—

MUSTARD will raise a blister on the inside as well as the outside of the stomach. The difference is, that we cannot see the blister on the inside, and the inside of the stomach cannot complain, not having nerves, as has the outside.

—o—

HOW TO BE HEALTHY.

THE rules of health have been summed up as follows:—

Drink less; breathe more.
Eat less; chew more.
Clothe less; bathe more.
Ride less; walk more.
Sit less; dig more.
Worry less; work more.
Waste less; give more.
Read less; write more.
Preach less; practise more.



HONEYBEES.

Bu-z-z-z! Bu-z-z-z!
 Do you know what that was?
 And would you think that noisy note,
 Which with a humming music rings,
 Was never sung by any throat,
 But by a pair of gauzy wings?
 And would you ever guess that these
 Belonged to little honeybees?
 Now you know what all that was—
 Bu-z-z-z! Bu-z-z-z!
 Bu-z-z-z! Bu-z-z-z!
 Do you believe it does
 A honeybee no sort of harm
 To lose its temper, and to fling
 Itself upon your face or arm,
 And pierce you with its tiny sting?
 The pain, indeed, may make you cry;
 But for this act the bee must die!
 Now do you see what temper does?
 Bu-z-z-z! Bu-z-z-z!
 Bu-z-z-z! Bu-z-z-z!
 Like little balls of fuzz,
 Now here, now there, now everywhere,
 Into the rose's crimson heart,
 Into the lilies, tall and fair,
 The bees that gather honey dart.
 The heavier the load each brings
 The louder sound the whirring wings
 Of every little ball of fuzz—
 Bu-z-z-z! Bu-z-z-z!
 Bu-z-z-z! Bu-z-z-z!
 "How kind and good it was."
 The little workers seem to sing,
 "For Mother Nature to provide
 Each pretty flower blossoming
 Within the meadows fair and wide
 Each clover-bloom and flower of flax
 With sweet stores for our cells of wax!
 How very good and kind it was."
 Bu-z-z-z! Bu-z-z-z!

—Eva Best.

A STRANGE EGG.

THE little eggs in their cosy nests that are found there only in the Spring season, are the birds' dearest treasures. Some of them will suffer almost anything themselves, rather than have any harm or damage done to these.

There is a bird that is found in the north of England and in Scotland called the Guillemot. It has been given the name "Foolish Guillemot," because it will allow itself to be taken captive rather than desert its egg.

It lays only one, unless this is stolen from it, when it sometimes lays a second, and even a third, but it never has more than one at a time, and this one is very precious to it.

There is something I want to tell you about this egg. Notice, and remember, because it will help you to see how wonderfully and beautifully God has made all His works to fit just the place He made them for.

You know that the usual shape of an egg is a sort of oval—what we call an "egg oval," "or egg-shaped." But, instead of

being this shape, the egg of the Guillemot is much longer than is usual for a bird's egg, and one end of it is very wide, while the other is very narrow, for it tapers down gradually from the wide end almost to a point.

Put your peg-top, which is wide at one end and pointed at the other, on the table, and blow it hard, or push it gently, and you will see that instead of rolling off the table it rolls round and round in its own circle.

Now the Guillemot makes no nest, but lays its egg on the bare rock overhanging the sea, usually on a narrow ledge, sometimes not more than six inches wide. If it were the ordinary egg shape, the high winds would be sure to blow it off the rock where there is nothing to hold it, into the surging sea below.

And now you see why the Creator has made this egg this shape—so that it may be quite safe in just the place where He has taught the Guillemot to lay it; for instead of being blown off the rock, it only rolls round on it.

EDITH E. ADAMS.

A LITTLE GIRL'S VICTORY.

Two little girls were playing together. The older one had a beautiful new doll in her arms, which she was tenderly caressing.

The younger crept up softly behind her and gave her a sharp slap upon her cheek.

A visitor, unseen and unheard, was sitting in the adjoining room and saw it all. She expected to see and hear another slap, a harder one, in retaliation. But no. The victim's face flushed and her eyes had a momentary flash of indignation. She rubbed her cheek with one hand, while she held the doll closer with the other. Then, in a tone of gentle reproof, she said:

"Oh, Sallie, I didn't think you'd do that!"

Sallie looked ashamed, as well she might, but made no reply.

"Here, Sallie," continued the elder girl, "sit down here in sister's chair. I'll let you hold dolly awhile if you'll be very careful."

Sallie's face looked just then as if there were some "coals of fire" somewhere round, but she sat down with the doll on her lap, giving her sister a glance of real appreciation, although it was mingled with shame.

The hidden looker-on was deeply touched by the scene. It was unusual, she thought, to see a mere child show such calm dignity and forgiveness under persecution. Presently she called the child in and questioned her.

"How can you be so patient with Sallie, my dear?"

"Oh," was the laughing answer, "I think it's 'cause I love Sallie so much. You see Sallie's a dear girl, but she's got a quick temper, and—Sallie forgets herself sometimes. Mamma said if Sallie would

do angry things to me and I should do angry things to her, we'd have a dreadful time, and I think we would. Mamma said I should learn to give the 'soft answer,' and I'm trying to."

The lady took her in her arms and kissed her.

"My little dear," she said, fondly and earnestly, "I think you have already learned the lesson."—*Selected*

A FOOLISH BOY.

NELLIE came running to me the other day, her eyes big with surprise, and exclaimed:

"O auntie, what do you think? You know Bertie, who lives down the street—that little bit of a boy—well, he smokes cigarettes, and he is so little."

"Then he will make a little man very likely, if he has begun so early," I replied.

"Yes, that is what Gertie says. He steals off by himself behind the back fence and then smokes."

"Then he must know he is doing wrong and is ashamed to be seen. What do you suppose he does it for?"

"I suppose he thinks it will make him look big. He wants to be a big man, and he is always telling us girls what he'll do when he gets big," said Nellie.

He has begun the wrong way if he wants to grow. Tobacco will hurt his heart and his nerves. If he lives to be a man he will be nervous, his heart will be weak, and he will not be the strong man that he might be if he had not begun this bad habit.

A school-boy died only a little while ago because he had smoked so many cigarettes. His whole body was sick; the poison in the tobacco had gone all through him. His skin was yellow, his nerves were weak, and he was so sick he had to go to the hospital, but the doctors could not help him. He said just before he died:

"Oh, if all the boys could see me now, and see how I suffer, they would never smoke."—*Selected*.

THE CAT'S WHISKERS.

THE long hairs on the side of the cat's face are organs of touch. They are attached to a bed of fine glands under the skin, and each of these long hairs is connected with the nerves of the lip. The slightest contact of these whiskers with any object is felt by the animal. They stand out on each side of the lion's face, as well as on the common cat. From point to point they are equal to the width of the animal's body.

If we think of a lion stealing through a wood in a dim light, we at once see the use of these long hairs. They indicate to him any obstacle which may hinder the passage of his body, and thus prevent the rustling of boughs and leaves, which would give warning to his prey. These whiskers and the soft cushions of his feet and the fur upon which he treads, enable him to move towards his victim with the stillness of a snake. Thus the lion or cat is not seen or heard until it is upon its prey.—*Little Friend*.



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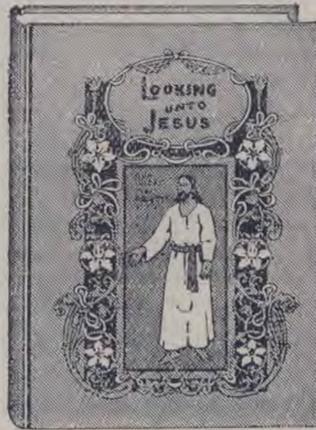
To continue this work Christian friends and others interested in Missions are kindly asked to give help in any way they may feel disposed. A number of the poorest Santahls and Hindus are now building a Mission House, some dwellings for preachers, teachers, and children, and the School-house is now finished, a large well is being dug.

In time it is hoped with God's blessing to render the work self-supporting, and the prayers and help of friends is solicited. Gifts of clothing, grain food, a camera, a magic lantern, or agricultural implements will be gratefully received and acknowledged.

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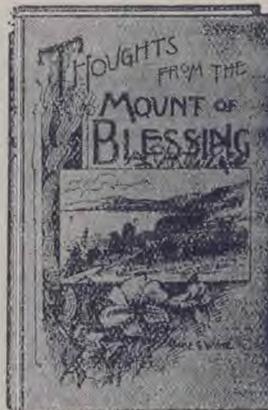
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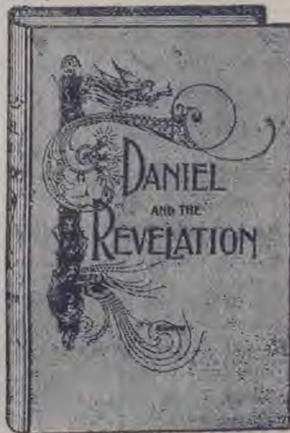


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IT is estimated that of the 142 millions spent on drink last year in England eighty-five millions came from the working classes.

FRIENDS of the *Oriental Watchman* abroad have sent us over four thousand rupees for famine relief, which we shall gladly pass on to the famine districts.

ONLY about three years ago a certain missionary bishop in India attempted to quiet the people, and persuade them to pay no heed to preachers who expounded prophecy in a manner to imply that the perils of the latter days are upon us. He gave the cry of "peace and safety," and pointed to the peaceful state of the world. The world has not known in modern times so much unrest and distress as we have witnessed since that sermon was preached.

THE gravest situation of the year—of many years, in fact—is that presented by the rising and awful massacres in China. For years educated Chinese have warned the powers that the talk among them of dividing up China, and the annexations of territory here and there, were stirring up the people, and now the storm has burst, furious and pitiless, and the most populous empire in the earth has been plunged into anarchy. The Powers, of course, can only go ahead, but the task of policing China is so great that statesmen do not yet see how it is to be accomplished.

WHAT the situation of mission stations in the interior must be, can be easily imagined. No punishment of the coast towns or of the capital can reach back into the interior in any way save to still more embitter the people against the foreigner. And it is all too true, as Lord Salisbury has recently pointed out, that the missionary is often regarded as the pioneer of the whole foreign brigade of traders, and of soldiers. The hatred which cannot so easily vent itself on the latter, will, save by the special intervention of Providence, find easy victims in the inland mission stations. May the Lord put His special care over the workers, and even in calamity of this kind cause the wrath of man to praise Him.

THE suggestion of France that the Powers refuse to supply arms to the Chinese in future looks much like locking the stable door after the horse is stolen. Years ago, when the powers were rivalling one another to see which would have the greatest share

in fitting out and training the Chinese naval and military forces, those who then protested against what they called "inoculating China with the virus of militarism," declared that Europe would yet suffer for it. The "Yellow Terror" of the Kaiser's cartoon seems to have been thoroughly aroused, and prophecy is fulfilling in the waking up of the nations of the East.

THERE is a lesson to be learned by these calamities, and missionaries need to study it. How often have we seen the spectacle of missionary bodies calling for political intervention, and, if not calling for it, allowing themselves without protest to be treated "just like other citizens," when difficulties with the non-Christian peoples have arisen. All this has given people the impression that Lord Salisbury indicated in his warning to missionaries. He also, a politician, set forth a spiritual truth that most missionary bodies have been too blind to see. He pointed out the spiritual weakness that must result from associating religion with political power. And now, it is to be feared, the innocent will have to suffer with the guilty. Whenever a missionary makes himself a party to calling for the sword to punish anti-Christian violence, he forgets Christ's warning, "They that take the sword shall perish with the sword."

OF course Governments, from their point of view, must protect their citizens, the missionary as well as others. And some say, "Ought not a missionary to be protected the same as any citizen?" If the missionary wants to place himself on the same level as citizens of the kingdoms of this world, he may do so. But the true missionary is a "man sent from God," not from England, or America, or Germany. His "citizenship is in Heaven," and when he gets into trouble over the discharge of his duties as an ambassador of Heaven, he appeals to the Court of Heaven for protection. In the realm of the Gospel the Lord says, "Vengeance is Mine, I will repay," and as for protection, "Lo, I am with you always."

FOR years missionaries have penetrated to the remotest corners of China. There have been local tumults and violence, but when persecuted in one city, the missionary has usually been able to flee unto another, as Christ commanded. It is undeniable that the gravest dangers to missionaries have arisen through the hatred stirred up by the actions of political powers. Some missionaries have called for it, and some have protested against it. Now we can only commend all alike to the only protection that can save hundreds of mission stations in the Chinese interior.

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know,"

asked Wesley, "why that cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley; "because she cannot look through it, and that is what you must do with your troubles—look over and above them."

PEOPLE often say, "oh, the Lord Jesus fulfilled the law; He kept it, and so we have nothing to do with it." Let us see; religion, then, consists in not doing as He did. Whenever we find the way He lived, we are to live contrary to it! It is an astonishing fact that men are more and more making a religion of lawlessness and sin. "The mystery of lawlessness" is opposed to the "mystery of godliness," which means Christ within living His life of obedience.

Man Cannot Reverse It.—When Balaam had tried to curse Israel and failed, he had the candour to say, "He hath blessed; and I cannot reverse it." Now God has "blessed the seventh day, and sanctified it," making it His holy Sabbath. Men may try to evade it, to curse it, and trample upon it. But God has blessed, and no man can reverse it. The blessing is still there every week. That is why God says, "Blessed is the man that doeth this, and the Son of man that layeth hold on it; that keepeth the Sabbath from polluting it."—Isa. lvi. 2.

A LONG REIGN.

SOME of the rapid transformations effected during the 19th century—transformations, says the *Bible Echo*, that mark this age as the "time of the end"—are vividly portrayed in a paragraph which we take from the *Melbourne Age* of June 2:—

Queen Victoria during her lifetime has seen the entire world transformed. On the day of her birth, May 24, 1819, the first steamboat which ever crossed the Atlantic or any other ocean started from Savannah to Liverpool, making the voyage in twenty-six days. The same distance is now made in less than six. She was six years of age when the first railway train in the world started to carry passengers. She was eighteen years of age, and had just ascended the throne, when the Morse system of telegraphy was first patented. Thirty-nine years of her life had passed when the first cable was laid under the Atlantic. Fifty-six years of it expired before the first telephone went into practical operation. At the time of her birth the tramp of Bonaparte's armies had just ceased to shake the world, and Bonaparte himself was a prisoner on a British island in the South Atlantic. She has seen every throne in Europe vacated many times. She has seen her own country transformed politically from an oligarchy, in which only one out of fifty of the population was permitted to vote, into a democracy in which the voters numbered one out of six of the inhabitants.

No fewer than 486 Acts of Parliament have been passed to cope with the drink curse, and still it flourishes.

"THE best day in the whole year for duty is to-day."

"WHAT seems good in God's sight must seem good in our faith."