

# The Oriental Watchman.

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

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## Oriental Watchman

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### KNOWLEDGE.

"O, WHERE is knowledge?" the savant sighed,  
As he turned the pages o'er,  
Still wearily searching, yet eager-eyed,  
Through volumes of treasured lore.  
Long years he had struggled in vain to win  
The wisdom his soul did crave,—  
A knowledge of truth that could save from sin,  
And the terrors of the grave.  
Then wandering forth with restless feet  
In the hush of the Sabbath day,  
A little child he chanced to meet,  
As she tripped on her homeward way;  
Her eyes were as bright as the morning flowers,  
And her little singing mouth  
Made blithe and happy the shining hours,  
Like a bright-winged bird of the South.  
"My child," he said, "how glad you look!  
Why is it, my pretty one?"  
She held up before him a little book:  
"This tells about God's dear Son,  
How He died that we might go to heaven;  
My mother told me so:  
His letter is here to His children given;  
It tells of His love, you know."  
"May I see your wonderful Book?" he said;  
And he read, as he raised the lid,  
In Christ, who for our sins hath bled,  
Are all the treasures hid  
Of wisdom and knowledge, and life and love.  
Amazement filled his eyes;  
'Tis revealed to babes from the Father above,  
Tho hid from the prudent and wise.  
Then the learned philosopher bared his head  
Before the little child;  
"Thou hast the blest knowledge, sweet one," he said,  
"That I've sought for in anguish wild."  
He hastened home with a lighter heart,  
Through the glow of the sunset's gold,  
And brought out a volume long set apart,  
All covered with dust and mold.

On the first blank leaf he saw his name,  
And the traces of tender tears,  
And while the sunset died in flame,  
He thought of his mother's prayers;  
And the glory that lighted her dying brow  
Ere they laid her beneath the sod;  
Lo! the gray-haired scholar is kneeling now—  
A child before his God.

MINNIE ALEXANDRINA SANDERSON.

—o—

"HAPPY is the man that findeth wisdom,  
and the man that getteth understanding.  
For the merchandise of it is better than the  
merchandise of silver, and the gain thereof  
than fine gold."

—

THE Scriptures were not written for the  
critics, but for poor sinners who need help;  
therefore while the critics criticise the Bible,  
sinners who believe it find it the power of  
God saving them daily from sin.

### UNLETTERED LEARNING.

"AND the Jews marvelled, saying, How knoweth  
this man letters, having never learned?"—John  
vii. 15.

The Greek word here rendered "letters,"  
is the word meaning *writings* or *scriptures*.  
A learned man, one well acquainted with  
books, is commonly called "a man of let-  
ters," or a literary man. Now there are  
many books, but only one that is so promi-  
nent as to be sufficiently designated by the  
term "the Book," and that is the Bible;

of Jesus, "Never man spake like this man,"  
and the people were astonished at His  
teaching; "for He taught them as one  
having authority, and not as the scribes."

That Jesus had not studied in the schools  
of the doctors of the law,—the theological  
seminaries of that time,—is shown by the  
questions which the priests and elders put  
to Him as He was teaching in the temple,  
"By what authority doest Thou these things,  
and who gave thee this authority?"—Matt.  
xxi. 23. Yet He had wisdom, both in ask-



IN THE SCHOOL OF CHRIST.

for the word *Bible* means simply *book*. So  
"the writings," when used in the Bible  
without qualification, mean the sacred writ-  
ings or the Scriptures. The text above  
quoted should therefore be rendered, as it  
is in some versions, "How does this man  
know the Scriptures never having learned?"

Like John the Baptist, Jesus never stud-  
ied in the Jewish schools. John was "in  
the deserts till the day of his showing unto  
Israel."—Luke i. 80. So Jesus dwelt at  
Nazareth, subject to His parents, a humble  
carpenter, until He came prominently before  
the people at His baptism. Yet no two  
teachers ever aroused greater interest among  
the people, or attracted more attention.  
People flocked to hear them, and hung on  
their words. The officers of the law said

ing and in answering questions, that put to  
silence all the learned doctors, while His  
teaching was so simple that "the common  
people heard Him gladly," because they  
could understand Him; and the ability to  
put deep things into simple, easily under-  
stood language is the mark of the greatest  
wisdom.

How did Jesus get this wonderful knowl-  
edge? From the Word of God. All Jew-  
ish children were taught the Book of the  
Law, according to the command of the  
Lord by Moses.

"These words, which I command thee this day,  
shall be in thine heart; and thou shalt teach them  
diligently unto thy children, and shalt talk of them  
when thou sittest in thine house, and when thou  
walkest by the way, and when thou liest down, and  
when thou risest up."—Deut. vi. 6, 7.

Many parents of course did this carelessly, and, especially in later times, mingled with their instruction many idle traditions learned from the Doctors; but those children who had faithful parents knew the Holy Scriptures from childhood. With the child Jesus this was no routine task, for He says, "I delight to do Thy will, O My God; yea, Thy law is within My heart."—Ps. xl. 8. The Holy Scriptures, studied in the humble house in Nazareth, and opened to His understanding by the Spirit of God, were the beginning and the sum of all the wisdom that Jesus had.

As with Jesus Himself, so with those whom He chose to accompany Him, and to send forth to preach,—they were men in humble station, not having studied in the theological schools. Their learning was derived from the Scriptures.

The rulers were astonished at the power and knowledge of these humble fishermen preachers, as they had been with Jesus. We are told that when the rulers "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and took knowledge of them, that they had been with Jesus."—Acts iv. 13. The word "ignorant" is unfortunate, as applied to the apostles. "Unlearned" they certainly were, according to the fine standards of the schools; but they were not ignorant. Why then do we have such a statement in the sacred record? In reality we do not, and the occurrence of the word in our English version is an interesting illustration of the very point we are studying. Thus:—

The two words, "ignorant men," in Acts iv. 13 are from one Greek word, *idiotai*, the plural of *idiotas*. The reader will at once recognise in this our common word *idiot*, and will at once conclude that the English rendering is much more mild than the Greek text. But wait a moment. The primary and ordinary meaning of this Greek word is—"a private person" one of the common people. But as certain public teachers began to style themselves philosophers, and to claim for themselves a monopoly of wisdom, so that a man must have a recommendation from them—a certificate that he had "been through" the prescribed course—before he could have any standing as a scholar, it came about that all who had not such public recognition were considered ignorant. The fact that our translators adopted this secondary use of the Greek word instead of its real meaning, shows how much they were under the influence of the same spirit. The Danish and Norwegian versions have "laymen" in the place of "ignorant men" and the German has "men of inferior condition."

Here is encouragement, and a lesson. The encouragement is that people in the most humble and despised walks of life may, by devoted study of the Word from a sincere desire to know and do God's will, acquire wisdom that will astonish even the worldly wise.—Deut. iv. 5, 6. See also Prov. ii. 1—9.

The lesson is that in the church of Christ there are no ranks and degrees—no class distinctions. The church, following in the steps of the schoolmen of heathen times, have made two classes—clergy and laity—that is the special, elect class, who have the keys of knowledge, and *the people*, who are to take what the clergy are pleased to dole out to them. But the Scriptures teach us that all in the primitive, true church were *laymen*, that is, they were simple, ordinary people, whose only distinction from others was that which the Holy Spirit gave them. Jesus, Himself an ordinary labourer, chose fishermen and sent them forth to preach, and because they were thus sent forth they 'are called *apostles*. But they were *laymen* and such they would be called to-day, if they were alive and in England or America. That those who teach the word should form a special class, distinguished from other people by title, dress, etc., was not only not contemplated by the Lord, but was directly opposed.

It is true that "there are diversities of gifts," and all men have not the same work, yet all in the church are brethren, and the greatest among them is he who does the most service. Let therefore no one be puffed up in his own mind with the thought that as a preacher he is above others in the church, and let no one be discouraged because his state is lowly. It was Tyndale's declaration that he would "make the boy that drives the plough in England to know more of Scripture than the Pope does." That possibility is now before every plough-boy, and he who truly improves it, although his name be unknown outside of his neighbourhood, has a place in the church infinitely higher than that of Pope.

E. J. WAGGONER.

#### THE LORD'S PORTION.

IN the London *Christian World Pulpit*, Mr. Samuel Chadwick tells of a number of cases in which he has seen the fruits of honouring God by proportionate giving to His cause. We can quote but two paragraphs:—

The first person who introduced me to the system of systematic giving was a widow woman who was my landlady many years ago. She had been very poor. She was talking about this matter, and she told me her income once was only ten shillings a week, and she gave a tenth then. I said, "How did you manage it?" She said, "When I got my ten shillings, I put them on the Bible in a row, and I took the best looking of the ten out, and I put that in the Lord's box. I had nine shillings left." I said, "How did you live?" She said, "I do not know, unless it was this; I believe when I had taken one shilling for the Lord, the Lord made every penny of the nine shillings go as far as twopence." She believed that the God of Elijah was not dead yet, and that He who had power to increase the cruse of oil and the handful of meal, could make a penny go as far as twopence if she honoured Him.

In the North of England two brothers went into business. They were born in a very small cottage, and had nothing to start business with. They were enthusiastic in religion. They were determined to give to the Lord, and they made an agreement that the Lord Jesus Christ should be a partner in the concern, and that a fixed proportion should be given to the Lord Jesus Christ out of all the profits. They so gave, and these lads prospered. The first

year they had a nice lot of money to give. The second they had still more. The third they had still more. At the fourth year the profits were so great that they went into four figures. Then they thought the proportion to be set aside for God was too much to give to charity. They did not say, to the Lord Jesus Christ, but to charity. Always be suspicious when you change your terms. It was for charity now, not for the Lord. Seeing it was such a big lot, they divided it, took half for themselves, and sent the other half away. The next year (I have it on the testimony of the brother who is now living) they did not make a copper. And before the end of six months of the following year they came to a crisis. The two brothers met one day and locked themselves in the office to face the situation. And William said to James, "We have never prospered, James, since we robbed God. The first charge on the business must be to pay back what we have robbed." They knelt down and prayed and made this promise. Before the end of the year the business pulled around. Strange enough, after another four years they made a similar mistake and had a similar experience. To-day they are amongst the wealthiest Methodist people. They never failed when they honoured God in their giving.

THE strength and beauty of Him who was the chiefest among ten thousand and the One altogether lovely were in His perfect consistency. No one was ever disappointed in the flavour of the fruit that was produced by the "True Vine."—John xv. 1; Ps xxxiv. 8.

And it is the privilege of every "branch" to manifest the same beautiful harmony between heart and life. John xv. 2-11; 1 Peter ii. 1-8.—Mrs. S. M. I. Henry.

JESUS said, "My Father worketh hitherto, and I work." It was not merely as a teacher and a healer that Jesus worked, but for many years He laboured as a carpenter. Even in that He was revealing the character of the Father to men. Whoever, therefore, is ashamed to labour would be ashamed of the company of God the Father and of the Lord Jesus Christ.

"WHOSO keepeth his mouth and his tongue keepeth his soul from troubles." But that is such a task that any who seriously undertake it will be driven to pray with the Psalmist, "Set a watch, O Lord, before my mouth: keep the door of my lips."

"NEVER bear more than one trouble at a time. Some people bear three kinds—all they ever had, and all they have now, and all they expect to have."

**A Backslider.**—A minister's little girl and her playmate were talking: "Do you know what a backslider is?" the former questioned: "Yes, it's a person that used to be a Christian and isn't," said the playmate promptly. "But what do you s'pose makes them call them backsliders?"

"Oh, you see, when people are good they go to church and sit up in front; when they get a little tired of being good, they slide back a seat, and keep on sliding till they get clear back to the door. After a while they slide clear out, and never come to church at all."—Sel.



### THE PURPOSE OF HIS COMING.

THERE must be some great necessity in the plan of salvation that makes the second advent of Christ imperative.

What is it?

"I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also."—John xiv. 2, 3.

This is clear. He went away to prepare a place for us; then He returns to receive us, that we may be with Him forever. He does not wish His people separated from Him, so He comes to get them. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me."—John xvii. 24. Again He said, "Ye have heard how I said unto you I go away, and come again unto you" (John xiv. 28), and in view of His coming again He comforted them.

As Christ looked into the sorrowful faces of His disciples, He said, "Let not your hearts be troubled. Ye believe in God, believe also in me. In My Father's house are many mansions."—John xiv. 1, 2. He said to the murmuring Jews, "Ye shall seek Me and shall not find Me; and where I am, thither ye cannot come."—John vii. 34. When Peter made a request to follow Jesus, the Saviour replied, "Thou canst not follow Me now; but thou shalt follow Me afterwards."—John xiii. 36.

This, then, is the purpose of Christ. He has gone to prepare a place for His people in the home of the "many mansions," the city of gold. And when the place is ready for His people, and His people are ready for the place, He will come and take them to the place He has prepared for them. "And I will take you one of a city, and two of a family, and I will bring you to Zion."—Jer. iii. 14. Blessed promise! It will surely be fulfilled.

### All Go Home Together.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to the meet the Lord in the air; and so shall

we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. 16-18.

This is God's plan. He does not design that His people shall go to heaven one after another, as a certain poet has expressed it,—

"Only one passing over,  
Only one at a time."

No; He says that "we shall all be caught up together," and it is certainly true that we all go together when Christ comes. From this it is evident that if Jesus does not come again, His people will not go home to be with Him in heaven.

### The Resurrection at the Advent.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death where is thy sting? O Grave, where is thy victory?" 1 Cor. xv. 51-55.

These two great events, the second advent and the resurrection, come at the same time. One object of His coming is to raise the dead. "I know that He shall rise again in the resurrection at the last day," was Martha's plaintive response to the Saviour's comforting words in reference to her brother now dead, and this has been the ever-present hope of the people of God in all ages. They have looked forward to that day as the consummation of all their hope, the filling full of all their joy. They have looked forward to it as the time when the reward would be bestowed upon all, and to this agree the words of the Holy Scriptures.

### Rewards Given at the Resurrection.

"And when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke xiv. 13, 14.

There is no reward given till the resurrection, and the resurrection takes place at the second coming of Christ. Therefore we can see the great necessity, the absolute importance of His coming again, for without this there is no reward. The whole scheme and work of salvation would prove a failure

without the second advent. The work of Christ would stop just short of what would make it a success—the final salvation and reward of His people.

"For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."—Matt. xvi. 27. No statement can be more positive or definite than this. The reward is given at the second advent. It is not given before nor afterward, but then, and that is the object or purpose of His coming.

A few days before Paul's death he wrote:—

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day and not to me only, but unto all them also that love His appearing."—2 Tim. iv. 7, 8.

It is "at His appearing" that the servant of God is to receive the reward. This was true not only of Paul, but of all those who love that appearing.

This same writer has also said, "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Gone, gone forever, perished. The unavoidable conclusion drawn for all these Scriptures is, no second advent, no resurrection. No resurrection, no reward; hence, if there is no second advent there is no reward. "Then they also which are fallen asleep in Christ are perished."

How this emphasises the importance of the second coming of our Lord. Without it there is no future for the people of God. The hope of the church centres in it. Take this hope from the heart and from the Book, and all is dark and uncertain. Hope dies, and joy ceases from the sons of men.

E. W. FARNSWORTH.

### THE PRIMITIVE FAITH.

THERE is much controversy about the "primitive faith," and the writings of the "Fathers" and the declarations of the councils are freely quoted to establish this or that doctrine or practice as of the primitive faith.

Nothing is simpler than finding what the primitive faith was. The Scripture says that as there is but "one Lord" there is also but "one faith." Anything other than that must be no faith at all.

The trouble is men want human definitions of the faith instead of the faith itself. But nothing human can enter into the composition of the faith. It is not what any man or body of men may think about the Lord. It is what He Himself says, and the life that He lives. "The faith of Jesus" is the one faith.

Jesus, who was the Word, as our example of life and teaching lived "by every word that proceedeth out of the mouth of God." His faith came by "hearing . . . the Word

of God." "Morning by morning, He wakeneth Mine ear to hear. . . . And I was not rebellious." "The word which ye hear is not Mine, but the Father's which sent Me." "I came not to do Mine own will." "I delight to do Thy will, O My God: yea, Thy law is within My heart." "I have kept My Father's commandments, and abide in His love." "The Father that dwelleth in Me, He doeth the works." This is the primitive faith. It is a life of obedience that Jesus now lives over again in every one that accepts Him.

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#### THERE IS FORGIVENESS WITH THEE.

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" Not one; for all have sinned. "But there is forgiveness with thee, that thou mayest be feared."

There is with the Lord, in the person of Jesus Christ, in whom we have redemption, even the forgiveness of sins, a free pardon for all.

Just as surely as all have sinned, just so truly all are forgiven. This is truth. There is forgiveness with the Lord. All we have to do is to accept the free forgiveness which is offered. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. lv. 7.

Let us return, and confess our sins, and accept his free forgiveness, that we may be cleansed from all unrighteousness. He who has promised to forgive is faithful and just. He has redeemed all by his precious blood, and that redemption is the forgiveness of sins.

HARRY ARMSTRONG.

—o—

#### A COMPLETE SAVIOUR.

JESUS CHRIST OUR LORD is a complete Saviour. He needs no pope, no cordon of councils or priests, no church creeds, between Him and the sinner in order to save that sinner's soul. With His own human arm linked by power with the throne of the Eternal, and in infinite pity and tenderness, He reaches down to the lowest strata of humankind to lift up to companionship with God every longing human soul.

O sinner, you may come to Him boldly! He is a royal priest, having "compassion on the ignorant, and on them that are out of the way," that you may come. The door of mercy stands not ajar, but wide open. He says, "I have set before thee an open door, and no man can shut it," be he called pope, bishop, or preacher. "He delighteth in mercy." He is "pleased" with them that "hope in His mercy." Will you not trust Him? He is able; He is wise; and He is willing. Will you not accept Him as your Saviour, His life as your light, His Word as your guide?

M. C. WILCOX.

#### TAKE UP THE WHITE MAN'S MUSKET.

It will be remembered that Mr. Kipling wrote a poem to the American people, "Take up the White Man's Burden," which helped to guide that people into the Philippine campaign, which has thus far proved most disastrous to both victors and vanquished. Yet the churches urged on the war of conquest. David Page in the American paper, *Humanity*, thus parodies Kipling:—

TAKE up the white man's musket,  
The deadliest ones ye make;  
Go drill your sons to use it,  
And then, for Jesus sake,  
Send them with ammunition  
To hunt these heathen wild,  
Your new-caught, sullen people  
On whom God never smiled,  
Take up the white man's cannon,  
The largest that ye cast,  
Go put it on your war ships,  
The strongest ones and fast—  
Speed them to the heathen countries,  
Seek out each farthest spot,  
And save these sullen people,  
With Bibles—and with shot.

—o—

#### SIGHTS OF THE BATTLE-FIELD.

So long as all Christendom glorifies war, and so long as the religious world explains away the teachings of Christ in order to make it appear that the Christian can become a part of the machinery of this world's administration, and bear the sword, which is the symbol of political power, it will be necessary not only to repeat the doctrines of Christ, but to show what a hideous thing war is.

This is part of an interview with two German officers, who are speaking of the late Franco-German war. And these are only a hasty glance at one or two incidents, repeated with variations all over the field of carnage:—

"It is terrible to think of it. Do you remember, W—, that man at the bridge of Orleans? Himmel! what a thing it was! We had been cannonading the bridge and had driven the French across; but when following them up, when I reached the nearer end of the bridge, I saw there a French soldier propped up against the side of the bridge. All his stomach and entrails had been shot completely away, but he was alive. I called to an army doctor who was near me and said, 'for heaven's sake, give that poor man something to put an end to his sufferings, for he cannot live, and it is too awful to leave him.' 'My duty, sir, is to save life, not to destroy it.' 'But you can't save him, and it will be the greatest mercy to give him release.' 'That, sir, I dare not do.' Well, there was nothing for it but to get a soldier's blanket and to tie it tight round him, and to give him something to wet his lips with, and, having done this as rapidly as we could, we left him.

"And there was still a worse spectacle—if such there could be—at the other end of the bridge, for there was another soldier who had had a part of his skull shot away, and he was leaping in the air, as you may have seen a wounded hare do, leaping up and then tumbling down, leaping high up and then tumbling. 'Ach!' I said to the doctor once more, 'here is a still more fearful case. Give him something, do give him something to put him out of his agony.' 'It is impossible, sir, for me to do so.' What shall I do? I thought, but as I was thinking, he gave one great leap which sent him over the bridge into the water, and I was so thankful that he at last got release in death. . . .

"After the engagement I was sent out to visit the out-posts. Never shall I forget those cries coming in the dark from every side, from the woods, from the fields, from everywhere, always the same pitiful cry, 'Water! water!' in French and German. When riding along I came upon a great barn or shed, and, looking in, found it crammed with German and French wounded. Poor fellows! all the bitterness of war was forgotten in the comradeship of a common suffering. It was shocking to see the various ways in which these brave men had been injured, and the ghastly methods in which they had tried to staunch their wounds, but worst of all were the loud entreaties for 'Water! water!' which came from all."

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#### THE WORLD'S LAST DANCE.

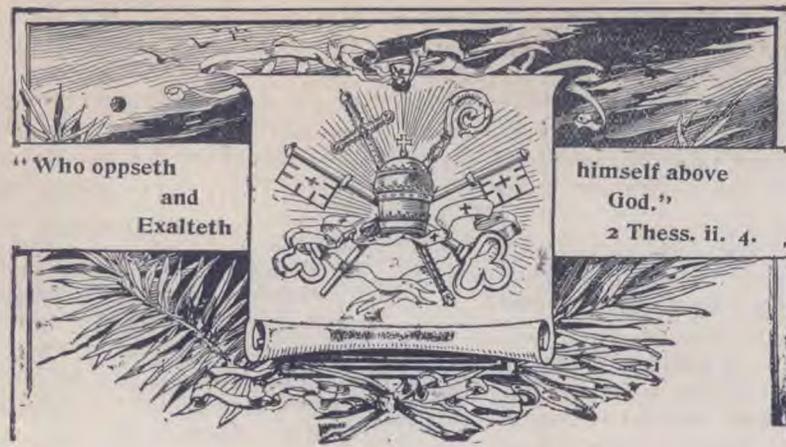
ACCORDING to an interviewer, says the Melbourne *Bible Echo*, Dr. Bevan of this city, declares that "the one great interest in Australia, as in every part of the world at the present day, is undoubtedly sport." And this is but saying in other words, that many are, as Paul said they would be in the last days, "lovers of pleasure more than lovers of God." Sport! pleasure! amusement! These are the order of the day for the masses both inside and outside the church. What a picture when the world is on the eve of its final catastrophe! "One more dance, and defiance to the flames!" said a young French officer in one of the burning palaces at Moscow. Ere the dance ended, the flames reached the powder magazine, and the dancers were hurled into eternity. So, says another, will this world finish its last dance, on which it has now entered.

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The World to Come—We pray, "Thy kingdom come," and the prayer will be answered. As an earnest of the coming kingdom God sends forth the peace and joy and righteousness of the kingdom to rule even now in the hearts of His subjects. The constitution of His Government, the foundation of His throne, is the law of righteousness, and a sceptre of righteousness is the sceptre of His kingdom. The same Gospel of power that proclaims the coming kingdom writes the law of that kingdom upon every heart that believes. This is the constitution that can do what human constitutions cannot do—it makes men free with a freedom which no power can take away. Ever since this world joined the rebellion of Satan against God's rule, the Lord has been calling men back to loyalty. "The earth is given into the hand of the wicked," said the prophet, but nevertheless "the earth is the Lord's," and the day hastens when the rightful owner will take possession of His purchased possession. Now he is entreating every sinner to cease building his hopes on this present evil world and to yield his heart to the rule of the everlasting kingdom.

—o—

"WHILE men slept, his enemy came and sowed tares." The enemy never sleeps because he is so busy lulling men to sleep and sowing the tares of evil. "Let us not sleep, as do others; but let us watch."



## How the Creeds were Made.

### AFTER FOUR CENTURIES OF APOSTASY.

[As we have seen, Theodosius secured the "unity of the faith," and made the Empire Catholic by imperial power. Yet nothing was settled. The rivalry now became more and more bitter between the bishops of the leading cities. Alexandria, in Africa, and Constantinople were special rivals. Rome, jealous of Constantinople, sided with Alexandria in its refusal to acknowledge the authority of the Bishop of Constantinople over the Bishop of Alexandria. The monkish orders had meanwhile grown in power, and the monks swarmed throughout the East ever ready to carry theological controversy into violence and bloodshed.]

### ANOTHER CATHOLIC SAINT.

In A.D. 412, Cyril, the nephew of Theophilus, became Bishop of Alexandria. He was one of the very worst men of his time. He began his episcopacy by shutting up the churches of the Novatians, "the most innocent and harmless of the sectaries," and taking possession of all their ecclesiastical ornaments and consecrated vessels, and stripping their bishop of all his possessions. Nor was Cyril content with the exercise of such strictly episcopal functions as these: he aspired to absolute authority, civil as well as ecclesiastical.

He drove out the Jews, forty thousand in number, destroyed their synagogues, and allowed his followers to strip them of all their possessions. Orestes, the prefect of Egypt, displeased at the loss of such a large number of wealthy and industrious people, entered a protest, and sent up a report to the Emperor. Cyril likewise wrote to the Emperor.

No answer came from the Court, and the people urged Cyril to come to a reconciliation with the prefect, but his advances were made in such a way that the prefect would not receive them. The monks poured in from the desert to the number of about five hundred, to champion the cause of Cyril.

Orestes was passing through the streets in his chariot. The monks flocked around him, insulted him, and denounced him as a heathen and an idolater. Orestes, thinking that perhaps they thought this was so,

and knowing his life to be in danger, called out that he was a Christian, and had been baptized by Atticus, Bishop of Constantinople. His defence was in vain. In answer, one of the monks threw a big stone which struck him on the head, and wounded him so that his face was covered with blood. At this all his guards fled for their lives; but the populace came to the rescue, and drove off the monks, and captured the one who threw the stone. His name was Ammonius, and the prefect punished him so severely that shortly afterward he died.

"Cyril commanded his body to be taken up; the honours of a Christian martyr were prostituted on this insolent ruffian, his panegyric was pronounced in the church, and he was named Thaumasius—the wonderful."—(Milman.)

### HYPATIA

But the party of Cyril proceeded to yet greater violence than this. At that time there was in Alexandria a teacher of philosophy, a woman, Hypatia by name. She gave public lectures which were so largely attended by the chief people of the city, that Cyril grew jealous that more people went to hear her lecture than came to hear him preach. She was a friend of Orestes, and it was also charged that she, more than any other, was the cause why Orestes would not be reconciled to Cyril. One day as Hypatia was passing through the street in a chariot, she was attacked by a crowd of Cyril's partisans, whose ring-leader was Peter the Reader.

She was torn from her chariot, stripped naked in the street, dragged into a church, and there beaten to death with a club, by Peter the Reader. Then they tore her limb from limb, and with shells scraped the flesh from her bones, and threw the remnants into the fire, March, A.D. 414. This was Cyril,—now Saint Cyril,—Bishop of Alexandria.

### ANOTHER FAMOUS CONTROVERSY BEGUN.

In 428, there was appointed to the bishopric of Constantinople a monk of Antioch, Nestorius by name. In his ordination sermon before the great crowd of people,

he personally addressed to the Emperor these words:—

Give me, my prince, the earth purged of heretics, and I will give you heaven as a recompense. Assist me in destroying heretics, and I will assist you in vanquishing the Persians.

The fifth day afterward, in accordance with this proposition, Nestorius began his part in purging the earth of heretics. Arians and Novatians suffered, but specially the Quarto-Decimans, who refused to celebrate Easter on the Catholic Sunday, and multitudes perished in the tumults which he stirred up.

And now these two desperate men, Nestorius and Cyril, became the respective champions of the two sides of a controversy touching the faith of the Catholic Church, as to whether Mary was the Mother of God or not. In the long contention and the fine-spun distinctions as to whether the Son of God is of the *same* substance, or only of *like* substance with the Father, Christ had been removed entirely beyond the comprehension of the people. And owing to the desperate character and cruel disposition of the men who carried on the controversy as the representatives of Christ, the members of the church were made afraid of Him. And now, instead of Jesus standing forth as the Mediator between men and God, He was removed so far away and was clothed with such a forbidding aspect, that it became necessary to have a mediator between men and Christ. *And into this place the Virgin Mary was put.*

This gave rise to the question as to what was the exact relationship of Mary to Christ. Was she actually the mother of the divinity of Christ, and therefore the Mother of God? or was she only the mother of the humanity of Christ? For a considerable time already the question had been agitated, and among a people whose ancestors for ages had been devout worshippers of the mother goddesses—Diana and Cybele—the title "Mother of God" was gladly welcomed and strenuously maintained.

### COUNCILS AGAIN CALLED FOR.

It is not necessary to state the blasphemous arguments of either side. It is enough to say that in this controversy, as in that regarding the *Homoousion*, the whole dispute was one about words and terms only. Each determined that the other should express the disputed doctrine in his own words and ideas, while he himself could not clearly express his ideas in words different from the others.

Fierce letters passed between Cyril and Nestorius, and both sent off letters to Celestine, Bishop of Rome. Celestine called a council in Rome, A.D. 430. The letters and papers of both Cyril and Nestorius were read, after which Celestine made a long speech to prove that "the Virgin Mary was truly the Mother of God."

The council declared that Nestorius was "the author of a new and very dangerous heresy," praised Cyril for opposing it, de-

clared the doctrine of Cyril strictly orthodox, and condemned to deposition all ecclesiastics who should refuse to adopt it. Nestorius refused to recant. Both parties were calling for a general council, and so to "settle" the faith again the joint emperors ordered a general council to meet at Ephesus in 431.

Of all places in the world, Ephesus was the very one where it would be the nearest to an impossibility to obtain anything like a fair examination of the question. Like Diana of old, the Virgin Mary was now the patroness of Ephesus; and the worse than heathen Catholics were more fanatically devoted to her than even the heathen Ephesians had been to Diana. But a fair examination of the question, or in fact any real examination, was not intended by Celestine, Bishop of Rome, and Cyril. Their only intention was either the unconditional surrender or the condemnation of Nestorius. Cyril, himself the chief partisan, was appointed by Celestine to preside at the council.

Neither of the emperors was present at the the council, but they jointly appointed Count Candidian, captain of the imperial bodyguard, as the "Protector of the Council." Nestorius came with sixteen bishops, accompanied by an armed guard composed of bathmen of Constantinople and a horde of peasants. In addition to this, by the special favour of the Emperor, an officer, Irenæus, with a body of soldiers, was appointed to protect him.

Cyril came with fifty Egyptian bishops, and a number of bathmen and "a multitude of women" from Alexandria, and such sailors in his fleet as he could depend upon. Arrived at Ephesus, he was joined by Memnon, bishop of that city, with fifty-two bishops, and a crowd of peasants whom he had drawn into the city. All told, 198 bishops were present at the opening of the council.

#### GETTING TO BUSINESS.

Cyril and his party urged that the council should be opened. As the Emperor had particularly required the presence of John of Antioch, Nestorius insisted on waiting till he came; and Candidian, captain of the imperial guard, sustained Nestorius. Cyril refused, and he and his partisans assembled in the Church of the Virgin Mary to proceed with the council. As soon as Count Candidian learned of this, he hastened to the church to forbid it, and there he fell into an ecclesiastical trap. He declared that they were acting in defiance of the imperial rescript which was to guide the council. They answered that as they had not seen the rescript, they did not know what it required of them. The Count read it to them. This was just what they wanted. They declared that *the reading of the rescript legalised their meeting!* They greeted it with "loud and loyal clamours," pronounced the council begun, and commanded the Count to withdraw from an assembly in which he had no longer any legal place.

Candidian protested against the unfair-

ness of the proceedings; and then, he himself says, they "injuriously and ignominiously ejected" him. They next expelled all the bishops, sixty-eight in number, who were known to favour Nestorius, "and then commenced their proceedings," says Milman, "as the legitimate Senate of Christendom."

They sent four bishops to notify Nestorius to appear. He courteously refused to acknowledge the legality of their assembly, and the council, after further attempts to get him before it, went on without him. His propositions in opposition to Cyril's views were condemned with curses. Then when the list was completed, they all arose, and with one mighty roar that made the arches of the great church echo and re-echo, they bawled, "*Anathema to him who does not anathematise Nestorius! Anathema! Anathema! The whole world unites in the excommunication! Anathema on him who holds communion with Nestorius!*"

It was now night. Criers were sent all through the city to post up the decrees of the council, and to announce the joyful news that Mary was indeed the Mother of God. Everywhere they were met with loudest shouts of joy. The multitude rushed into the streets and poured toward the church. With lighted torches they escorted the bishops to their abodes, the women marching before and burning incense. The whole city was illuminated, and the songs and exultations continued far into the night.

#### FIGHTING IT OUT.

FIVE days afterward John of Antioch with his bishops, arrived, and was greatly surprised to learn that the council was over. He got together about fifty bishops, who unanimously condemned the doctrines of Cyril and the proceedings of the council, and declared accursed all the bishops who had taken part in it. Cyril and Memnon answered with counter-curses.

Cyril's council sent messengers with overtures to John, who refused to see them. Then the council declared annulled all the acts of John's council, and deposed and excommunicated him and all the bishops of his party. John threatened to elect a new bishop of Ephesus in the place of Memnon, whom his council had deposed. A party tried to force their way into the cathedral; but finding it defended by Memnon with a strong garrison, they retreated. Memnon's forces made a strong sally, and drove them through the streets with clubs and stones, dangerously wounding many.

On learning that the council had been held, and Nestorius deposed before the arrival of John of Antioch, a letter had been sent down from the imperial court, but was not received till this point in the contest. This letter annulled all the proceedings of the council, and commanded a re-consideration of the question by the whole assembly of the bishops now present.

Meanwhile Cyril had sent secret messages to the monks in Constantinople telling of the deposition of Nestorius. The object of this was by stirring up those fanatics to influence the Court, which stood in awe of the holiness of the monkish fraternity.

#### THE PUGILISTIC BISHOPS ALL ORTHODOX!

BY this time the reports of both parties had reached the court. Theodosius, after examining both accounts, approved both, and pronounced Nestorius, Cyril, and Memnon, all three deposed. As for their faith, he pronounced them "all three alike orthodox," but deposed them as a punishment which he said they all three alike deserved as being the chief authors of continual disturbances.

The new imperial commissioner was sent down to Ephesus with the letter announcing the Emperor's decision. As soon as he arrived, he summoned the bishops before him, Memnon refused to appear. Those who did come, however, had no sooner arrived than each party began to denounce the other. Cyril and his party pronounced the presence of Nestorius unendurable, and demanded that he be driven out. The party of Nestorius and John of Antioch, just as sternly demanded that Cyril should be expelled.

As neither party could have its way, they began to fight. The imperial commissioner had to command his soldiers to separate the pugilistic bishops and stop the fight. When order had thus been enforced, the imperial letters were read.

As soon as the sentence of deposition against Cyril and Memnon was read, the uproar began again, and another fight was prevented only by the arrest of the three chiefs. Nestorius and John of Antioch submitted, Memnon was hunted up and also taken into custody, but Cyril escaped, and with his body-guard of bathmen, women, and sailors, sailed away to Alexandria.

The Emperor next commanded that eight bishops of each party should appear in his presence at Constantinople. They were sent, but on account of the desperate temper of the monks at Constantinople, it was counted unsafe for them to enter the city, and therefore they were stopped at Chalcedon, on the opposite side of the Bosphorus. There the Emperor met them.

#### CYRIL BRIBES THE COURT AND WINS.

HE appeared so decidedly to favour the party of Nestorius, that they thought the victory was already won. So certain were they of this that they even sent off letters to their party at Ephesus, instructing them to send up a message of thanks to him for his kindness. But at the fifth meeting all their brilliant prospects were blasted. Cyril, from his post in Alexandria, had sent up thousands of pounds of gold, with instructions to Maximian, Bishop of Constantinople, to add to it, not only the wealth of that church, but his utmost personal effort

to arouse "the languid zeal of the Princess Pulcheria in the cause of Cyril, to propitiate all the courtiers, and, if possible, to satisfy their rapacity."—(Milman.)

As avarice was one of the ruling passions of the eunuchs and women who ruled Theodosius II., as Gibbon says:—

Every avenue of the throne was assaulted with gold. Under the decent names of eulogies and benedictions, the courtiers of both sexes were bribed according to the measure of their rapaciousness. But their incessant demands despoiled the sanctuaries of Constantinople and Alexandria; and the authority of the patriarch was unable to silence the just murmur of his clergy, that a debt of sixty thousand pounds had already been contracted to support the expense of this scandalous corruption.

The efforts of Cyril were at last effective. The eunuch Scholasticus, one of the chief ministers of the Emperor and the supporter of the cause of Nestorius at Court, was bought; and it was this that caused the sudden revolution in the Emperor's conduct toward the party of Nestorius.

Nestorius was banished to Petra, in Arabia, and all books by his party were ordered burnt.

Nestorius was not allowed to remain long at Petra. He was taken from there to a place away in the desert between Egypt and Libya, and from there dragged about from place to place till he died of the hardships inflicted, at what date is not certainly known, but about A.D. 440.

Such was the cause and such the conduct of the first Council of Ephesus, the third general council of the Catholic Church. And thus was established the Catholic doctrine that the Virgin Mary was the Mother of God.

The controversy went on, however, nor did it ever logically stop until December 8, A.D. 1854, when Pope Pius IX. established the actual divinity of the Virgin Mary, by announcing the dogma of the Immaculate Conception, which reads as follows:—

By the authority of our Lord Jesus Christ and of the blessed apostles Peter and Paul, as well as by our own, we declare, promulgate, and define that the doctrine which teaches that the most blessed Virgin Mary, at the very instant of her conception, was kept free from every stain of original sin solely by the grace and prerogative of the omnipotent God, in consideration of the merits of Jesus Christ, the Saviour of mankind, was revealed by God, and must on that account be believed firmly and continually by all the faithful ones.

A. T. JONES.

### IT CAN BE DONE.

NO, you are mistaken, when you think it cannot be done. The Bible does not say it cannot be done. It does say that neither you nor anyone else can do it. "The tongue can no man tame." (James iii. 8), and it is "an unruly evil, full of deadly poison." These things ought not so to be, yet how can they be helped? Just take the tongue to its Owner, and leave it there. "He is able even to subdue all things unto Himself."—Phil. iii. 21.

W. W. WHEELER.



### THE CLOSING MESSAGE OF THE GOSPEL.

"SURELY," says the prophet herdsman, "the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."—Amos iii. 7. It is in this way chiefly that God has sent messages of warning, reproof, and consolation to His people and the world through the ages of the past. Each prophet prophesied and taught for the age in which he lived, but he wrote for the future ages. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4.

Among the many faithful, solemn warnings found in the Word of God none is more comprehensive, none more important, than the great threefold message of Rev. xiv. 6-12, which reads as follows:—

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand the same shall drink of the wine of the wrath of God. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Note that it is *one* message, having three phases. The angels symbolise a religious movement. (For not to angels but to men is committed the preaching of the Gospel.) The first bears the everlasting Gospel to all the world. Every truth of God is comprehended in this message. The second message follows, or goes with the first, showing the effect of its rejection. The same word, "follows," is used repeatedly of Christ's disciples following Him, that is, going with Him. The one leads out, the others follow. The last message is a decided protest against false worship, while verse 12 reveals to us

the character of those developed by the soul-stirring truths of the entire message—keepers of the commandments of God and the faith of Jesus.

### THE TIME OF THE MESSAGE.

THE *time* of the message, that is, the age to which it applies, is indicated by the language of the message itself, and by the context.

1. "The hour of His judgment *is come*." Paul, speaking for his time, declared that God "hath appointed a day, in the which He will judge the world in righteousness."—Acts xvii. 13. But the judgment was then future. He therefore spoke of "judgment *to come*."—Chap. xxiv. 25. But the message under consideration proclaims the hour of judgment come. It is pending when the message in God's providence goes forth, the Court is then in session, the Judge is on the throne, the cases are called. Every probationary work closes with the examination of the cases of those who have been on trial, and the rendering of decisions in respect of each one; and the Gospel is no exception to this. It closes with the judgment. This message is, therefore, the last phase of Gospel work to prepare men to stand in the judgment.

2. That this message immediately precedes the Lord's coming is shown by the verses which follow the message quoted above. The next event the prophet sees is thus depicted:—

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap; for the time is come for Thee to reap; for the harvest of the earth is ripe."—Rev. xiv. 14, 15.

"The harvest is the end of the world" or age.—Matt. xiii. 39. Thus is it demonstrated that the great threefold message of Rev. xiv. 6-12 has its application in the very close of the Gospel dispensation, just before the coming of Christ; it is the last message of mercy to fallen man.

The importance of the message is shown by the message itself. It brings "the everlasting Gospel" of God instead of human tradition; the fear of God, which is wisdom

instead of that of man, which bringeth a snare; the glory and worship of the Creator, which transforms, instead of the glory and worship of man, which perish. It reveals the true God, the fallen church, the cause of her fall, the false worship, the solemn and fearful warning, which it is death to neglect, the sure refuge, the holy character bestowed of God in the Gospel. Truly the message is tremendously important.

M. C. WILCOX.

#### COURAGE IN THE LORD.

THE enemy will contend either for the usefulness or for the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated; but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan can have no power to destroy or hurt the true metal. It is important that every door possible be closed against him. It is the privilege of every family so to live that Satan can take no advantage of anything they may say or do, to tear one another down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, each must rely upon the merits of the blood of Christ, and claim His saving strength.

The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes us. In these dreadful hours we must learn to trust, to depend solely upon the merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this—*never!* When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope when clouds envelop us and all is dark, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure and grace to overcome.

MRS. E. G. WHITE.

#### THE WONDERS OF PRAYER.

ABRAHAM'S servant prays—Rebekah appears. Jacob wrestles and prays and prevails with Christ—Esau's mind his wonderfully turned from the revengeful purpose he has harboured for twenty years. Moses cries to God—the sea divides. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Aithophel hangs himself. Asa prays—a victory is gained. Jehoshaphat cries to God—God turns away his foes. Isaiah and Hezekiah pray—185,000 Assyrians are dead in twelve

hours. Daniel prays—the dream is revealed. Daniel prays—the lions are muzzled. Daniel prays—the seventy weeks are revealed. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. Elisha prays—a child's soul comes back; for prayer reaches eternity. The church prays ardently—Peter is delivered by an angel.

—F. Ryland.

#### "I COUNSEL THEE."—REV. III. 18.

SLEEP not, my soul, in such an hour;  
For perils thicken fast around.  
The tempter lurks with fiercer power  
To muffle now the trumpet's sound.  
Heed thou the counsel Heaven hath sent—  
"Be zealous, therefore, and repent."  
Awake! the nations are arrayed;  
The last great battle soon will be!  
Well then for those who much have prayed—  
For those who unto Christ can flee.  
No other shield or refuge then  
For all the stricken sons of men.  
Arise! the heavenly Counsellor  
Hath told thee to secure the gold,  
And eye-salve to anoint thee for  
An entrance to the higher fold.  
But thou art blind,—thou canst not see  
What Jesus would bestow on thee.  
Oh, who will reach the city bright,  
The mansions even now prepared?—  
No palsied soul who sees no light,  
No lukewarm ones who truth retard;  
But those who heed the counsel given,  
Redeemed from men, will enter heaven.

MRS. PAULINE ALDERMAN.

#### AS GOD SEES.

WISHING we were better understood, usually means wishing that our better side were well known, without any suspicion of that side of us that we know would not be to our credit. Most of us would be glad to be known at our best. Few of us would like to be known at our worst, as our worst really is. A wise New England clergyman, who had had an eventful life-experience, was urged by his sons to write his autobiography. "My sons," said the old man, "I made up my mind long ago that if the Lord won't tell what He knows about me, I won't tell what I know about myself." That thought ought to make us modest as to speaking of things that we think would be likely to give others a good opinion of us.—*H. Clay Trumbull.*

#### AN AGE OF DECEPTIONS.

WE are in an age of deceptions. We are in an age when there are a great many great deceptions. And why so? Because we are in the last days. But why are the last days days of great deception and of a great many great deceptions? Have there not always been deceptions? Yes; ever since Eve was deceived in Eden. But all the way down since then, Satan, the great

deceiver, has been increasing in subtlety and multiplying in numbers his deceptions. And just before Christ comes, the Word says Satan is to work "with *all* power, and signs, and lying wonders."—2 Thess. ii. 8, 9. This means that he is to concentrate all his deceptions of all ages upon the last generation. This is what makes the last days days of great peril. And how may we go through them safely? Our only safety is faith in, and acquaintance with, the Word of God. This is what enabled Christ to withstand Satan's temptations in the wilderness. Who, then, will believe the Word? Who will rest on the Word, and risk all upon it?

W. A. COLCORD.

#### "WHO TAUGHT YOU TO SWEAR?"

AN aged minister was once riding on the box of a coach. The driver, a fine-looking young man, frequently swore at his horses. For some time the minister was silent. At length he asked in a kind voice, "Will you tell me, my friend, who taught you to swear? Was it your mother?"

A tender point was touched. "My mother? No, sir. Why, my mother is a praying woman. It would break her heart if she heard me swearing," he replied. "I thank you, sir," added the driver.

During the remainder of the journey not another oath was heard.—*Selected.*

#### CHANGING PLACES.

A WRITER on Turkey, in the *Quarterly Review*, tells the following story of a Turkish Pasha's method of administering justice:—

"Some ten years ago there was a Pasha entrusted with government in Northwestern Turkey remarkable for his eccentricities, and many stories are told illustrating his methods of administration. One day, in the depth of winter, when the ground was covered with snow, he passed by a village inn, on the outside of which some donkeys heavily laden were tied to a pole and were shivering in misery and cold. Inside the inn their drivers were comfortably gathered round the fire, engaged in drinking a bowl of heated wine. The Pasha ordered the load to be taken off the donkeys and placed on the shoulders of the men, who were then, by his orders, tied up where the animals had been secured. He then took the donkeys into the inn and offered them himself the heated wine which had been prepared for their drivers."

REMEMBER that health is a blessing which can be obtained by poor and rich alike only through obedience to the natural laws ordained by the Maker.—*Sel.*

"GOD is light, and in Him is no darkness at all." He, then, who looks on the dark side of things is not looking on God's side.



### WHERE GOD IS SEEN.

In the trees, and ferns, and flowers,  
Nursed by breezes, fed by showers;  
In the Birds, which sing and fly  
Gaily through the airy sky;  
In the sunlight all day long,  
In the evening's cheerful song,  
Calling thousand insect notes  
From their tiny wings and throats,—  
All these speak of God to me,  
Quiet though their worship be.

Then we see his mighty hand  
In the sea so broad and grand;  
Hear him speak in thunders' roar,  
When the clouds their torrents pour;  
See him in the sun and sky,  
In the starry worlds on high,  
And in gold of waving grain,  
Spread in beauty o'er the plain;  
And behold his love and care  
In the luscious fruit so rare.  
May we ever learn to trace  
In his works his smiling face.

MRS. P. ALDERMAN.

### THE WEIGHT OF THE AIR.

"To make the weight for the winds."—Job. xxviii. 25, B. C. 1520.

MEN have always known something of air. It has propelled their ships, thrust itself against the bodies of men, and overturned their works. But the principle by which all its manifestations are to be explained had never entered their minds. They witnessed the devastation of the whirlwind as it swept everything before it, but they had never dreamed that *weight* was necessary to give momentum. They could only attribute the work to their idol gods. And so long as men did not dream that air had weight, they would not, of course, make any investigations in that direction. At last, however, the question was raised. Men asked, Has the air weight? Possibly the question was suggested by the phenomena themselves; if so, the facts were pointing men to the truth. Possibly men read Job xxviii. 25, and then went to nature with the question; if so, it was the truth leading men to the facts that explained the truth. But however it was, the question was raised.

"During the earlier period of the revival of learning in Europe, the question was occasionally discussed, and was always decided in the negative. No such pressure could be felt. All experience and sensation seemed to be opposed to the idea of its existence.

"Men were everywhere using their rude devices for raising water in pumps, without the least idea of what they were doing. The action that was taking place before their eyes never entered into their comprehension. If any one had told them that, in raising a pump-bucket, they were lifting a portion of the weight of the atmosphere from the water under the bucket, so that the excess of this pressure, exerted on the surface of the water in the well, would

force the column of water in the pump-barrel up after the bucket, there were centuries when such a teacher would have been in danger of being burned up."

We now know that the weight, or down-pressure, of the air is enormous. Its pressure, or weight, is about fifteen pounds to the square inch, or over a ton for each square foot of the earth's surface. This is not felt; for it is through us as well as about us; we are immersed in it. The whole pressure of the air on the surface of the earth, expressed in tons, would require sixteen digits. Thus the air binds the earth with an elastic hoop. God gave air this weight; he regulated it with mathematical nicety to our needs. And He left us not in ignorance of the fact, but told us of it in His Word. Suppose He were to unclasp this air from about the earth, and take off this enormous pressure, would not the pent-up forces within the earth break forth? Some day He will remove it, as one removes the peeling from an orange. Some day it will be rolled together as a scroll.—Rev. VI. 14. Brother, what about your science then? Will you, with all your science, be founded on his immutable Word? If so, you may look calmly up, in that awful hour, and say, We will not fear, "though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

L. A. REED.

### LEAVES AND THEIR USES.

If you hold up a leaf between your eyes and the light, you will notice that it has a framework, consisting of one large vein (called the "midrib") which passes through the middle of the leaf from one end to the other. Out from this rib run small veins to the edges of the leaf. The leaf is so thin



Palmate leaf.

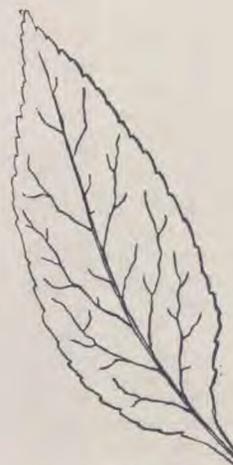
and so wide that it needs a framework to support it, just as a house needs a frame to give it strength and durability. The kind of frame I have just mentioned is the one you will find in most leaves; but there is variety in the frames of leaves as well as in their shapes.

Some leaves, instead of having but one large vein through the middle, have three,

five, or seven large veins, passing out from the base of the leaves, much like the toes of a duck's foot or the fingers of the hand.

Botanists call the first kind of leaves "feather-veined," and the second, "palmately-veined." You will readily see the reason for this, as the veins of the first correspond to a feather, and those of the second resemble the structure of the palm of the hand, with its five fingers corresponding to the large veins.

There is still another kind of leaf, in which the veins do not run off from the midrib,



Feather-veined.



Parallel-veined.

but parallel with it, from one end of the leaf to the other. This leaf is called "parallel-veined." Good examples of this kind of leaf are found in the leaves of corn, grass, wheat, oats, etc.

The leaves are the lungs of the tree. Do they breathe into their lungs what we breathe into ours?—Hardly; we breathe oxygen, and throw off carbon dioxide, while the plants breathe carbon dioxide and throw off oxygen. So what we reject as poisonous and harmful, the plants receive and use. The Creator has so planned it that there shall be no waste. Oxygen is necessary to sustain the life of human beings, and carbon dioxide is necessary to sustain the life of plants.

Leaves not only take in and throw off oxygen, but they also moisten the air by giving off water. Notice that it becomes covered with a film of moisture. So it is with the plant; as it breathes out oxygen, water is carried out with this gas into the air. If the plants did not moisten the air, it would be very dry.

The sap of a plant contains the material which goes to build up the tree, flowers, and fruit. Thus do we find that a branch cannot even bear leaves, "except it abide in the vine."

M. E. CADY.

THE one who abides by truth need never be alarmed lest the tongue of error or slander win a triumph over it. "The lip of truth shall be established for ever: but a lying tongue is but for a moment."



**"I'M STEPPING IN YOUR STEPS."**

CLIMBING the mountain wild and high,  
Bold was the glance of his eagle eye,  
Proud was the spirit that knew no fear,  
Reckless the tread of the mountaineer:  
Up and up through the fields of snow,  
Down and down o'er the rocks below,  
On and on o'er the pathway steep,—  
On o'er the chasms wide and deep.

Hark! o'er the mountain bleak and wild,  
Echoed the voice of a little child:  
"Papa, look out! I am coming, too.  
Stepping in your steps, just like you!  
Papa, O papa! just see me!  
Walking like papa—don't you see?"

Pale was the cheek of the mountaineer,—  
Pale with the thrill of an awful fear;  
Paused he quick, and with eager face,  
Clasped the child in his strong embrace;  
Backward glanced, with his eye so dim,—  
Back o'er the path she had followed him.

Father, pause in the path of life,  
Rough with the chasms of sin and strife;  
When you walk with a step so free  
'Mong the rocks where the dangers be,  
List to the voice that is sounding sweet,—  
List! they are coming—the little feet.  
Walk with care; they are coming, too,  
"Stepping in your steps, just like you."

MRS. L. D. AVERY-STUTTLE.

**MAID MARIAN.**

SUCH a clouded, discontented little face as it was, frowning between the rich lace curtains, and looking with gloomy eyes upon the sunlight that was flooding the flower garden.

"Just my luck! Of course, when I wanted to go to Aunt Bernice's the carriage must go to the shop, and that stupid Marie had a blue feather put in my hat when I told her a white one. I know that I am the most unhappy girl alive!"

An angry stamp of the foot emphasised the words, and a flood of tears seemed just ready to fall, when the click of the iron gate caused Marian to turn quickly. A dear old lady was trotting briskly up the walk, a little basket on her arm, and her soft, grey curls bobbing gaily upon either side of her wrinkled face.

"Why, it is Miss Hannah!" Marian cried, eagerly, a sudden smile breaking over her gloomy face as the door opened and a chirpy voice said:—

"How are you, my dear? No, I cannot stay, I only came in to beg a few of your lovely flowers for an invalid friend I am going to see."

"You are welcome to as many as you want, Miss Hannah. I am sure that they do no good there in the garden. Just wait

until I get the scissors," Marian replied, the old cloud creeping back over her face, and in a few minutes they were in the garden, the basket being rapidly filled with the choicest blossoms, while Miss Hannah listened to a flood of peevish, discontented words. A faint sigh passed the old lady's lips as she looked at the daintily dressed little girl, complaining so bitterly because one of her bright, happy days had contained a slight disappointment.

"Everything goes wrong. Whenever I plan anything, something is sure to happen every time," Marian cried, fretfully, as she tossed a white lily into the basket.

Miss Hannah did not reply at once; she seemed to be thinking deeply, with her eyes fixed upon the beautiful, stately house rising at their side.

"That will do, deary," she said at last; then, resting her wrinkled hand on the pretty golden head, she continued gently: "Marian, my dear, I want you to do me a great kindness; will you take a pretty cluster of these lilies to No. 13 Walnut street, and give them to Nellie Raymond? She is a dear friend of mine. Tell her I sent you."

An instant Marian hesitated, for Walnut-street was a poor place, where her aristocratic little feet had never been. Then obeying a sudden impulse she kissed her dead mother's old friend and said, pleasantly: "Why, yes, Miss Hannah, I will do that for you. I go for my music lesson this afternoon, and can come back by Walnut-street."

"Thank you, my dear. Do not forget the lilies, and when I see you again you must tell me what you bring away with you." Then with a farewell kiss and smile she went her way.

"I do not see why Miss Hannah sent flowers here. The idea of these lilies in a place like this," Marian thought, with a tilt of her dimpled chin, as she stepped cautiously upon the porch of a very tiny house that afternoon.

"Come in, please," called a blithe voice in answer to her timid knock, and, clutching her great bunch of lilies tightly, she opened the door slowly and entered. Such a bare little room, with its few poor articles of furniture, but oh, so fresh and clean! In a large armchair by the window a girl near Marian's own age was sitting, with her hands busily knitting. "Will you please find a chair?" she said, turning her soft brown eyes toward Marian; then, receiving no answer, she continued: "I do not know who you are, for I am blind."

"I am Marian Esmond, and Miss Hannah Grey sent these lilies to Nellie Raymond," Marian answered, advancing to the old chair and looking with wonder into the bright face turned toward her.

"I am Nellie. Oh, how kind of you both, and how sweet they are!" the blind girl cried eagerly, as she lifted the snowy blossoms carefully. "I feel almost as if I see them when they touch my face so. But sit down, will you not? Tatters"—touching the huge grey cat curled up in her lap—"and I are alone this afternoon."

Marian paused a moment irresolutely, then drawing a chair near the window she seated herself, her eyes resting, as if fascinated, upon the animated face before her. "Do you stay here alone all the time?" she asked at last, and a merry, joyous laugh answered her: "O dear, no! Only during the day, for at night mother is here, you know. She stays in a shop, and it is often quite late before she comes. We do have lovely times when she is here."

Marian's blue eyes opened widely as she glanced around the bare little room, and thought of her own cozy, nestlike quarters at home. "Lovely times" here!

"And sometimes mother comes home early, and when she is not too tired we go for a ride on the tram—away out, you know, where it feels and smells just like the country. I do enjoy that, and I think about it for ever so long, and make up stories about how it must all look. Do you live in the country?" The brown sightless eyes were again turned toward Marian, who flushed slightly as she answered:

"No; I live on Hamilton Avenue."

"That is where so many beautiful houses are, mother told me. How happy you must be! Do tell me all about your home."

And for the next two hours the two girls chatted like old friends.

"If you could only see the lovely flowers in our greenhouses!" Marian surprised herself by saying suddenly, but Nellie's sweet face did not darken as she answered softly, a beautiful light stealing into her sightless eyes:

"Some day I shall see, but I am content as it is now. It is dark outside, but you know that makes it all the brighter inside. Then I have so much to make me happy; every one is so kind to me that I do not have time to miss my poor eyes."

Marian looked at the happy face of the speaker with a rather queer expression in her blue eyes, and when she tied her wide hat on over her curls it shaded a very sober little face. She had come in contact with a new and unknown side of life, and her face glowed and her pretty lips quivered as she recalled her peevish complaints to Miss Hannah. As she said good-by she hesitated a moment, then said, hastily: "I am coming again, Nellie, if I may, and some day soon I am going to take you to my home for a whole, long day among the flowers." A warm kiss was pressed upon the blind girl's lips, and ere she could reply the door closed softly, and she was alone.

Many new thoughts chased each other through Marian's curly head as she neared the beautiful home where she reigned supreme over her widower father's heart. Near the gate she met Miss Hannah, and running forward, caught her hand. "O Miss Hannah!" she faltered, looking up with misty eyes, "I went to see Nellie, and I can tell you what I brought away. I brought away a blessing, and I know now how bad and wicked I have been, and how happy I should be. I think I know why you sent me, and blind Nellie has taught me a lesson in contentment that I shall never forget."

## CIGARETTE SMOKING.

DR. C. A. CLINTON, of the San Francisco Board of Education, has made a special study of the effects of cigarette smoking among the public-school children of that city, and this is what he says about it:—

"A good deal has been said about the evil of cigarette smoking, but half the truth has never been told. I have watched this thing for a long time, and I calmly and deliberately say that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys.

"A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates, and then stupefies, the nerves. It sends boys into consumption. It gives them enlargement of the heart, and sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces, and straightforward, honest boys made into miserable cowards, by cigarette smoking. I am not exaggerating. I am speaking the truth,—the truth that every physician and nearly every teacher knows."—*Present Truth.*

## WHEN MAY GIRLS MARRY.

A GIRL may marry when she is capable of understanding and fulfilling the duties of a true wife and thorough housekeeper, and never before.

No matter how old she may be, if she is not capable of managing a house in every department of it, she is not old enough to get married. When she promises to take the position of wife and home-maker, the man who holds her promise has every right to suppose that she knows herself competent to fulfil it. If she proves to be incompetent or unwilling, he has good reason to consider himself cheated.

No matter how plain the home may be, if it is in accordance with the husband's means, and he finds it neatly kept, and the meals (no matter how simple) served from shining dishes and clean table linen, that husband will leave his home with loving words and thoughts, and look ahead with eagerness to the time when he can return.

Let a young woman play the piano and acquire every accomplishment within her power, the more the better, for every one will be that much more power to be used in making a happy home. At the same time if she cannot go to the kitchen if necessary and cheerfully prepare just as good a meal as anyone could, with the same material, and serve it neatly after it is prepared, she had better defer her marriage until she learns.

If girls would thoroughly fit themselves

for the position of intelligent housekeepers before they marry, there would be fewer discontented, unhappy wives and more happy homes.—*Woman's Health Journal.*

## SOME PARSEE CUSTOMS.

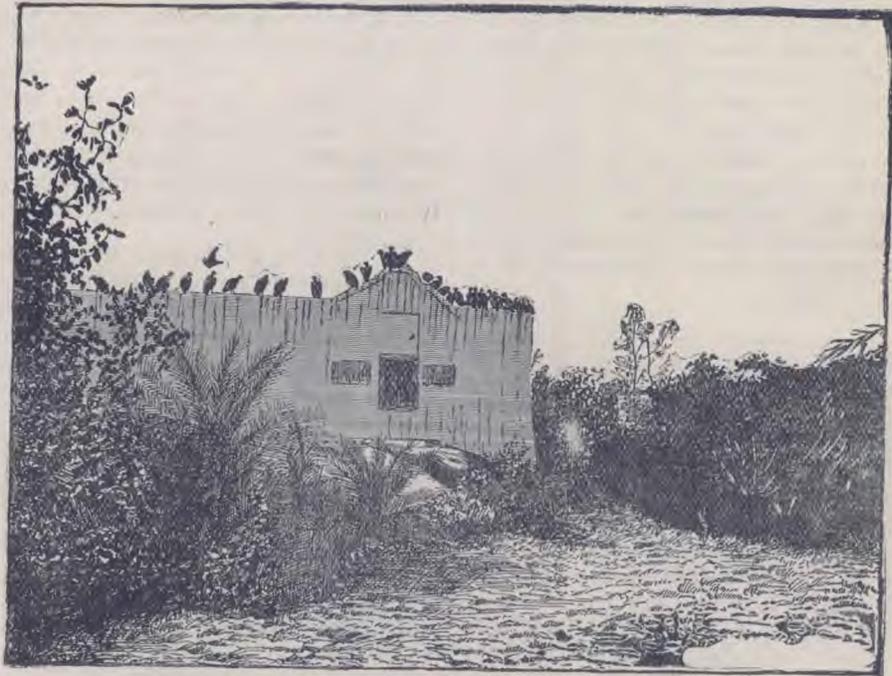
THE funeral of a Parsee is accompanied with ceremonies that are very solemn and imposing. An address is delivered by the priest, exhorting his hearers to lead pure and holy lives, in order that they may again meet their departed friend in paradise.

The Parsees neither bury nor cremate their dead, but convey them to the "towers

ed to bloom in his memory. At each anniversary of his death the ceremony for the dead called *muktad* is performed.

Zoroaster, the founder of the Parsee religion, taught the existence of one God, whom he called "Mazdá," the Creator of all things, to whom all good things, both spiritual and worldly, belong.

The time when Zoroaster lived is by no means certain, and his life is shrouded in mystery and doubt, all accounts of his life being more or less legendary. The Parsees place him at the time of Hystaspes, the father of Darius, which would be about 550 B. C., but there is scarcely a doubt that he



A TOWER OF SILENCE.

of silence," which form their last resting-place. The body is brought out of the house by two attendants, who deliver it to four white-clad pall-bearers. These, followed by the male friends of the departed and a number of priests in full dress, carry the body to the city outskirts, and place it on the *dakhma*, or tower of silence. After prayers have been said in the *sagri*, or chapel, the body is raised to its last resting-place, and left to the vultures and the elements.

In Bombay the towers of silence are in a district known as "Malabar Hill." They are three in number, and are massive circular towers, built of stone, and from twenty-five to thirty feet in height. The site is a very valuable one, and is surrounded by a beautiful garden. At the top of each tower is a round stone pavement, on which the bodies are exposed until the flesh is torn from them by the vultures, which frequent the neighbourhood in large numbers. The bones then fall through an iron grating, into a receptacle below, and are afterward conveyed to under-ground chambers previously prepared.

Ceremonies are performed at every anniversary of a death by the friends of the departed. Plants and flowers are cultivat-

ed to a much earlier period, probably not later than 1000 B. C., and it is not unlikely that he lived about the same time as Moses. He belonged to the Soshyantos, or fire-priests, among whom he boldly carried out a religious reform. The Zoroastrian priests were known as the "Magi" in the ancient world. They are alluded to in Jeremiah where the chief of the Magi is mentioned among Nebuchadnezzar's train.

It was from among these Magi that the "wise men from the east" came, who visited the infant Jesus at Bethlehem. As they studied the Scriptures, the star was granted as a beacon to guide them to the One of whom they read in the Hebrew prophets.

W. K. JAMES.

## BETTER THAN ADVICE.

THE other day, when a horse drawing a cartful of coal got stalled on West street, the public was promptly on hand with advice.

"Put on the whip:" shouted the driver of a parcels van.

"Take him by the head," added a carman.

"If that was my hoss," said a man with a bundle of clothes under his arm, "I'd tie

a cloth over his eyes. I've seen it tried a hundred times, and it makes 'em pull their best."

"Don't believe it," said a man with a cane. I've owned horses all my life, and I've had some bad ones among them. The only thing to do is to blow into his right ear."

"You mean the left," said a small man with a very thin voice.

"No, I don't! I mean the right ear. I've tried it often enough."

A crowd of fifty people had gathered, and now the driver got down, and looked the ground over. One wheel was down in a rut. He stood looking at it, his hand on the horse's hip and everybody around him tendering advice, when two sailors came along, and one of them called out:—

"Ay! mate, but here's a craft on a reef."

"Over with her, then."

Both seized a wheel for a lift, the driver clucked for the horse to go ahead, and away went the load, as easily as you please. They were the only two in the whole crowd who had not advised the driver how to do it.—*New York Sun.*

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#### WHY THE HOME WAS PLEASANT.

WHAT a pleasant home! Visitors invariably spoke in this way of a certain household. In what consisted the pleasantness? Was the house handsome and costly? No; it was a little one-story dwelling. The furniture was of the simplest. Perfect neatness was the only æstheticism displayed. The sun shone in upon rag carpets and pine tables. But it shone in. That was one element in the pleasantness. But the spirit that governed the home was its main source of happiness.

"We aren't always picking and picking at each other," said the plain-spoken eldest daughter. "Mother won't allow it. She says we shall treat each other as kindly and considerately as we would treat a visitor." A very simple, natural regulation, one would say. Afterward, in speaking to the mother on this subject, she said:—

"That was my rule for the children from babyhood. I insisted that they should be polite to each other."

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#### Discipline.

IT never pays to be too busy to discipline the children. Because it takes less time many scold or fly to the rod to correct children. As one writer says:—

"Many a mother who would not beat a child, feels free to scold on any and all occasions; and between a scolding mother and a beating mother, the scolding mother is usually considered the model one. This is far from the case; a whipping many times has good results, but a scolding never.

"A much better way than either scolding or beating is a quiet, earnest talk with a child, and such a talk usually carries more weight, and is remembered longer than half a dozen whippings and scoldings."

If you wish to be active and full of life, exercise.



#### THE LIVER.

THE liver is a wonderful organ which lies close up under the ribs at the right side of the body. It is remarkable as being the largest gland in the body. In a fullgrown man, it usually weighs about three and a half pounds. It is of a dark brown chocolate colour, and when healthy has a perfectly smooth and even surface.

By pressing the fingers up under the ribs of the right side, one can just feel the smooth lower border of the liver, about an inch above the lower edge of the last rib. Notwithstanding the inexcusable and abusive manner in which the liver is treated by many persons, it is a most obliging and useful organ, and it does a vast deal of work for us.

The chief business of the liver seems to be to make bile, a golden, yellow fluid, which is stored up in the gall bladder, during the interval between the meals, and is poured out into the small intestines through a little duct soon after the digestion of the food begins.

#### THE BILE.

The bile differs from every other vital fluid in the body in being at one and the same time both an excretion and a secretion. It is formed for a double purpose, each feature of which seems to be equally as important as the other. The bile contains a large amount of waste matter, which the blood has gathered up from the various parts of the body, and which the liver has strained out of the blood for the purpose of removing them from the body.

In the disposal of these waste and poisonous substances, nature's disposition to economize is exhibited in the highest degree of perfection. Instead of being sent out the shortest possible route, they are poured into the intestine a few inches below the stomach, and made to travel nearly the whole length of the alimentary canal, being mingled with the food and aiding greatly in the process of digestion. Indeed, there is abundant reason for believing that if the bile were not supplied, not only would certain elements of the food go undigested, but those elements which were digested would not be properly absorbed, and so would fail to nourish the body.

The bile also acts as an antiseptic to preserve the food from decomposition while it is undergoing digestion, and is a natural laxative which excites to activity the mus-

cles by which the food is moved along, and brought in contact successively with each portion of the alimentary canal. The usefulness of the bile is so great that even the lowest forms of animal life cannot manage to get along without a liver, though they may be wholly destitute of every other one of the viscera, except the heart and the stomach.

#### A FACTORY.

But the liver does other important work besides making bile. It takes an active part in the digestion of certain elements of food. All the starch and sugar which we eat is worked over by the liver, and is converted into liver starch, and afterwards changed into a kind of sugar which can be utilized by the system. Without the liver we could make no use of either one of these important elements of food, and if it becomes disabled, the system at once suffers, through its inability to do its ordinary amount of starch and sugar-making.

But the liver has still other important work. It is a sort of rendering establishment, in which many of the waste matters of the body are taken from the blood, and worked over into such shape that they can be removed by the intestines and other organs, which, from their inability to do this preparatory work, without the liver would be almost totally unable to serve the body to any useful purpose.

Now that we know something about the liver, let us see what alcohol does to it. When alcohol is taken into the stomach, it is sooner or later absorbed, and before going to any other portion of the body, is, by this provision of nature, carried directly to the liver. The liver, in its self-sacrificing devotion to the interests of the body, not only undertakes to remove so much of the poisonous elements as possible, but in addition absorbs into itself as much of the alcohol as it can dispose of in this way, only allowing to escape into the rest of the body such portions as it can neither eliminate nor absorb. This arrangement of matters, while fortunate for the body in general, subjects the liver to greater danger of immediate and serious injury from alcohol than any other organ. This is true, not only of alcohol, but of metallic poisons, and other poisonous substances.

#### WORKING HAVOC.

The first effect of alcohol upon the liver is that of a paralyzer. When alcohol is ap-

plied to the tongue, it benumbs the nerves of taste and feeling, so that the tongue becomes numb and loses its ability to distinguish flavours. When alcohol comes into contact with the liver it lessens the activity of the little cells, stupefying them so they cannot perform their proper work, thus leaving the whole body to suffer in consequence.

Even a moderate drinker always has a torpid liver. It is this which gives to the white of the eye its dingy hue, and to the skin its dead and leathery appearance. The tippler complains of a brassy taste in his mouth, because his liver is half paralyzed, and cannot remove from the blood the impure matters which should be filtered out in the form of bile. Topers are always hunting after some new form of bitters with which to relieve their habitual biliousness.

But we have not yet seen the most serious effects wrought upon the liver by alcohol. Here is the liver of a beer-drinker, or of a "moderate" whisky-drinker. Notice how enormously it is enlarged. It is half as large again as it ought to be, or perhaps double its proper size. Its dark brown colour has given place to a dirty yellow. The once healthy liver, capable of doing a vast deal of work for the body, has been, through the baneful influence of alcohol, converted into an inert, and almost useless mass of fat. This is what the doctors call fatty degeneration of the liver. Enlarged and fatty livers are exceedingly common in wine and beer drinking countries, and are found with great frequency among all classes of spirit-drinkers.

Here is another liver, the relic of a man who committed suicide by means of the whisky habit. If we cut off a slice the surface looks exactly like that of a half-grated nutmeg. This is the result of a diseased process set up in the liver by the long-continued use of alcoholic drinks. There are thousands of such livers buried in drunkards' graves every year. It is only now and then that the anatomist finds them, when a drunkard happens to meet with death in a street brawl, or by some accident which makes a post-mortem examination necessary.

We have one other sort of gin liver to look at. Here is a regular old sot who has drank his hogshead of Jamaica rum, besides barrels of liquor, beer, and other drinks too numerous to mention.

The doctors have given him up to die of dropsy. They say that his liver is hardened, and that there is no remedy for his disease. If we make him lie down and push the fingers far up under the ribs of the right side, we may feel the lower portion of his liver, so far up as to be almost out of reach, as it has shrunken down to half its proper size. Instead of the smooth feeling of health, we find irregularly scattered around its surface, nodules, indicating a rough surface. When he dies, some curious doctor will want to inspect his liver more closely, and will take it out. He will find something which looks very much like the picture at the head of this article. The naturally smooth surface of the liver is scattered all

over with noles, giving it such a rough, uneven appearance that it has been compared to the sole of an English cartman's shoe, which is filled with hob nails, and so has been called a hob-nailed liver.

A man who "takes his whisky straight," and on an empty stomach, is certain to get this sort of a liver, sooner or later, if he lives long enough. If you have a good liver that attends to its business of bilemaking, and starch and sugar-making, etc., and if you appreciate and respect it sufficiently to care to keep it in good working order during your life-time, shun alcohol in every form as you would strychnine, or any other poison.

Dr. J. H. KELLOGG.

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#### WHY?

A CERTAIN woman was fined for drunkenness. It was found to be the thirty-ninth time that she had been so fined. The Judge asked her if she wasn't intoxicated most of the time. She said she didn't know; she didn't keep any count. Then she asked a question which it would seem might have been hard to answer: "If you don't want folks to get drunk, why do you license people to make them drunk?"—*R. M. Alden.*

Two things always to be remembered when cooking oatmeal are these: It should always be cooked slowly, as it then has a sweeter and better flavour. Oatmeal should not be stirred while cooking, as this tends to make it pasty.

A SIMPLE pudding for the children's table, rather out of the ordinary menu, is any dried and sugared fruit, like dates or figs, chopped and mixed with oatmeal, farina, hominy, or other cereal, the whole moulded.

**Simple Fare.**—"Simpler and more wholesome food," says a household journal, "would be of far greater benefit than the thousand and one fancy products intended to tempt the appetite. Danger lies not in eating too little, but in overeating. Many a devoted housekeeper, in giving so large a share of time and energy to the making of tempting dishes for her family, does not realise that she could hardly do them a greater injury. She is, unconsciously, educating epicures, if not gluttons. Luxuries to which we become accustomed appear to us in time necessities."

#### "A SQUARE MEAL."

A MEAL—what is it? Just enough of food  
To renovate and well refresh the frame,  
So that with spirits enlightened, and with  
strength renewed,  
We turn with willingness to work again.

—Selected.

If you desire a clear brain, breathe fresh air.



#### TAKING A "DARE."

THERE was no quality Andrew so longed to possess as that of bravery. From early childhood he had done all sorts of courageous, even foolhardy things, and nothing pleased him more than to prove to every one that he "wouldn't take a dare."

One day, coming through the back pasture with Ned Peters and his city cousin, Max, they noticed the colt ambling about the field.

It was a blooded colt, still unbroken, and Andrew knew it to be the pride of his father's heart. As they stopped to admire its free, graceful movements, Max asked suddenly, "Did you ever ride it, Andy?"

"No, indeed; it never had anybody on its back. Father's going to have a professional horseman come and train it soon. He doesn't allow anyone to handle it now, but himself."

"Well," laughed Max, in a disagreeable way, "if that was my father's colt, I should ride it, if I wanted to, and I don't pretend to be uncommonly brave, either."

Andrew flushed up. "You don't suppose I'm afraid!" he cried. "I've broken more than one colt, I can tell you—its only that this is too valuable to be fooled with. I never saw the horse yet that I was afraid of!"

Both boys laughed—that taunting, goading laugh, so much harder to bear than any words.

"No body said you're afraid, as I see,—only it's very evident you can't ride that colt."

"No indeed, you can't," put in Max. "Come, I'll dare you to!"

This was too much for Andrew. "I will ride it!" he said between his shut teeth.

He pulled some clover, and imitating his father's peculiar whistle, approached the pretty creature, which arched its neck and curvetted coquettishly. But as it had never known anything but gentle treatment, it was soon contentedly eating from Andrew's hand.

The boy, meanwhile, watching his opportunity, and being both quick and lithe, soon made a sudden spring, and found himself astride the colt, without even a bridle to guide him. The creature reared angrily, to get rid of the strange weight; but Andrew grasped the name, and leaned forward to preserve his equilibrium.

Then began a battle that could have but one termination; for after a few minutes the pony drew his four feet together, and made a spring that would have unseated a monkey. Andrew flew into the air like a rubber ball, and came down, hitting the ground with a

sickening thud, while the colt, snorting defiance, ran away.

Ned and Max ran to the fallen boy. He lay still and white, with one arm doubled under his prostrate body.

"He's dead!" gasped Max, in horror, while Ned ran to the well near by, and brought some water, which they dashed into his face.

After awhile he opened his eyes, and sat up, but gave a cry of pain, as his right arm dangled helplessly at his side. It was broken.

They helped him to the house, and even his father had no reproaches for him, as he saw how much the boy was suffering.

However, in the long days that followed, Andrew had time to think over things to some purpose.

"Father," said he, one day, "did I do the colt any harm?"

"Considerable,—he is just getting over his lameness; but you did yourself more."

"Yes, I know," looking down at his splintered arm.

"I didn't mean that alone, Andrew. A broken arm will get well again;" but cowardice is not so easily cured."

"Cowardice, father!" and Andrew's face was the picture of astonishment. "You don't think I was cowardly in that affair?"

"Yes, I do, my son."

"But even the boys had to give it up that I wasn't afraid."

"Of the colt—no, but of their ridicule—yes! Don't you know, my son, that the fear of ridicule is the most cowardly thing in our nature, and that the brave man is he who does right in spite of it?"

"But, father, don't you think it's a brave boy who will never take a dare?"

"It's a brave boy who will take one, when he knows it is the right thing to do. Moral courage is as much higher than physical courage as you are higher than a brute. Remember that, my boy, and never be afraid again to take a foolish dare."

#### A Sacrifice.

THERE was a bright class of girls all clustered around their teacher during lesson-time, and the girls were listening attentively while teacher explained the lesson to them. She was telling them the meaning of Matt. vi. 3, 4, that passage which tells us that when we do good to any one, not to let it be sounded abroad.

One of the little girls, Genie, listened attentively, and began to wonder what she could do.

After the lesson was over, she heard the girls talking about Florence, a poor little girl who sometimes came to the class.

"But she cannot come to Sabbath-school now, for she has no dress," said one of the girls.

This reminded Genie of the lesson. So when going home with her mother, she said:

"Mother may I have one of my two dresses to do just as I like with it?"

"Why, Genie, whatever for?" said her mother.

"Well, I will tell you the secret, mamma, but, teacher, the class-girls, nor anybody else must not know." Then she told her mother about Florence, and said that she wanted to send her dress without anyone knowing about it. Her mother said yes; but told her she would only have one dress now until she could get another.

Genie knew all about this. So next day she took down her dress, brushed it well, sewed some new lace on it, and wrapped it up nicely, and asked mother to go with her to Florrie's house, and give it to the little girl that could not come to school.

The next Sabbath they were all pleased to see Florrie back, and Florrie felt nice and happy, too; but nobody knew the secret but Genie, her mother, and Florrie's mother.

So you see what this little girl thought about doing good in secret.

E. PARKINSON.

#### Is It You?

I KNOW a little maiden,  
And I'll not tell her name;  
But often by her naughtiness,  
She causes grief and shame.

She's careless with her playthings,  
And scatters them about;  
And when the baby's sleeping,  
She wakes him with a shout.

Whene'er a task is given,  
She'll always pout or cry,  
Or say, "But I don't want to,"  
Or, "Mother, why must I?"

Do any of you children  
Act like this naughty child?  
And don't you think it better  
To be discreet and mild?

Then ask the loving Saviour  
To give you a new heart,  
And help you in the future  
To act a Christian part;

For even little children  
Are known by what they do,  
And may show forth His praises  
By being good and true.

ELLA CORNISH.



RUSSIA is steadily advancing and making her hold upon Manchuria more secure, under the benevolent plea of pacification. She wants the world to distinctly understand that she has no selfish designs upon Manchuria.

AN officer on his way home from the Far East describes his recent experiences in Japan as follows:—"The whole nation is busily preparing for war. This preparation, and the excitement it causes, quite

obliterates everything else, even the national courtesy or attention that strangers usually receive. I don't think that in the whole of Japan there is to be found a man or woman who does not look upon a war with Russia as close at hand and inevitable."

—The Statesman.

"PROCLAIM ye this among the gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong."—

JOEL iii. 9, 10.

A SPEAKER in the German Parliament recently said: "The most serious developments in China have yet to come" and "What has begun in the East must one day be settled with arms in the West."

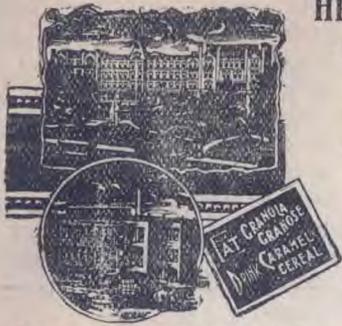
"ASSEMBLE yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down O Lord. Let the heathen be awakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about."—Joel iii. 11, 12.

A NEW explosive is being secretly tested at the Sandy Hook proving grounds, for which peculiarly destructive properties are claimed if shells loaded with this composition do not explode until they have practically passed through the steel plate against which they are fired. The principal force of the explosion would thus take place inside the ship against which the shell was directed, thus greatly increasing the death-dealing powers of the ordinary shell.—*Signs of the Times.*

"AND the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."—Rev. ii. 18.

SPEAKING of the vicious influence of war upon the spiritual experiences of soldiers, a religious newspaper, which fails nevertheless to see that Christians must never resort to strife, says: "A German officer said after his experience of the Franco-German conflict that had he led forth a regiment of angels they would have become a regiment of devils in six weeks." It is because Jesus came not "to destroy men's lives, but to save them" that no follower of His can do other than He did. There is another who does come to kill and to destroy. It is He who puts His own spirit into men upon the field of carnage.

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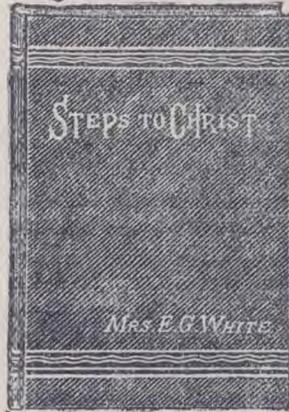
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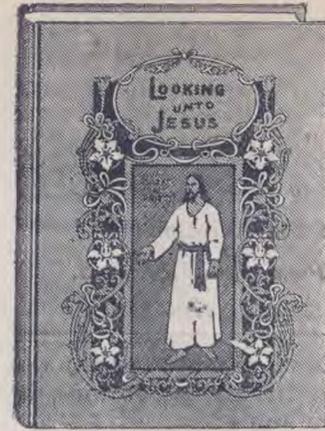
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THE WHITE STAR steamer *CELTIC* recently launched at Belfast, 20,880 tons, is the largest steamer now afloat.

STATISTICS show that out of every one hundred cases of insanity in England, just over thirty-one are directly attributable to drink.

"CHINA contains much more potential wealth," says a newspaper, than any other unexploited country in the world." This accounts for the rivalry of the Powers over its possession. Greed for gain is at the root of all the war and strife.

ATTEMPTS are being made to increase the fertility of Egypt, and guard against dearth, by storing up the waters of the Nile. A massive dam is being constructed which, when finished, will create a reservoir more than one hundred and forty miles long, making it possible to distribute the stored-up water at the seasons when it is needed.

"THE Atlantic pigeon post, which was suspended for the winter, will be resumed next month. Passengers on board Atlantic steamers can avail themselves of the birds to let their friends hear of the progress of the voyage or of their impending arrival. Of the hundreds of pigeons sent off at sea last year only two went astray. Some flew over 300 miles."

HEAPED TOGETHER:—The prophet of God when describing the conditions which would prevail in the last days, and the part which would be acted by the rich at that time said, "Ye have heaped treasure together for the last days." The following which we clip from a London paper is suggestive:—

The greatest trade combination ever known has been effected in America. It is the union of all the steel, iron, and tin industries, with a capital of over a thousand million dollars—two hundred million pounds. Mr. Carnegie, the leading steel manufacturer of the world is in the combination, and Mr. Rockefeller, of Standard oil fame, has his millions invested in the new enterprise. The *Chronicle* says of it: "The present combine may grow into an institution that will lay its blighting hand on every artisan throughout the States perhaps throughout the world."

"WE do not prevail with men because we have not learned to prevail with God."  
—*Sel.*

THE *Journal of Mental Science* asserts that "a steady and rapid increase of self-destruction is common to the whole civilized world." It is no doubt due to the nervous strain of modern life which leaves God out and wears itself out in the mad whirl of selfishness. Satan hurries men to destruction when he is not restrained. He has come down in "great wrath, knowing that he hath but a short time."

THOSE who are continually working to get public opinion to favour putting school children through military drill and accustoming them to the use of weapons must surely commend the patriotism of some of the wilder tribes in the Caucasus. A newspaper says:—

Every child is taught to use the dagger almost as soon as he can walk. The children first learn to stab water without making a splash, and by incessant practice acquire an extraordinary command over the weapon.

THE West, in God's providence, has a message of good to carry to the East. But it has, by perverting its powers for good, sent more of curse than of blessing to darkened China. Mr. J. Hudson Taylor, of the Inland Mission, says:—

There are in China tens of thousands of villages with small trace of Bible influence, but hardly a hamlet where the opium pipe does not reign. It does more harm in a week than all our missionaries are doing good in a year. The slave-trade was bad, the drink is bad; but the opium traffic is the sum of villainies. It debauches more families than drink, and it makes more slaves than the slave-trade.

MANY inventions of these last days are proclaiming the truth of the Scriptures, that in the time of the end "knowledge shall be increased." A paragraph in a recent *Statesman* speaks of the possibilities of paper making from aluminium as follows:—

EXPERIMENTS ARE BEING MADE IN FRANCE with aluminium as a substitute for paper. It is now possible to roll aluminium into sheets four-thousandths of an inch in thickness, in which form it weighs less than paper. By the adoption of suitable machinery these sheets can be made even thinner and can be used for book and writing-paper. The metal will not oxidise, is practically fire and water-proof, and is indestructible by worms.

AT the root of anarchism is the contempt for law and order. And what is to be expected when the law of God, the supreme law of the universe is made void by society generally? Only disruption and ruin can follow. And yet instead of preaching the Gospel of Christ which puts the law of God in the heart of believers, and restrains the lawless, the religious world is coming more and more to reject God's law, and to make a religion of lawlessness toward God. To this pass the Sunday, received from the Papacy, "the mystery of lawlessness," is bringing the religious world. Let Christians awake and open their Bibles, and decide whether or not Jesus is a Saviour from sin, which is the "transgression of the law."

THE worship of images among the Roman Catholics is very confusing to the idolaters of pagan lands. They see no difference between their idols and the images before which the Roman Catholics bid them bow down. A missionary in Manila speaks of a Chinaman who was heard to say that the only difference he saw in the religion that the Filipinos had and that he had been used to at home in China was that their gods sat down and here they stood up.—*Almanac of Missions.*

**Subject to God's Law.**—It is becoming very common to hear religious teachers boldly proclaiming that they do not hold themselves subject to the law of God. Even some whose church creed affirms the everlasting perpetuity of the Ten Commandments—and nearly all church creeds do so—take refuge in the no-law position when loyalty to God's law in Sabbath-keeping is preached by the Gospel. It is but a fulfilment of the Lord's words concerning the last days. "Because iniquity (literally, lawlessness) shall abound, the love of many shall wax cold."—Matt. xxiv. 12. This claim of not being subject to God's law is a true but sad confession. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. Only the one who will let God save him from sin can be subject. The Lord Jesus died that He might destroy the carnal, fleshly mind, and our salvation is in letting Him do so.

### "THE WASHING OF CUPS AND POTS."

RELIGION, in the days of Jesus, had become so divorce from life and the Word that, "holding the tradition of the elders" the priests had many things which they had received to hold, "as the washing of cups and pots, brazen vessels, and of tables." They found fault with Christ because He neglected these weighty traditions, and gave his attention to giving the Word of life to the perishing people. The "answers-to-correspondents" column of the *Ritualistic Church Times*, shows that men still are zealous over the traditions of the elders as to washings, etc.:—

R. L.—The piscina is a proper place for the washing of the priest's hands; it is not intended for the ablutions, which should be consumed by the celebrant. The vessels may be cleansed there after service, and the water, through which the purificators have passed, should be thrown down the drain of the piscina, supposing there is not a similar place in the vestry for the purpose.

Here is another suggestion, which strikes us as coming from the "northern regions":—

The administration should commence on the South side and proceed to the North, for the same reason that the Epistle is read at the South and the Gospel towards the North—that is to say, because the South represents the region where the Gospel has prevailed, and the North that of heathen darkness. Hence the method indicated is at once primitive, and illustrates the right of the children to be fed first from the "Table of the Lord."