

# The Oriental Watchman.

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

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## THE Oriental Watchman

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### THE COMING ARMAGEDDON.

ONE frequently finds references to Armageddon in the literature of the day. The *Contemporary Review* says:—

"Odd things are happening everywhere. . . . Russia, Germany, England—these are great names; they palpitate with great ideas; they have vast destinies before them, and millions of armed men in their pay, all awaiting Armageddon."

A leader in the *Melbourne Age* says:—

"Is the twentieth century to open on a world in battle array, on an Armageddon such as this poor distracted planet in all its previous convulsions never knew? It may be so. The war cloud has long been deepening and widening, and no mortal prescience can point to the spark which may fire the train of a world's calamity, or the corner of the globe where the outburst may take place."

Writers who speak thus of an approaching Armageddon, borrow the word from the Scriptures. Journalists, statesmen, and military men see that events are leading toward a world-wide struggle. The Bible declares that such a conflict is before us.

The long prophetic sketch given by God to the Prophet Daniel, 2,500 years ago, traces the history of empire from the days of Persia to the end. It shows that the Turkish power occupies the exact territory which is known in that prophetic history as the country of the "King of the North." After alluding to the fact that this power would be helped to stand (as it has been helped by the rival Powers), the prophet said it would remove its seat to the holy mountain, Jerusalem, and there come to its end. And when it comes to its end, the prophet says there will be just such a conflict as newspaper writers speak of as preparing now,—

"And there shall be a time of trouble, such as never was since there was a nation even to that same time."—Dan. xii. 1.

After this prophetic declaration, to the effect that, hanging on the issue of the Eastern Question and the fall of Turkey, comes a mighty conflict such as the earth has never seen, read the following extract from a speech by Lord Salisbury:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the Great Powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do

not think they have altered it now. The danger, if the Ottoman Empire fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger WHICH HAS NOT PASSED AWAY."

The statesman, speaking of the present

Megiddo round which is the old battle plain of Palestine, and may well stand for the entire Syrian field, which has ever been a battle ground of rival Empires. Professor Maspero in his recent work, the "Struggle of the Nations," says:—

"Some countries seem destined from their origin to become the battle-fields of the contending nations which environ them. Into such regions, and to their cost, neighbouring peoples come from century to century to settle their quarrels and bring to an issue the questions of supremacy which disturb



The Mosque of Omar, at Jerusalem.

dangers, says the same thing that the prophet wrote 2,500 years ago—that the fall of the Turkish power will be the signal for a world-wide time of trouble.

In the Book of Revelation also, written nearly 2,000 years ago, the Lord tells where the storm centre is to be. The prophet describes the drying up of the power represented by the river Euphrates, that is, the fall of the Ottoman power, which occupies the territory drained by the Euphrates. He also saw the spirits of evil going, as he says,—

"Forth unto the Kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."—Rev. xvi. 12-17.

This Armageddon is the mountain of

their little corner of the world. The nations around are eager for the possession of a country thus situated; it is seized upon bit by bit, and in the strife dismembered and trodden under foot. . . . From remote antiquity Syria was in the condition just described. By its position it formed a kind of meeting place, where most of the military nations of the ancient world were bound sooner or later to come violently into collision."

Professor Maspero is writing of the ancient times, on which he is one of the first authorities, but he has here described the very country toward which the prophets Daniel and John direct our attention as the meeting place in the last great struggle of all the nations. Politically and strategically it is still the pivotal point. A writer in the *Fortnightly Review*, speaking of the great Siberian railway across Asia, and the projected lines, one from the "Cape to

Cairo," and another from Constantinople, *via* Palestine to the Persian Gulf and on toward India, says:—

"With the Siberian railway we have nothing to do now; with regard to the other two this is to be noted: they both of them meet in Palestine. Palestine is the great centre, the meeting of the roads. Whoever holds Palestine commands the great lines of communication, not only by land, but also by sea; not only would the Power in Syria control the railways, but would be master of the Suez Canal, and, in addition, would dominate Egypt; with a modern Power like France or Germany firmly established in Syria the British could only remain in Egypt on tolerance. Syria, with its mountain ranges, is easy to defend and hard to conquer; in the case of Egypt the reverse is true."

Thus contemporary writers, studying the groupings of the Powers, agree that the key to the situation is exactly where God's Word declared it to be centuries ago. Remember God's challenge:—

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image hath commanded them. Thou hast heard, see all this; and will not ye declare it?" Isa. xlviii. 4-6.

The time of God's judgment is now come. Armageddon does not transpire till after the judgment has passed upon the living and the dead. Judgment begins with the dead while yet the "nations are angry" (Rev. xi. 18). Soon it must pass to the living. The Armageddon comes, God's spirit is withdrawn from a world of strife, the finally impenitent are left to their own ways, and there is nothing to restrain the spirit of Satan which is even now gathering the forces to battle. In the midst of it, the Lord will intervene; for just following Armageddon the prophet says the "cities of the nations fell," such an earthquake as the world never saw rends it to pieces, and every island flees away and upon the wicked fall the final blow of God's wrath.—Rev. xvi. 16-21. Those who speak of Armageddon and discuss the chances of victory and dominion, forget that the Bible, which gives the word Armageddon, plainly shows that it ends the history of nations.

That the world is rapidly preparing for Armageddon no observer can fail to see. That is why statesmen and journalists speak as they do, even though most of them may never have studied the Bible side of the question and so do not know what the end of it all will be. The religious rivalries that centre round the possession of Palestine, the key to dominion in Africa and Asia, are thus described by the *Spectator*:—

People often ask how it is that the future of Palestine presents such difficulties. The reason is simply that Jerusalem—you cannot separate Jerusalem from Palestine—is the sacred city of so many creeds and warring faiths. Not only is it the Holy Place of all the Christian Churches, and two of them quarrel bitterly over it—the Greeks and the Latins—but it is also one of the most sacred places in the Mahomedan world. Mecca and Medina are hardly more sacred than the Mosque of Omar. That is a fact which is often ignored by Europeans, who forget that to turn the Mahomedans out of the Temple Enclosure would disturb the whole Moslem world, from the Straits Settlements to Albania. We must never forget that Mahomedan pilgrims from India visit Jerusalem, just as

Christian pilgrims visit it from Europe. Lastly, Jerusalem is profoundly sacred to the Jews, and the Jews are beginning to be locally numerous and important. Most certainly there are no elements of difficulty wanting in the problem of the future of Palestine.

This religious sentimentalism contributes an element which only intensifies the political rivalry, and takes away all restraints. No wars are so bitter as religious ones, and before now unholy strife about so-called holy places has broken the peace of nations many times. No element of discord is lacking here.

Just now the world is watching events in China. The Eastern question has for the moment been extended to the Far East. It is all one problem, and any serious difference among the Powers there would be felt in the Near East. The Western Powers have now become in fact Kings of the East. As John in the Revelation was made to witness the preparations for Armageddon, he saw that the drying up of the river Euphrates prepared "the way of the Kings of the East."—Rev. xvi. 12. Just so statesmen now recognize the fact that this Turkish Power, which rules in the land of the Euphrates, is the buffer state between rival powers, and that the drying up or fall of the Ottoman Empire would be the signal for the great conflict. The Kings of the East are taking their places. Everything is preparing for the swiftly-approaching crisis.

There is no need to discuss which nation shall emerge from that conflict triumphant. God, who has foretold it all, and in whose hand is the fate of the world, plainly declares that as the nations gather to Armageddon, a voice from heaven cries, "It is done."—Rev. xvi. 17. The heavenly mediation of Christ for sin has then ceased, and He comes again as King of kings and Lord lords.

The Lord now holds the nations back in order that the closing message of the Gospel may be preached to all. The prophet saw the angels holding the winds of strife in check in order that God's servants might be sealed.—Rev. vii. 1-3. When that work is done and God's spirit withdraws from men, the world will see what the reign of Satan is. There have been times of trouble, bad enough in all truth. But the last conflict is to be such a time as never was in all history. The solemn work for every believer in God's word now is to join in the cry to all the world to get ready for the last great day and the coming of the Lord Jesus in glory.

Instead of doing this work, the church is too often joining the world in its political and national ambitions and jealousies. No national move is ever made without the church putting its mark upon it. Rival nations and rival churches look to the same God to help them slaughter one another, and thus gain wealth and dominion. They fail to see that all the slaughter is but a sign that men of the world and men of the churches are throwing off allegiance to Jesus Christ, and Satan's spirit is gathering

the world to the conflict. Great crises have at times been revealed in national history, and God has allowed one civilization to go down and another, newer and less corrupt, to take the lead. But now the East has had its day—long ago—and the West is closing its day. No new peoples are in training for a new era of national history. The next step is the destruction of earthly nations, and the setting up of God's everlasting kingdom.

Socially, politically, and religiously the world is almost ripe for the reaping. The President of Robert College, Constantinople, from his excellent post of observation in Eastern Europe, declared a little time ago:—

"I believe that there is a general impression among thinking men in Europe that we are approaching a great crisis in the world's history. . . . I am by nature and choice an optimist [one who looks for good]. I like to find out the good rather than the evil in men and nations; but a man must either shut his eyes or fall back upon an unwarranted faith in God, to be an optimist in Europe to-day—so far as the immediate future is concerned. . . . It is perfectly plain that the civilization of Europe is rotten to the core; and if we can learn anything from the lessons of history, it must pass through the throes of death before it can rise again to a new and higher life. If it were only the Governments which were corrupt the people might rise in their strength and overthrow them; but with a degenerate people there is no hope."

So we can only wait and watch and work and pray till the voice from heaven calls to the Reaper, "Thrust in Thy sickle and reap . . . for the harvest of the earth is ripe. One can realize better how swiftly it is ripening by noting the difference between the present times and those of a few years ago, so far as world-problems are concerned. One great newspaper not long ago drew up such a contrast—between this year and ten years ago. It said:—

"The contrast between the two snap-shots of the world in 1890 and 1900 throws a strong light on the pace at which the world has been moving. The view ten years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession, the scene shifting from Greece to Cuba, from Cuba to the Sudan, from the Sudan to the Philippines, from the Philippines to South Africa, from there to China. What the next stroke will be, who shall say? The record of ten years ago was dull and humdrum, but the world was moving steadily forward toward the ideal of the wise men of all ages. Can as much be said for the record of to-day?"

Really, it was not that the world was moving in a different direction then. It is now so near the final fall, that the current runs more swiftly, and its direction is more easily seen.

How in earnest men of the world are over national or racial rights and possibilities! The important question, and the only important one, is not of national connections or expansions. The one thing for every man to settle is whether he is a law-abiding citizen of the kingdom of God, which is so soon to be ushered in. The circumstances of a man's birth into this world count for nothing. The only question to be settled, and settled soon for ever, is, Has the man been born again into the kingdom of righteousness?



### THE MILLENNIUM.

THE word "millennium" is composed of two Latin words, *mille*, "a thousand," and *annus*, "a year," and signifies "a thousand years." Any period of a thousand years is a millennium; but that period of a thousand years designated and understood universally as "the millennium" is a certain thousand years mentioned and measured off in the scriptures.

The particular scripture which defines the thousand years—the millennium—is Rev. xx. 1-7. The connection in which this thousand years is set is such that from it can be certainly known, not the *date* of its beginning, but the *event* that marks its beginning. Also the connection in which it is set is such that from it can be certainly known what the character of that millennium is to be.

In that scripture it is said that Satan is to be bound and shut up for a thousand years, and that the saints live and reign with Christ for a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This [living of the saints] is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

#### The First Resurrection.

BY these words we know that the event that marks the beginning of the millennium is "the first resurrection"—the resurrection of the "blessed and holy"—the resurrection of "the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." And this resurrection of the saints, this "first resurrection," is at the coming of the Lord in the clouds of heaven with power and great glory; for it is written:—

"This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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 meet the Lord in the air: so shall we be ever with the Lord."—1 Thess. iv. 15-17.

"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."—1 Cor. xv. 51, 52.

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming."—Verses 22, 23.

There are many other scriptures to the same purpose, but these are enough to settle it as the truth of God, that the second coming of Christ marks the beginning of the millennium, because the second coming of Christ brings the resurrection of the just, of the blessed and holy, and this resurrection, the first one, marks the beginning of the thousand years—the millennium.

Here, then, at the beginning of the millennium, is the resurrection of all the righteous dead; the translation of all the righteous living; and these all are caught away from the earth. They meet the Lord, not on the earth, but "in the air;" and as all the resurrected and translated ones hitherto have done, they ascend to heaven with Christ their Lord, where they reign with Him upon thrones of judgment for a thousand years. Thus the righteous,

#### What of the Wicked?

WHAT, then, of the wicked at the beginning of the thousand years and during the thousand years? What occurs to them at the coming of the Lord? Read:

"You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."—2 Thess. i. 7, 8.

They call for the mountains and rocks to fall on them and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. vi. 14-17. They are slain by the "armies which were in heaven," but which follow "Him upon white horses," and by the "sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh."—Rev. xix. 11-21. As it is written in another place:—

"The Lord shall roar from on high, and utter

His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground."—Jer. xxv. 30-33.

Now, since it is the truth of the word of God that the resurrection of the righteous—the first resurrection—marks the beginning of the millennium; since that resurrection is caused by the second coming of the Lord; and since at His coming all the righteous, dead, and living, are taken away from the earth, and all the wicked upon the earth are slain, it is certain that the earth is at that point left desolate. And as the saints do not return to the earth for a thousand years, and the wicked dead do not live again until the thousand years are finished, it is certain that the earth is left desolate during *that thousand years*. And that is to say that, during *the millennium*, this earth is to be utterly desolate.

#### Satan's Prison House.

"AND when the thousand years are expired, Satan shall be loosed out of his prison."—Rev. xx. 7. The thousand years being finished, "the rest of the dead lived," and this releases him. It was the taking away of all people from the earth, by the resurrection and translation of the righteous and the slaying of all the wicked, *at the beginning of the thousand years*, which put a bond upon Satan, in that he is left utterly without resource. There is thus none upon whom he can exercise any of his wiles or faculties in any way whatever. And being confined to this earth in its utterly wasted, desolate, broken-down, dark, and dismal condition, he has a horrible and gloomy prison, indeed.

But when the thousand years are expired and the rest of the dead all live, in the resurrection of the unjust—the second resurrection—*then* Satan is loosed. Then he will have something to do: then he will have subjects upon whom he can work: then he can be active once more in all his satanic ingenuity.

#### Gathering the Nations to Battle.

ACCORDINGLY it is written of him that immediately when he is loosed, he goes "out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."—Rev. xx. 8. And this battle, into which, by his deception, he leads this multitude to engage, is a battle against the camp of the saints and the beloved city, for "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."

They are enabled to do this because, in

Zechariah 14, it is declared that when the Lord Jesus comes at the end of the thousand years:—

"His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, . . . and the Lord my God shall come, and all the saints with thee."—Verses 4, 5.

Thus the holy city, the heavenly Jerusalem, the camp of the saints, is brought down upon the earth at His coming to the judgment of the wicked. And this is how it is that Satan can gather all the nations of the wicked, who have then been raised from the dead, against this camp of the saints and the beloved city.

And how easy it will be for him to deceive them all in this, however much he has deceived them before! What vast multitudes of the wicked dead of the ages have died in battle! And even when Jesus comes to gather to Him His saints at the beginning of the thousand years, the kings of the earth and their armies are gathered together to make war against Him that sits "upon the horse," and His army, and, in this warlike mind and spirit, they are slain by the brightness of His coming.

And when all these awake from the dead, it will be to them just as if they had awakened in the midst of the battle and turmoil in which they went down. It will be indeed, in their minds, almost a continuation of the scenes in which they perished in the beginning. And Satan and his armies will be there, with his spirit reigning supreme, to seize their minds in this crisis and in this spirit of war, and to draw them up to battle against the camp of the saints and the beloved city. And so "they went up on the breath of the earth, and compassed the camp of the saints about, and the beloved city."

#### The sheep divided from the Goats.

And thus at that time the Son of man sits upon the throne of His glory, and before Him are "gathered all nations," and they are separated one from another, as a shepherd divideth his sheep from the goats; the sheep—the righteous—are at "His right hand," *in the city*, and the goats—the wicked—are at "His left hand," outside of the city.—Matt. xxiv. 31-33.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell ["the grave," margin] delivered up the dead which were in them: and they were judged every man according to their works."—Rev. xx. 11-13.

These are all the wicked dead; for the righteous dead all lived a thousand years before. And mark: these are judged out of the things "written in the books;" not out of the things written in the *book*. These books are the records of their lives. The

book of life is there as the witness that they might have had their places in *that* book, and so might have had all the records in "the books" blotted out, and they have lived at the beginning of the thousand years, and be reigning now with Christ. But they would not have their place in "the book of life," and so they must now meet the record in "the books," exactly as that record is, "according to their works."

And now all the books are opened; and every soul of that vast throng, as it stands compassed about "the camp of the saints and the beloved city," sees his life exactly as it was lived. He sees all the blessedness and the joy that he might have had. He sees "the book of life," in which he might have had his name. But, alas! it is too late. They are judged out of those things written in the books, "according to their works."

"There all flesh is at once in the sight of the Lord, And the doom of eternity hangs on His word."

And every soul of them, seeing all this, and, in the light of the judgment of the just Judge—seeing that it is all just, every knee bows to Christ, and every tongue confesses to God that Jesus Christ is Lord, to the glory of God the Father.—Rom. xiv. 11; Phil. ii. 11. Thus, all they "that go down to the dust shall bow before Him;" yet, as each one has chosen his way in spite of all that the Lord could possibly do, now "none can keep alive his own soul."—Ps. xxii. 29. Then to those on His left hand the awful word goes forth, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 41, 46.

"It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." "The breath of the Lord, like a stream of brimstone, doth kindle it." "And fire came down from God out of heaven, and devoured them."

"And whosoever was not found written in the book of life was cast into the lake of fire." "And the devil that deceived them was cast into the lake of fire." "And death and hell were cast into the lake of fire." This is the second death. And "the last enemy that shall be destroyed is death."

"O mercy! O mercy! look down from above,

Great Creator, on us, Thy sad children, in love;

When beneath to their darkness the wicked are driven,

May we find a reward and a mansion in heaven."

A. T. JONES.

#### Lost its Voice.

"WHEN visiting a gentleman in England," says D. L. Moody, "I observed a fine canary. Admiring its beauty, the gentleman replied: 'Yes, he is beautiful, but he has lost his voice. He used to be a fine singer; but I was in the habit of hanging his cage out of the window; the sparrows

came around with their incessant chirping; gradually he ceased to sing, and learned their twitter, and now all he can do is to twitter, twitter.' O, how truly does this represent the case of many Christians! They used to delight in the songs of Zion, but they came into close contact with those whose notes never rise so high, until, at last, like the canary, they do nothing but twitter, twitter."

—o—

#### "What is this?"

WHEN the children of Israel first saw the food which God provided for them in the wilderness, they said "man-hoo?" that is, "What is this?" and that question, anglicised into "manna," has served as a name for it ever since. People generally think that "manna" is the name of that which the children of Israel ate for forty years, whereas, on the contrary, it is only an indication of ignorance as to what it was. That is the way with many of the "scientific" names that we meet with. In this case, however, there was no excuse for ignorance, for God had told them beforehand that He would send them "bread from heaven;" and we are told that the people ate of "the corn of heaven"—"angels' food." If they had called it by its real name, "bread from heaven," or "heavenly bread," it would have kept them in much closer touch with heaven, and they might have been saved from much evil. Likewise in these days if men would recognise God's gifts as coming directly from Him, instead of inventing names which serve only faintly to conceal their own ignorance, and effectually to shut off the view of God, the world would be in a far better condition.

E. J. W.

—o—

THE promise to the man who seeks first the kingdom of God and His righteousness, in the perils of the last days: "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty."

**Our present situation.**—The following Scripture shows where, according to the sure word of prophecy, we now stand in the history of the world, and in the progress of the Gospel message:—

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. vii. 1, 3.

Here is where we stand—just before war and destruction comes on land, sea, and vegetation. The closing work of the Gospel only awaits to be accomplished, and we shall see such commotion, strife, and terrific representations as have not been seen or heard of since the flood.—*Australian Bible Echo*.



## THE MIRACLE OF THE HARVEST.

### FEEDING THE MULTITUDE.

CHRIST had retired to a secluded place with His disciples, but this rare season of peaceful quietude was soon broken. As soon as the multitude missed the Divine Teacher, they inquired, "Where is He?" Some among them had noticed the direction in which Christ and His disciples had gone, and soon an immense crowd was looking for Christ. Fresh additions were made to this number, until the congregation was composed of no less than five thousand men, besides, women and children.

From the hill side Jesus looked upon the moving multitude, and His great heart of love and compassion was stirred with sympathy. Interrupted as He was, and robbed of His rest, He was not impatient. He saw a greater necessity demanding His attention as He watched the people coming and still coming. He was "moved with compassion toward them, because they were as sheep not having a shepherd." Leaving His mountain retreat, He found a convenient place where He could minister to their spiritual destitution. They received no help from the priests and rulers; but the healing waters of life flowed from Christ as He taught the multitude the way of salvation.

The people listened to the words of mercy flowing so freely from the lips of the Son of God. They heard the gracious words so simple and so plain that they were as the balm of Gilead to their souls. The healing of His Divine hand brought gladness and life to the dying, and ease and health to those suffering with disease. The day seemed to them like heaven upon earth, and they were utterly unconscious of how long it was since they had eaten anything.

"And when the day was now far spent, His disciples came unto Him, and said, This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat." He answered and said unto them, Give ye them to eat."

Surprised and astonished, they say unto Him—

"Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see.

And when they knew they say, Five, and two small fishes. And He commanded them to make them all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties.

"And when He had taken the five loaves and the two fishes, He looked up to heaven, and blessed, and brake the loaves and gave them to His disciples to set before them; and the two fishes divided He among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes."

He who taught the people the way to secure peace and happiness was just as thoughtful of their temporal necessities as of their spiritual needs. The miracle of the loaves shows us that God's dealings with His people are full of goodness and truth. The people were weary and faint. Many had been standing for hours. They had been so intensely interested in Christ's words that they had never once thought of sitting down, and the crowd was so great that there was danger of them trampling upon each other. Jesus would give them a chance to rest, and He bade them sit down. They could sit down and rest in comfort; for there was much grass in the place. Christ arranged to give them all the rest they needed. O how few understand the sympathy and love of Jesus.

Christ never worked a miracle except to supply a genuine necessity, and every miracle was of a character to lead the people to the tree of life, whose fruit is for the healing of the nations. The simple food passed round by the hands of the disciples contained a whole treasure of lesson. Christ could have spread before the people a rich repast if He had thought that this diet would convey the instruction essential for their souls. But food prepared for the gratification of perverted appetite would have conveyed no lesson for their good. Christ taught them in this lesson that the natural provisions of God for man had been perverted. And never did a people enjoy the luxurious feasts prepared for the gratification of perverted taste as this people enjoyed the rest and the simple food Christ provided so far from human habitations.

If men to-day were simple in their habits living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of the human family. There would be

fewer wants, and more opportunities to work in God's ways. But selfishness and the indulgence of unnatural taste has brought sin and misery into the world, from excess on the one hand and from want on the other. A condition of things has been created which reveals that Satan has been leading others to partake of the fruit of the tree of knowledge, which the Lord prohibited Adam and Eve from eating.

### The Daily Miracle so often Forgotten.

THE book of nature should be studied by all. The soil is cultivated, and the seed is put into the ground. Then God, through His miracle working power, sends the rain and sunshine, causing the seed to send forth, first the blade, then the ear, and then the corn in the ear. Thus the materials are provided from which man, using his God-given faculties, prepares the loaf which is placed upon the table. In this way God feeds thousands and ten times ten thousand, a multitude which cannot be numbered.

But men are accustomed to this process, and they drop God out of their thoughts, thinking that they themselves are doing the work. They do not give God the glory due to His name. But it takes just as much power to prepare the harvest which men garner as to make a few barley loaves serve for so many thousands. God gives us all that is needed to sustain life, and in so doing, He is daily working miracles. Were it not for these miracles which are so graciously repeated on our behalf, we would be weary, hungry, starving, and dying. But God, full of mercy and compassion, constantly cares for us; and because there is no cessation of His goodness, because we are surrounded by His miracles, we cease to appreciate His continually increasing mercies. Fixing our eyes upon human instrumentalities, we give the glory to men, and ascribe the miracles of God to natural causes. Men allow the enemy of God to lead them to glorify men in the place of praising their Creator. Many convert the rich provisions of nature into unnatural stimulants, and thus pervert the good things of God. They becloud the intellect, and wear out the delicate organs of the system by the indulgence of the appetite. They banish God from their thoughts, and act as did the inhabitants of the Noachian world, polluting the earth by their sins. Thus man dishonours his God.

After the miracle of feeding, there was an abundance of food left. But he who knew He had all the resources of infinite power at His command, said, "Gather up the fragments that remain, that nothing be lost." This lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones.

Those who were at that feast so richly provided were to go forth and give to the needy the bread that Christ had provided to appease physical hunger, and they were to give them also the bread that cometh

down from heaven, to satisfy the hunger of the soul. They were to repeat what they had learned of the wonderful things of God. Nothing was to be lost. Not one word that concerned their eternal salvation was to fall useless to the ground.

"Gather up the fragments that remain, that nothing be lost," meant more than putting the bread into the baskets. These words contain a precious, spiritual lesson. We are to sink the shaft deep into the mines of truth, gathering out the precious ore, which is of more value than gold or silver or the costly dwellings of earth, with their expensive furniture.

This miracle is evidence that Jesus is the world's Redeemer, that He possesses Omnipotent power; and it is also a most precious lesson of His beneficence. Christ designed that it should teach His disciples the compassion and interest they should feel for their fellow-men who were seeking to know the way of salvation. Interested efforts should be made, that those who are anxious to hear the Word of Life may have the opportunity. When weary and hungry they should not be neglected. All that is possible should be done by their brethren, that none may be sent away faint, weary, and discouraged. It is a Christian duty to study the best ways of helping the people. No one is to make the way to Christ wearisome and objectionable. Remove everything that would obstruct the path.

"Is not this the fast that I have chosen?" the Lord asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

MRS. E. G. WHITE.

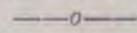
Where Holiness is Found.

PEOPLE who look into themselves for holiness and perfection are in great danger of seeing these things there—just as Eve "saw" that the fruit of the forbidden tree was good for her to eat. Many stereotyped phrases have come into use about the "higher life," etc. These phrases usually have a hard metallic sound, and are sometimes used by people whose life is far from upright. The genuine thing is the good old-fashioned confession and contrition and acknowledgment of the sinfulness of self

and a glorying in the righteousness of Christ. The man who truly sees God's righteousness all the time, will be confessing his unworthiness all the time. Holiness is not a theory but a practical living in the common details of life. As Dr. Cuyler says:—

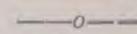
"Don't be all the time feeling your pulse in order to grow better. Don't rely on attending meetings for the "promotion of holiness." The higher life is reached by steady climbing—making Christ your spiritual ladder—and by one step at a time.

"What you experienced at the outset of a Christian life must be repeated to a certain degree continually. You began with a decisive step—a step Christward. Now don't begin to dream about a prodigious jump or a sudden hoist into a higher life. I have heard some people pray for a sudden advance into holiness, which seemed to me very much as if my little grandsons were to expect to read a whole chapter of the Bible fluently before he had learned to spell out syllables. No mere vague desire to be stronger and holier ever adds one cubit to your spiritual stature."



We Would See Jesus.

We would see Jesus; for the shadows deepen,  
The day is closing, night is almost here.  
We would see Jesus; He our faith could strengthen,  
And fill our drooping hearts with holy cheer.  
We would see Jesus; Lord, our hearts are longing  
To hear the still, small whisper of Thy voice.  
Speak to us, Lord; for only Thou canst comfort;  
Speak to us, Lord, and bid our hearts rejoice.  
We would see Jesus, lest our footsteps falter,  
And we, perchance, may miss the narrow way,  
And stumble, fall in gathering gloom of midnight;  
We would see Jesus, lest we go astray.  
We would see Jesus. Hark! I hear a whisper;  
A voice is speaking low, in tones most blest:  
"Come unto Me, ye weary, heavy-laden;  
Come unto Me, and I will give you rest."  
'Tis Jesus calls, the loving, gentle Saviour;  
'Tis Jesus speaks, the one we long to see;  
The Shepherd's voice we know and gladly welcome;  
We rise, dear Lord, with joy to follow Thee.  
And Thou wilt lead us unto pastures verdant;  
Thy living Word our daily food shall be;  
Our thirsty souls shall drink from life's pure fountain,  
And, satisfied, go forth to follow Thee.  
MRS. ADA MILLER.



DIALOGUE ABOUT THE FOURTH COMMANDMENT.

Mr. B.—"Which day does the law of God say we should remember to keep holy?"  
Mr. A.—"The Sabbath day."  
B.—"But which day does the commandment say is the Sabbath day?"  
A.—"The seventh day, of course."  
B.—"Is Sunday the seventh day?"  
A.—"N-o-o. Well, ye-es, if you call Monday the first day of the week."

B.—"But is Monday the first day of the week?"

A.—"Our minister says it makes no difference where you begin to count. All the law requires is that a seventh day be kept after six of labour; so you can call Monday the first day of the week, and that will make Sunday the seventh day."

B.—"Who is your minister?"

A.—"Why, the Rev. Dr. Comeshort, a graduate of a Theological College, and a very learned man."

B.—"What reason does Dr. Comeshort give for keeping Sunday?"

A.—"To commemorate the resurrection of Christ."

B.—"On what day does he say that Christ rose from the dead?"

A.—"On the first day of the week, of course; the Bible tells us that."

B.—"Then the learned Dr. Comeshort tells you that you can begin to count from any day of the week you choose, only so you rest one day after six days of labour, and thus commemorate the resurrection of Christ?"

A.—"Yes; that is what he told us in his sermon last Sunday."

B.—"Very well, then; let us begin to count from Tuesday; that would make Monday the Sabbath. Did Christ rise from the dead on Monday?"

A.—"W-h-y, n-o-o. How is that? I do not see into that. Surely Christ did not rise from the dead on every day of the week, which would be the case if we could keep any day to commemorate His resurrection. I must confess I am getting a little tangled up on this Sabbath question."

B.—"You can see very clearly that if Christ rose on the first day of the week, and Sunday is the first day, you cannot call any other day the first day of the week."

A.—"That is clear enough; anybody can see that."

B.—"Well, then, if Sunday is the first day of the week, and all the calendars in the world and all the nations of the earth count, and always have counted, Sunday as the first day of the week, which day is the seventh?"

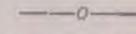
A.—"Why, Saturday, of course; any child who knows the names of the days and can count seven, can tell that."

B.—"Then which day does the law say is the Sabbath day?"

A.—"The seventh day. Of course it does."

B.—"Then if the law says the seventh day is the Sabbath, and Saturday is the seventh day, which day is the Sabbath? And where has the Lord ever left instructions for any believer to commemorate the resurrection of Christ by resting on the day of His resurrection? In vain do they worship me, teaching for doctrine the commandments of men."

J. F. B.



JENNY LIND'S RETIREMENT.

THIRTY-SEVEN years before her death, Jenny Lind abandoned the operatic stage. The motive of the great renunciation was purely a spiritual one. Every appearance had been a dramatic triumph, and her pecuniary reward was large; yet she never regretted her decision. Her motive is made clear by the following narrative:—

Once an English friend found her sitting on the steps of a bathing machine on the sands, with a Lutheran Bible on her knee,

looking out into the glory of a sunset that was shining over the waters.

They talked, and the talk drew near to the inevitable question—"Oh, Madam Goldschmidt, how was it that you ever came to abandon the stage in the very height of your success?"

"When every day," was the quiet answer "it made me think less of this (laying a finger on the Bible), and nothing at all of that (pointing to the sunset), what else could I do?—*Selected*

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#### The Great Reward.

"IN keeping of them there is great reward."—Ps. ix. 11. Not because I keep them shall I have a great reward, but "in keeping of them there is great reward," now in this time, in this present world.

But, "to will is present with me, but how to perform that which is good I find not."—Rom. vii. 18.

**So we need strength.**—"Therefore shall ye keep all the commandments . . . that ye may be strong" (Deut. xi. 8); for "the way of the Lord is strength to the upright."—Prov. x. 29.

**Safety.**—"Whoso keepeth the commandment shall feel no evil thing."—Eccl. viii. 5.

**Liberty.**—"I will walk at liberty; for I seek thy precepts."—Ps. cix. 45; see also Jas. i. 25; ii. 12.

**Peace.**—"Great peace have they that love thy law."—Ps. cix. 165.

**Wisdom.**—"Thou through thy commandments hast made me wiser than mine enemies."—Ps. cix. 98; cx. 10.

**Prayers answered.**—" whatsoever we ask, we receive of Him, because we keep His commandments."—1 Jno. iii. 22.

"And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and truth is not in him."—1 Jno. ii. 3, 4. "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments."—Ps. cxii. 1; also read Rev. xxii. 14. We may well say, "Thy commandment is exceeding broad."—Ps. cix. 96. Truly, "in keeping of them there is great reward."

—*South African Sentinel.*

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#### Wheelbarrow Christians.

A WRITER in the *Religious Telescope* gives the following graphic description of resemblances between a wheelbarrow and a certain class of Christians:—

#### THEY MUST BE PUSHED.

A wheelbarrow is so constructed that it has to be pushed if it renders service. So some church people go only when they are pushed. The moment the hands are off, they stop, and there they stand until the power is again applied. This is rather a clumsy, unnatural way of handling them;

but I suppose it is better to push them along than not have them go at all.

#### EASILY UPSET, AND NEVER GETS UP ALONE.

When a wheelbarrow upsets, it lies helpless until somebody sets it in position to be filled again. So with some men. They are not only easily upset, but they make no effort to get up when once down. The church must get under them and lift them to their feet, or they will never get there.

#### LOSES ITS CARGO WHEN UPSET.

A wheelbarrow always empties itself when it turns over. Likewise, some people cannot stumble and fall without losing all their religion. One step out of the way means for them to give up everything. The next winter the work must all be done over again. They have to be refilled.

#### A CLEAR TRACK, WELL BALANCED.

A wheelbarrow, to be useful, must have a clear track, otherwise it is hard to manage. Yet if there are no obstructions in the way, and it is carefully balanced and vigorously pushed, it is a useful article, and a good deal of valuable service may be got out of it. So it is with the class of Christians of which I speak. If the track is kept clear, and they are constantly pushed, they do first rate. Like the wheelbarrow, they have both capacity and strength, when right side up. The main trouble is experienced in holding them level and keeping them going.

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#### Ridley and Latimer.

MR. FROUDE, in his "History," says: "Ridley appeared first, and seeing Latimer coming up behind him in the frieze coat, with the cap and handkerchief—the work-day costume unaltered' except that under



his cloak, and reaching to his feet, the old man wore a long shroud—"Oh! be ye there?" Ridley exclaimed. 'Yea,' Latimer replied. 'Have after as fast as I can follow.' Ridley ran to him and embraced him. 'Be of good heart, brother,' he said, 'God will either assuage the flame, or else strengthen us to abide it.' They knelt and prayed together, and then exchanged a few words in a low voice, which were not overheard. A chain was passed round their bodies, and fastened with a staple. A friend brought a bag of powder and hung it round Ridley's neck. 'I will take it to be sent of God,' Ridley said, 'Have you more for my brother?' 'Yea, Sir,' the friend answered. 'Give it him

betimes, then, Ridley replied, 'lest ye be too late.' The fire was then brought, the lighted torch was laid to the faggots. 'Be of good comfort, Master Ridley,' Latimer cried, at the crackling of the flames. 'Play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.' 'In manu tuas, Domine, commendo spiritum meum,' cried Ridley, 'Domine, recipe spiritum meum.' 'O father of Heaven,' said Latimer, on the other side, 'receive my soul.' Latimer died first; as the flame blazed up about him, he bathed his hands in it, and



stroked his face. The powder exploded, and he became instantly senseless. His companion was less fortunate. The sticks had been piled too thickly over the gorse that was under them; the fire smouldered round his legs, and the sensation of suffering was unusually protracted. 'I cannot burn,' he called, 'Lord, have mercy on me; let the fire come to me; I cannot burn.' His brother-in-law, with awkward kindness, threw on more wood, which only kept down the flame. At last someone lifted the pile with a bill, and let in the air; the red tongues of fire shot up fiercely, Ridley wrested himself into the middle of them, and the powder did its work."

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#### "I'M TOO BUSY."

A MERCHANT sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business. A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Jesus Christ," said the good man.

"Sir, you must excuse me," replied the merchant. "I am too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell; I'm very busy. I'm busy every day. Excuse me, sir; I wish you a good morning."

Then, bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy for anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen: his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bed-chamber.

His unwelcome visitor had followed him, and now took his place by the bedside, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; spectres of ships, notes, houses, and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the visitor was Death.

Humanity, mercy, and religion had alike begged his influence, means, and attention in vain; but when Death came, he was powerless—he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good let us remember we cannot be too busy to die—*Christian Work*.

## Bible Reading.

### HOW TO GET RID OF SIN.

1. WHAT follows confession of sins? Forgiveness and cleansing.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9.

2. Then what should we do?

"Rejoice in the Lord always." Phil. iv. 4.

3. But I'm afraid I may fall.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee."—Isa. xli. 10.

4. How will He do this?

"With might by His Spirit."—Eph. iii. 16.

"With the right hand of My righteousness."—Isa. xli. 10.

5. But some who claim to believe this do fall. Why is it?

"Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin."—James i. 14, 15.

6. Is there, then, no hope?

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John ii. 1.

7. What shall we do?

"I will arise and go to my Father," and say, "Father, I have sinned."—Luke xv. 18.

8. How will we be treated?

"Like as a father pitieth his children."—Ps. ciii. 13.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."—Prov. xxviii. 13.

9. What becomes of our sins?

"Thou hast cast all my sins behind Thy back."—Isa. xxxviii. 17.

"I will remember their sin no more."—Jer. xxxi. 34.

"Thou wilt cast all their sins into the depths of the sea."—Micah vii. 19.

10. Why does God do this?

"I am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."—Isa. xliii. 25.

11. What should we then do?

"Thanks be unto God for His unspeakable gift."—2 Cor. ix. 15.

ASA SMITH.

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### "ESCAPE FOR THY LIFE."

#### ANCIENT BABYLON.

WHEN the wrath of God was about to fall upon Babylon, the children of the captivity had this word of warning:—

"My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler."—Jer. li. 45, 46.

#### JERUSALEM.

When Jerusalem had filled the cup of its iniquity by preferring its own ways to God's way, and the destruction was about to fall upon it, the disciples of Jesus had this warning to escape:—

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out."—Luke xxi. 20, 21.

#### MODERN BABYLON.

The seventeenth of Revelation represents, under the figure of a corrupt woman, that great religious system—"that great city"—"which reigneth over the kings of the earth" (Verse 18), plainly Rome, which from old time has been known as the city sitting on its seven hills.—Verse 9. This system, together with off-shoots from it, partaking of the same spirit—represented in the symbol as the mother and her daughters—is described in the next chapter as the spiritual Babylon, which has made all nations drunken, and filled the world with evil. Rome is the true inheritor of the ancient religion of old Chaldean Babylon, and the same old principles are to this day corrupting religious life. As the day draws near when upon Rome and her corrupt daughters will fall the destruction of the last day, God's warning again is:—

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath

remembered her iniquities."—Rev. xviii. 4, 5.

God faithfully sends the warning every time His judgments are about to fall in order that all who will believe Him may escape.



### Speak to the Earth, and it Shall Teach Thee.

"Speak to the earth," in sorrow!

Look at the sunny hills;

List to the song-birds' anthems;

List to the laughing rills;

Note how the breezes frolic

Meadowward, laughing and coy;

"Speak to the earth," in sorrow,

And it shall teach thee—joy!

"Speak to the earth," when weary!

Stop by the quiet lake;

Search for the brooding wood-dove;

Pause in the silent brake;

Study the water lilies,

Asleep on the river's breast;

"Speak to the earth," when weary,

And it shall teach thee—rest!

"Speak to the earth," when worried!

Stand on the moon-lit plain;

Gaze at the starry zenith,

And at sunset gaze again,

The purple vault will calm you;

From worry bring release:

"Speak to the earth," when worried,

And it shall teach thee—peace!

"Speak to the earth; it shall teach thee"

All that is worthy to know—

Meekness, the daisy's blossom;

Courage, the river's flow—

And oft when naught else touches

The heart, in its solitude,

A voice from the earth may utter

The soul's beatitude.

MINNIE STEVENS.

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### Cell Structure and Its Relation to Life.

#### A STUDY.

IMAGINE yourselves walking by the side of a stagnant pool. You pick a little scum off the surface of the water with your stick or your umbrella. Don't throw it away. Take a little of the greenish material which you have gathered, and place a tiny speck of it under the lens of a fairly powerful microscope. Why, what is the matter? Why did you start back like that?

Well, I never knew that stuff was alive. No, you did not, but now you have learned something.

That little speck of slime, as you see for yourselves, is literally teeming with life.

I never saw anything like them, what funny little animals they are.

Yes, they are peculiar; indeed most of them are not animals at all, but tiny vegetables.

But vegetables don't move about and change their shape as some of those little fellows are doing, do they?

Indeed, they do. In fact, the difference

is so slight between the simplest forms of animal and vegetable life, that one cannot always tell which is which. Let me look for a moment.

Now look yourself and tell me what you see. You see a lot of little particles which look like jelly. They are round; no they are not, they are oval; no they are not oval, they are like——what is the matter with them? They are either no shape or else all shapes. They divide, and one becomes two, and away the two go in different directions, again to divide and multiply.

No wonder you are puzzled. They are round, they are oval, and they are like ——, for they are continually changing their shape. In fact, by this very change of shape, these amœbæ, as they are called, crawl along.

Don't tell me that vegetables crawl.

Yes, these little masses of vegetable matter crawl, and eat, and drink, and do many other things just like the more highly organised creatures, but in a limited degree.

They are the smallest physical manifestation of life. Each little atom lives and performs all the essential functions of active existence, independently of outside influences.

Scientists have applied to them the name "cells," and each cell is composed primarily of a jelly-like substance called protoplasm.

Indeed, this last mentioned substance seems to be the physical basis of life. Where protoplasm exists, life manifests



Cells Magnified.

itself, but where protoplasm is wanting, life also is absent.

Now, these cells are of vast importance. Only when we realise that every plant, every tree, every animal, is simply a more or less complicated mass of minute cells, will we be at all prepared to understand how important they really are.

But you have said nothing about man. You don't mean to tell me that he too is nothing more than a collection of cells, cemented together like the bricks in the wall of a house.

Considered from a mere physical standpoint, man meets this proposition exactly. Just as the leaves and petals of a plant are built up of countless cells, so man is composed of billions of these protoplasmic particles. Although each does its own work, these atoms, of which the body is composed, seem, like a hive of bees, to exist and to act for the mutual benefit of the entire community.

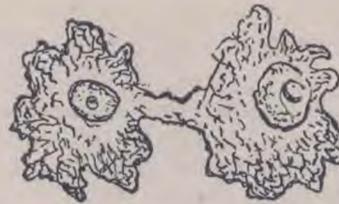
At this stage in our study we think we hear somebody (or perhaps many somebodies) ask if there is anything in the world which is not made of cells.

We answer yes.

Scientific men have, for convenience, divided everything in the world into two classes, and to these divisions they have given the names, Organic and Inorganic. The essential difference lies in the fact that the former class manifests *life*, the life of God, whereas the members of the latter are *inanimate*.

You want examples of each.

Plants, animals, human beings are typical



Cell in act of Multiplying.

examples of organic substances; while inorganic matter is well represented by iron, brass, and stone. Inorganic things are *not* made of cells.

Do these cells continually change their form like those we saw under the microscope?

Some do and some do not.

They adapt themselves to the shape of the organ in which they are placed, and to the individual work required of each. Thus in the plant kingdom the prevailing shape is square; on the outside of the skin, scale-like; on the surface of the stomach, oblong; in the air passages, either square or oblong, with hair-like projections called cilia; in the bone, spherical, with many projecting arms; in the blood, spherical and disc-like; in muscle, long and thin; and in nerve tissue, of every shape, from a tiny sphere to a large three-cornered mass with prolongations many inches and even feet in length.

To the different varieties of cell collections, connected together by intercellular substances, have been given the name "tissues."

EDGAR CARO.

#### The Leaf Cutting Bee.

WALKING out the other day, at Karmatar, on the E. I. Ry., I noticed certain trees, the leaves of which showed many round holes perfectly cut as though by a punch. It was, of course, the work of the leaf-cutter bee. I saw none working, though I watched for a time under the trees. A writer in *Knowledge* describes the ways of this bee as follows:—

"This insect drills in a sand-bank a hole ten inches deep and half an inch in diameter, and divides it into about a dozen compartments or cells. Each cell is composed of pieces of leaf, cut into proper shapes, and carefully fitted together. Rose leaves and sweet pea leaves are among the favourites

of the bees. The cutting is done with the jaws, while the six legs hold the leaf in position, and enable the insect to turn itself about with the precision of a pair of compasses. Some of the cut pieces are perfect circles; others are oblong figures of varying proportions. Having cut out the segment of leaf, an operation requiring about twenty seconds, the bee carries it to the sand-bank, and then returns for more materials. When a piece has been nearly cut off, the bee, in order to prevent tearing, poises itself in the air with its wings, and completes the operation with a clean cut."



**Tolstoy.**—Count Tolstoy, the Russian author, has put out a bold paper on war, flatly telling his Czar and others that they are organizing murder. He refers to the Czar's peace congress as a "childish, silly, and untruthful project." It will be something to the credit of Russian administration, supposed to be quick to punish criticism, if the Count is not called to account for his perhaps truthful but rather personal arraignment of militarism.

**Vatican and Quirinal.**—It is said that events in Italy point toward a change in the attitude of the Church toward the State. There is of course no idea of the Pope being reconciled to the loss of temporal power. But the policy of forbidding Catholics to have any part with political parties has not succeeded. In Germany the Catholic Centre Party has been such a power for the Church that many leaders in Italy are anxious to see a Clerical Party fighting in the same way for Church interests in Italy. The Pope wants sovereignty among the princes of this world. His ambitious project is directly contrary to Christ's example. When men wanted to make Him King by force, He withdrew from them. His kingdom is not of this world. But by its own confession and history the papacy is distinctly of this world.

**The Turk Laughs**—A Turkish Grand Vizier once boasted that Turkey could at any moment plunge Europe into war. "We have only to withdraw the Turkish Guard at the Holy Places, and you would all be at each other's throats." He meant, of course, that the secular quarrel between the Greek and Latin Christians would instantly break forth and embroil all Europe. Whenever the Powers get together, even in the very presence of the barbarians to whom they want to teach civilized ways, it is recognized that only by the greatest care can they avoid falling out and cutting one another's throats. This is why there is no hope whatever to be had from peace conferences and the like. The "nations are angry" and the last days have come.



### Sin is Sin in All.

Don't send my boy where your girl can't go,  
And say, "There's no danger for boys, you know,  
Because they all have their wild oats to sow."  
There's no more excuse for my boy to be low  
Than your girl. Then please do not tell him so.  
Don't send my boy where your girl can't go;  
For a boy or a girl, sin is sin, you know,  
And my baby boy's hands are clean and white,  
And his heart as pure, as your girl's to-night.  
—*Women's Voice.*

### Cured.

A YOUNG woman was staying in a distant city, where she had made few acquaintances. She had money, but homesickness and insufficient occupation were unfriendly conditions to health of mind or body. At length she felt obliged to call upon a physician and ask his advice.

It happened that the doctor whom she consulted was a religious man as well as a skilful one. He understood her symptoms, and when she complained that she was a victim to "the blues," he astonished her with this original prescription: "David Sones lives at 140, Dash Street. He is ill, and confined to his bed, and very poor. Call there, show sympathy with him and his family, and read the 'bread and butter' psalm to him; and when you go away leave a small sum of money in his hand."

Of course he had to explain to the amazed lady that the Scripture he had so oddly named was the 103rd Psalm, and that the heartening and rejuvenating effect of it—fifth verse and all—made it to him just what he called it. Of its virtue in this case he seemed to have no doubt.

But the very idea of doing as he recommended was as distasteful to the young woman as it was surprising.

"Why, how rude and intrusive the man would think me to break in upon him so, a perfect stranger!" she said. "I could not do such a thing."

She went from the doctor's office disappointed and displeased, but thinking. The very bluntness of the advice had stirred her stagnant spirits, and she was already beginning to forget her own ailment. The storm of protest in her mind gave her a bad hour or two, but finally something—she could hardly tell what—compelled her to surrender to the doctor's orders.

She found the sick man, and after talking kindly to him about himself, and encouraging him to hope for recovery and for better

days, she opened her Bible to the psalm. Her lips were dry, and the first three or four verses were pronounced like a mechanical exercise, but farther on her voice and mood mellowed. The force and beauty of the words aroused her, and she read the last verses of the psalm with real feeling.

A woman, who had entered the room and listened, sat in the corner weeping. She was a recent lodger who had tried in vain to find work at her trade as a dressmaker, and had become discouraged. The young lady had already earned the gratitude of three strangers. With feelings entirely new to her she remained in the poor tenement, conversing with the sick man and his wife and their needy friend, until she had quite gained their confidence, and then left them with encouraging words and a small gift of money.

Thoroughly interested now, she in a few days secured orders for the discouraged dressmaker, and work not long after came in so abundantly that the family were placed above want. The sick man, relieved of his anxieties, soon recovered. A shadowed home had been brightened by an involuntary kindness.

It was a lesson that the complaining young woman never forgot. Her experiences—thanks to the good doctor's counsel—had exploded the vain notion that "it is useless to try to do good unless you feel like it." A brave effort to cure "the blues" had resulted in opening her heart to an unselfish act, and to a broader view of her relations to less fortunate souls about her.—*Selected.*

### The First Discovery of Aluminium.

THE new metal, aluminium, extracted from clay, has now become somewhat common. Even cooking utensils are made from it, and wherever lightness and endurance are desired, this metal supplies the need. A trade journal finds an old story which, in all likelihood, shows that the world was deprived of the use of this metal during the last nineteen centuries by the folly of Tiberius Cæsar;—

In "Natura Historiarum" (lib. 36, cap. 26) in which reference is made to an incident in Roman history which, up to the time of Sainte-Claire Deville, had been overlooked by scientists for many centuries, it is related by Pliny (23 A.D. to 79 A.D.) that during the reign of the Emperor Tiberius (14 A.D. to 37 A.D.) a certain worker in metals (*faber*) appeared at the palace and showed a beautiful cup composed of a brilliant white metal that shone like silver. When the artificer was presenting it to the Emperor he purposely dropped it on the floor of the chamber. The goblet was so bruised by the fall that it seemed to be irretrievably injured; but the workman took his hammer, and in the presence of the court repaired the damage without delay. It was evident that this metal was not silver, though it had almost the same brilliancy, besides being much more ductile and con-

siderably lighter. The Emperor questioned the artificer closely, and learned from him that he had extracted the metal from an argillaceous earth—probably the clay known to modern chemists as alumina. Tiberius then asked if anyone besides himself knew the process, and received the proud reply that the secret was known only to himself and Jupiter. This answer was sufficient. The Emperor had reflected that if it were possible to obtain this metal from so common a substance as clay, the value of gold and silver would be greatly reduced, so he determined to avert such a lamentable catastrophe. He caused the workshops of the discoverer to be wholly destroyed, and the luckless artificer was seized and decapitated, so that his secret might perish with him. M. Sainte-Claire Deville had no doubt that this metal was aluminium, and he asserted that the wanton cruelty of Tiberius had deprived the world of this valuable metal, which remained unknown for eighteen centuries. The extracting of aluminium, discovered by the Roman craftsman in the first century of the Christian era, thus became one of the lost-arts.

### Tact With Children.

THE mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with blunt, round-pointed scissors and some magazines, was just as busily cutting out pictures.

"It will litter the carpet." So said Aunt Martha, who had come for a cozy chat.

Mamma knew this; but she knew that a few minutes' work would make it all right again, and Josie was happy.

All went well until the little boy found that he had cut off the leg of a horse he considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mamma, see!" and, half crying, he held it up.

"Play he's holding up one foot," the mother said quickly.

"Do real horses, mamma?"

"Oh, yes, sometimes."

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went right on with no jars on nerves or temper, and auntie's call lost none of its pleasantness.

"I am tired of cutting pictures, mamma," said Josie, after a while.

"Well, get your horse and waggon and play those bits of paper are wood, and you are going to bring me a load. Draw it over to that corner by the stove, and put them into the kindling box; play that's the woodhouse."

Pleased and proud, the little teamster drew load after load till the papers were all picked up, without his ever thinking that he was doing anything but play.

"Well, I declare," said Aunt Martha. "Old as I am, I've learned one thing to-day, and I wish Emily would come in and take lessons as I do!"

Mrs. Waldo looked up in surprise.

"Well, what do you mean, my dear aunt?"

"Well, I spent yesterday afternoon over there"—the old lady had a weakness for visiting, and was "auntie" to all people generally—"and things were in a turmoil all the time, starting with less than Josie's given you a dozen times since I sat there. I've had a good talk with you, and you've given me pleasant thoughts for a week to come; over there we couldn't hear ourselves speak. It was, 'Don't do that,' and 'You naughty child,' spill and scratch and break and tumble, scold and slap half the time. Emily means well; she loves her children, and never spares herself sewing for them, or nursing them when they are sick. She has a world of patience with them in some ways, but she doesn't seem to have any faculty at all for managing them."—*Herald and Presbyterian.*

#### SACRED SONG.

SONG has ever been a power in the history of men and of nations, but it was peculiarly so during the Reformation.

As "music is the language of the soul," it is but natural that during "the times that try men's souls," appropriate expression of the emotions should be given.



One of the most striking illustrations of this is seen in the life of Martin Luther. From his childhood, Luther was a great lover of music, and he did much to encourage and cultivate the love of it among his people.

Before the Reformation, religious assemblies seldom sang; but Luther brought about an appreciation of sacred song, the grandeur of which is powerfully revealed as one listens to the singing of a German congregation. To Luther is due the German evangelical hymn; and thirty-seven hymns are attributed to him, although only eight are original. Seven of his hymns are free arrangements of the psalms. As no book in the Bible so clearly portrays the varied experiences of mankind, in which each individual can say, "This is indeed my own experience," surely it would be well to encourage in our day the congregational singing of some of the most

important and beautiful of the psalms of David, the sweet singer of Israel.

One of Luther's hymns deserves especial mention—the Protestant Battle Song. Supernatural power is claimed for it, and it is said that the devils flee when they hear it. What a glorious triumph would God's people everywhere realize if they could, "with one accord," send up from the heart, with a mighty shout, impelled by the inward conviction of a godly life, these grand words:—

"A mighty fortress is our God,  
A bulwark never failing;  
Our helper he amid the flood  
Of mortal ills prevailing!"

Whoever has heard this hymn sung with the spirit and the understanding, knows how tremendously impressive it is. Such hymns were not the creations of fancy, but were wrought out of the actual experiences that made them what they are.

The characteristics of a people are plainly revealed by their national music; and the songs of the Germans show that they are not such fanciful, imaginative people as were the Celts, the Scots, and the primitive wild, weird Northmen, whose music was idealistic more than realistic, but rather earnest, thoughtful, and practical, dealing with the realities of life.

They used song as a means of keeping continually in mind the new religious ideas of the Reformation, singing as they worked, at home and in the fields. Mothers sang to their little ones the truths that they had imbibed and cherished. Doubtless these songs, coming from loving mother-hearts, in which there was a keen appreciation of the truths they sang, and a realization of the great cost at which the right openly to sing and teach them had been won, often preached better sermons than could come from prosy lips unembellished by the gift of song.

Coming on to the days of early Methodism, we find another illustration of the power of song, and the birth of noble, lofty conceptions, given to the world by those devoted Christian brothers, John and Charles Wesley. How all Christians, everywhere, have been thrilled by the inspiring hymns of these fearless advocates of humble consecration to God—a consecration that often met with sneering unbelief and persecution. Born of experience, these grand hymns have comforted and encouraged many fainting, weary souls, whose own hearts responded to the sentiments expressed. How quickly gloom and mental unrest vanish when the soul bursts forth in a song of praise!

How truly David spoke when he said, "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High!" He knew whereof he spoke; for he had the evidence in his past experience. In that wonderful chapter recording the festival sacrifice of David—the sixteenth chapter of 1 Chronicles—we discover the reason for such a service. His soul so reveled in the goodness and wond-

rous power of God that he could not restrain his feelings, and he bade the people, under the leadership of the choir of Levites, with song and instruments to pour forth the language of their souls.

Solomon said the righteous man "doth sing and rejoice." One can sing, and not know the rejoicing of a new-born soul; but the praise of a redeemed soul brings a rejoicing that is unknown to one yet in the kingdom of darkness. The story is related of a devoted Christian girl whose parents had spent much money on her education,



both literary and musical, and had hoped to see her teaching the classics. To the chagrin of the mother and the surprise of her friends, the young lady accepted a position as instructor of music in a far-distant college. When asked why the teaching of the classics was not more desirable, she replied, with earnestness, "Why, mother dear, there will be no dead languages spoken in heaven, but music is something that will be there forever."

Glorious thought! Indeed, the prophet Jeremiah, in the thirty-first chapter of his prophecy, tells of such a time. And the third verse of the fifteenth chapter of Revelation tells of a song which, like Luther's Battle Song, will be one of actual experience, for the "remnant of Israel," as the seventeenth verse of the twelfth chapter tells us, will pass through an experience that will enable them only to express this new song, which no man can learn, save those who learn it by experience. "Happy is that people, whose God is the Lord." "Let everything that hath breath praise the Lord!"

MRS. M. D. MCKEE.

#### THE VALUE OF KNOWLEDGE.

A BROOKLYN manufacturer paid a bill without a murmur the other day, simply on account of the way it was worded. His engineer found that the hot-water pump would not work, and sent for a machinist. The latter bothered with it half a day, and said it must come apart. This meant a stoppage of the factory for a long time. It was suggested that a neighbouring engineer be sent for, as he was a sort of genius in the matter of machinery. He came, and closely studying the pump, he took a hammer and gave three sharp raps over the valve. "I reckon she'll go now," he quietly said; and putting on steam, "she" did go!

"The next day," says the manufacture

"I received a bill from him for twenty-five dollars and fifty cents (£5 2s.). The price amazed me, but, when I had examined the items, I drew a cheque at once. The bill read this way:

"Messrs. Blank & Co., Dr. to John Smith. For fixing pump, fifty cents (Re. 1-8); for knowing how, twenty-five dollars (Rs. 75).

"Had he charged me twenty-five dollars and fifty cents for fixing the pump, I should have considered it exorbitant. But fifty cents was reasonable, and I recognised the value of knowledge—so I paid, and said nothing!"—*Selected.*

**In Peaceful Japan.**—Now that Japan is trying hard and with success to pattern after the West, things may be changing. But this is what Mrs. Fraser says of their social life in the *Young Woman*.

"That which Europeans strain after, sensation and excitement, is a foreign element, and one which is carefully avoided in that country. The absence of strain and hurry, the non-existence of 'society' as we understand it, and the paramount importance of family ties and family duties, make life simple, patriarchal, dull, and monotonous, if you like; but, at any rate, there is no falsifying of the values, no social ambition, no extravagance, no snobbishness. . . . The absence of snobbishness and kindred vices in Japan impresses itself very clearly upon one, and the picture I have drawn will be refuted by no one who has any knowledge. There are two characteristics of the Japanese which stand out very boldly. Home life is paramount, and the possession of money is but lightly regarded.

These people travel through life so lightly weighted, their requirements are so few in the material order, that they seem as independent as the swallows, and fly where we, weighed down by the commissariat for our artificial wants, can only creep. But they hold invisible things very precious—honour and self-respect, the love of their children, the harmony of the family, the privileges of patriotism, the commonwealth of learning—these are things for which they will sacrifice much, and of whose pre-eminence they would call it impious to doubt."

### THREE MEN IN CHINA.

THREE men are said to hold the destiny of China; but it is very evident that neither they nor all the Powers can guide the awakening dragon.

**Chang Chih Tung.**—He is a Viceroy of a province, but poor, it is said, because he is honest.

Wherever he goes sleepy China wakes into bustling activity, schools and colleges are established, roads built, improved agricultural methods introduced, cotton factories, arsenals, mines, and other indications of Western enterprise jump as if by magic into existence. He decided in a day to found an agricultural college. "Telegraph to America for two professors at once," he orders. "Write, 'Your Excellency means?'" asks his secretary with some hesitation. "Telegraph, I say. We cannot wait," replies His Excellency.

He warned his countrymen of the present peril, but could not save them from it.

**Lui K'un ih.**—He is an aged Viceroy, who lives in Nanking, and to his judgment even Chang Chih Tung is said to defer. He saved his province and Southern China from this uprising by promptly beheading

every agitator. Boxer delegates announced that the Boxer could not be killed; the Viceroy beheaded them to see.

Only a few days ago the silk weavers in Nanking, who were thrown out of employment by the paralysis of the silk trade, showed signs of dissatisfaction. He sent word to them: "Make all the silk you can, and I will buy it." The price of rice was raised also by the political uncertainty. He bought immense quantities and sold it at reduced prices. The people looked upon him as a father.

**Li Hung Chang.**—All know of this great Chinaman. Mr. Brockman, who writes of these three men, says:—

The Chinese hate him, but when in difficulty they call in the Machiavellian powers of Li. The foreigner hates him, and acknowledges that he has been worsted in every dealing with Li, and yet turns to Li again like a fly to the fire. He is the wizard of the diplomatic world. He seems to have the rare power of jugglery to sell his country to a foreign foe, and yet, when the foreigner attempts to take possession of the purchase, like the juggler's stove pipe hat, it has disappeared.

## HEALTH HINTS

### The Physical Conscience.

David says, in Ps. cxix. 67, "Before I was afflicted I went astray; but now have I kept Thy word." Again he says, "It is good for me that I have been afflicted; that I might learn Thy statutes." Few realize that affliction is the best thing that can come to the transgressor. God is anxious to save men from sin, and thus save them from the suffering and afflictions that are the sure result of sin. He speaks to men in their prosperity, while in the enjoyment of health; but because sentence against their evil course is not executed at once, they say, "I will not hear."—Jer. xxii. 21 They go on saying, "Nothing hurts me; I can violate the laws of my being with impunity." But the penalty of the broken law will surely be visited upon them. They are deceived; they know not that "whatsoever a man soweth, that shall he also reap."—Gal. vi. 7. "Fools because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses."—Ps. cvii. 17-19. Why not, when in health, listen to the voice of warning that is calling our attention to the laws of health, and thus be kept from trouble and distress?

Pain is to the body what conscience is to the soul. If a man commits a moral wrong, the Spirit of God calls attention to it, and the man is no longer at ease: he has violated his conscience. The mental suffering is not the thing to try to get rid of or avoid, but the sin which was the cause of it. Physical pain should be look-

ed upon and regarded in the same way. The hand, if in a normal condition, will report when touching a heated object. When an irritant or something indigestible is taken into the stomach, or a bad combination is made, the stomach should be so sensitive that the error will be reported. In fact, a healthy, normal stomach will do this. When these faithful sentinels, the nerves, report digressions from right, what is needed is not opiates to paralyze them, but diligent search for the causes.

DR. D. H. KRESS.

### Condiments.

By condiments are meant all substances added to food for the mere purpose of rendering it more palatable, but possessing no positive nutritive value in themselves. Mustard, vinegar, pepper, cinnamon, and various other species are included in this category, together with salt, although the last named article is by some held to be of the nature of food, and supposed to supply some want in the body.

Mustard, pepper, pepper-sauce, cinnamon, cloves, and similar substances are of an irritating, stimulating character, and work a two-fold injury upon the stomach. By contact, they irritate the mucous membrane, causing congestion and diminished secretion of gastric juice, when taken in any but very small quantities. This fact was demonstrated by the observations of Dr. Beaumont upon one St. Martin. After several years' careful study of the relations of various foods, drinks, etc., to the stomach, Dr. Beaumont stated, in summing up his experiments, that "stimulating condiments are injurious to the healthy stomach." He often saw congestion produced in the mucous membrane of St. Martin's stomach by his eating food containing mustard, pepper, and similar condiments.

When taken in quantities so small as to occasion no considerable irritation of the mucous membrane, condiments may still work injury by their stimulating effects, when long continued. The stomach being first excited to more than natural activity, afterwards suffers from reaction, and is left in an inert, diseased state, incapable of secreting sufficient gastric juice to supply the needs of the system in digesting food. This final result is often averted for some time by increasing the quantity of the artificial stimulus; but nature gives way at last, and chronic disease is the result.

In the experiments conducted in the Laboratory of Hygiene connected with the Battle Creek (U. S. A.) sanitarium, we have found that the use of condiments does not increase the flow of either saliva or gastric juice, but causes an outpouring of a great quantity of protective mucous. When this becomes habitual, the individual is the subject of gastric catarrh, a disorder which is by no means easily cured. The writer quite agrees with the conclusions of the small boy who, having tasted horseradish for the first time, spat it out, remarking to his mother,

"Mamma, I think I won't eat that till it gets cold." Substances which are hot when they are cold are not fit to be eaten. The irritating and astringent properties of certain vegetable substances were doubtless put into them as warnings against their use by human beings.

In Mexico, where pepper, mustard, and other condiments are probably used more freely than in any other part of the world, gastric catarrh is an almost universal disease.

In the case of salt, there are several objections to be urged, which are at least cogent against its excessive use; and by excessive use is meant a quantity which causes thirst either at or after meals, occasioned by the feverish state of the stomach induced by the caustic properties of the saline element.

chloric acid of the gastric juice, and thus gives rise to fermentation, one of the most common symptoms of indigestion, and cause of many other morbid conditions.

Salted-food is very hard of digestion; and when it is taken for a long time, the stomach often fails. A piece of fresh fish which will digest well in one hour and a half, requires four hours after salting, according to Dr. Beaumont.

Dr. J. H. KELLOGG.

#### "THE BEEF TEA DELUSION."

THE late Dr. Austin Flint remarked on one occasion that thousands of patients have been starved to death, while being fed on animal broths, beef tea, bouillon, etc. No error could be greater than the notion

rambles through Kilkenny he was invited by a peasant to a cup of tea, the liquor being black and strong through lengthy stewing, and giving the writer a sensation of dizziness in the head, although the peasant seemed to relish it highly. "If I do but get the cup o'tay," said he, "I'm content. It risee the heart in me when I'm poorly." M'Donagh asked, "Do you drink much of it?" The reply was, "I be at it mornin's noon, and night. Oh, it's mighty refreshin," and he smacked his lips after drinking the second cup.

#### Strong Drink.

THERE'S a drink that the whales, the walruses, the seals,

Alligators, great turtles, white bears, and the eels  
All love to partake of before and at meals,  
Is it cider?—Well, no, it's cold water.

And the elephants, lions, giraffes, kangaroos,  
Hippopotami, tigers, the swift caribos—  
The strongest of God's creatures a beverage use—  
A strong drink—is it beer; No, 'tis water.—

When the work horse, reeked with sweat, comes in  
at the noon.

Hungry, weary, and craving more power as a boon,  
What will keep his strength up, and not once pull  
it down?

Is it whisky? O, No, it is water!

If the horse should drink whisky, 'twould soon  
make him sick,

And the next time you brought it, he'd probably  
kick;

If he only knew how, he'd launch out with a brick,  
He wants drink that is strong, like cold water.

Now if all the strong beasts are kept strong in this  
way

By using cold water as their drink every day,  
Then *the water* is strong, and that none can gainsay.

Drink no brandy for strength—drink cold water.

You attach a great wheel to the shaft of a mill;  
Would you run it with gin? No, no such poor  
swill

Does the work of this world. You just turn down  
the hill

A volume of force—that's cold water.

Water carries the ships that weigh thousands of tons,  
And it gives them their steam for ten thousand-mile  
runs,

And it mauls the great rocks like a million of guns.  
If you want to find strength, take cold water.

Down it pours from the skies when the thunder  
roars out,

And it hastens the day when, with song and with  
shout,

The big harvest rolls wealth o'er the land, in and out.  
Is it liquor does this?—No; 'tis water.

Of course, liquor has strength of a certain mean  
kind;

It can bubble and froth, and break down peace of  
mind;

It is strong to breed hate, to destroy humankind.  
That is alcohol's strength—give me cold water.

Thank God for the beverage made by His hand,  
That is strong to spread roses and fruit o'er the  
land.

Let us praise our dear Father for this present so  
grand,

And for strong drink take only cold water.  
THOMAS R. WILLIAMSON.

#### THE FLOWING CURSE.

THE London *Standard*, reporting the increase in the consumption of beer says:—

"It is a striking fact that in every European country here mentioned, except Italy, and in the United States, there has been a steady and, in most



Boy Eating Peppery Food.—"Mamma, I think I won't eat that till it gets cold."  
The taste for "hot" things is not a natural one.

According to Debove, physiological experiments have shown that salt, when taken in considerable quantities, interferes with the digestion of albumen. This statement agrees with the writer's own laboratory experiments, as well as with the experience of sailors, who, when making free use of salt-meat, suffer from scurvy and a long list of symptoms indicating malnutrition and tissue starvation. Experimental evidence shows that human beings, as well as animals of all classes, live and thrive as well without salt as with it, other conditions being equally favourable. This statement is made with full knowledge of counter-arguments and experiments, but not without abundant testimony to support the position taken.

The writer does not, except in rare instances, advise the entire discontinuance of the use of salt; nevertheless, he believes that it may be greatly reduced in quantity by all who use it, without detriment, and with real benefit. Seriche and others have shown that salt, even in so small a proportion as one per cent, diminishes both the amount and the efficiency of the hydro-

very commonly held by the laity, and still quite too largely entertained by the members of the medical profession, that beef extracts, beef tea, bouillon, animal broths, etc., are peculiarly nourishing in character. We can adduce no better evidence to the contrary than is afforded by the following paragraphs from a recent and authoritative work by Professor Bunge.

"We must guard against supposing that meat bouillon possesses a strengthening and nourishing influence. In regard to this, the most delusive notions are entertained, not only by the general public, but also by medical men."—*Good Health*.

#### STILL PEOPLE WILL USE IT.

THE *Statesman* quotes the following paragraph:—

#### TEA DRINKING AND IDIOTCY.

The alarming increase of idiotcy among the poorer classes in Ireland, the Lunacy Inspectors say, is due to the drinking of very strong tea. Mr. Michael M'Donagh throws some light on the subject in an article in *The Nineteenth Century*. In his

cases, a large increase both in the production and in the consumption of beer during the fourteen years covered by the return. The production in Great Britain increased from 993 million gallons in 1885 to 1,302 million gallons in 1898; Germany, from 932 million gallons in 1885 to 1,460 million gallons in 1898; Russia, from 77 million gallons to 115 million gallons in the same period; United States, from 494 million gallons to 968 million gallons; Sweden, from 20 million gallons to 49 million; Switzerland, from 19 million to 46 million. In consumption, in gallons per head, the United Kingdom increased from 27 in 1885 to nearly 32 in 1898. Wurtemberg increased from 32 gallons to 43 gallons; the United States, from 8 8 gallons per head in 1885 to 13 gallons for each man, woman, and child, on an average, in 1898."

This flowing stream has poured wealth into the treasuries of the brewing companies. The working class population in Europe and all the great cities of the world into which the stream flows are made poorer and more stupid every year. Yet it pleases the palate, and this is the day of self-indulgence.



#### Snares.

THE spider weaves its little web,  
And stretches it with care;  
This web, 'tis very sad to say,  
Is only just a snare  
To catch some poor, unguarded fly,  
That in its wand'rings passes by.

When tangled in the spider's web  
'Tis hard to get away,  
For Mr. Spider's ready there  
The little fly to slay,  
The spider knows no better, though,  
It is his nature to do so.

But, Satan, whom at first God made  
To be both kind and wise,  
Yet, like the spider, lays a snare,  
To catch both girls and boys,  
The web is just some little sin  
Which he would try to catch them in.

The web of sin will surely bring  
The fatal sting of death.  
Unless they call on Jesus Christ,  
Because the Saviour saith,  
Whoever crieth unto Me,  
I'll break sin's power, and set him free.

JENNIE E. McCLELLAND.

#### About Spiders.

##### THE SPIDER'S THREAD.

If you should look carefully at a spider through the microscope, you would see at the end of its body the wonderful little spinning machine by means of which it is able to spin the silky thread of which it makes its web. It has either four or six little spinners, called "spinnerets," and each of these is pierced with a multitude of the tiniest holes, so small that sometimes a space not bigger than a pin's point has in it above a thousand.

Through each of these tiny holes comes a thread, which joins with all the other threads from the same spinner, into one. Then these four or six little threads, each made up of numbers of others, all join together and make the thread that we see, with which the spider weaves its web.

Thus a spider's thread, sometimes so fine that we can scarcely see it, is not, as we suppose, a single line, but a rope made up of at least four thousand strands or threads!

A celebrated naturalist found that the threads of the smallest spiders, some of which are not larger than a grain of sand, are so fine that four millions of them put together would make a thread no thicker than one of the hairs of his beard. Yet each of these four million threads would be made up of at least four thousand still finer ones.

You see then that above sixteen thousand millions of the threads that come from such spiders would not be thicker than a human hair. How little, after all, does even the

comfortable in its little nest as if it were in a hole on land. It feeds upon the insects that live among the water plants. The young spiders are born and brought up in this nest under the water.

—Present Truth.

—o—

#### A Clean Mouth.

A DISTINGUISHED author says, "I resolved when I was a child never to use a word that I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honoured gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar expressions which are never heard in respectable circles. The utmost care of the parents will scarcely prevent it. Of course, no one thinks of girls as being exposed so much to this peril. We cannot imagine a



microscope show us, of the hidden wonders of the infinite works of God.

If you want to know how the spiders weave their webs, watch them at work, in your garden, or in the field, or wherever you have opportunity, as you will now be able to do through the spring and summer. You will then understand much better than by reading what we can tell you about it.

#### THE WATER SPIDER.

This little creature makes a nest like a diving bell under the water, and fills it with air. Here is a description of the way in which one spider carried the air through the water to its nest below it:—

"After the nest had been made as large as half an acorn, she went to the surface and returned fourteen times, and each time brought down a bubble of air which she let out into the nest. The bubble was held by the spinnerets and two hind feet, which were crossed over them, and the method of catching it was the following: The spider climbed up on threads or plants nearly to the surface, and put the end of the abdomen out of water for an instant, and then jerked it under, at the same time crossing the hind legs quickly over it. She then walked down the plants to her nest, opened her hind feet, and let the bubble go."

The little hairs on this spider keep it dry as it goes about in the water, and it is as

decent girl using words she would not utter before her father and mother.

Such vulgarity is thought by some boys to be clever, "the next thing to swearing," and "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarises and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young reader, keep your mouth free from all impurity and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean; for "out of the abundance of the heart the mouth speaketh."—Christian.

—o—

#### A Lesson in Patience.

"MOTHER," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and do not speak so sharply."

"But he won't let me tell him how to put the figures, and he does not know how to do it himself," said Mary, pettishly.

"Well my dear, if Henry won't learn a lesson in figures, suppose you try to teach him a lesson in patience. This is harder to teach, and harder to learn, than any lesson in figures; and perhaps when you have learned this, the other will be easier to both."—Selected.



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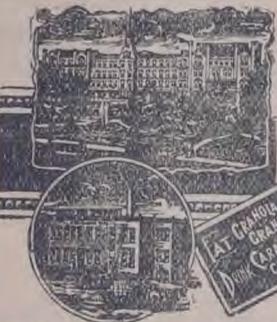
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Dr. Andrews, in a lecture in the University of Colorado. —“If the Battle Creek Sanitarium had done nothing else than to produce their Health Foods, their names should live for ever.”

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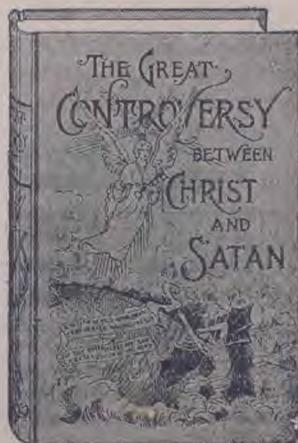
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Superintendent of the largest Sanitarium in the world), his fame as a writer on health and social purity, as well as the intrinsic merit of the volume itself, should serve as a high recommendation for its adoption by the public.”—Our School Times, Londonderry, Ireland.

“Though not calculated to advance the interest of the Medical profession, I must say that it is the kind of a book that is needed by the intelligent public, especially the younger generation.”—James Roberts, M. D., L. R. C. P., Birmingham. [But to teach men how to care intelligently for themselves will but lead them to cooperate with the wise physician, and is not really against his practice financially.]

“I regard it as one of the most valuable and most needed books that has come to my notice. You have treated the most delicate subject in the most clear and delicate manner. The book ought to be in every house. Multitudes will rise up and call you blessed for the light you have thrown upon subjects of which the masses know but little.”—Prof. E. Estabrook, A. M., D. D., Michigan State Supdt. of Education.

I feel constrained to thank you for the safe receipt on the 8th inst. through your correspondents in Basel, of that splendid book, “MAN, THE MASTERPIECE,” which surpasses my expectation, both as to its matter and its form. It is a work of great value.—L. Oliver de Larrey, Clarens, Switzerland.



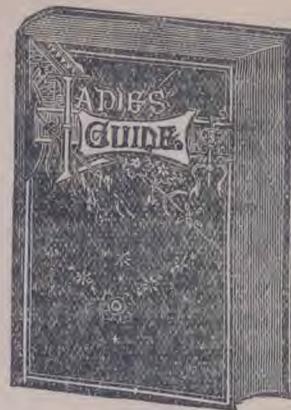
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OWING to the calls abroad, it is stated, the present Indian garrison is 31,000 below normal strength.

**Unequal.**—It is said that the 35,000 employees of the Standard Oil Company receive about the same amount in wages that Mr. Rockefeller, the president of the company, receives.

*Blackwood's Magazine* declares for spending £20,000,000 on rifle ranges, barracks, etc., in England, and adds :—

Every man in Great Britain should be willing either to serve voluntarily in the Militia or Volunteers, or to pay towards the maintenance of those forces. Militia men and volunteers should be given such privileges as will justify this measure of compulsory service.

URGING the trial of liquid fuel in the British Navy, *Cassier's Magazine* says that the German Government is adopting it.

A notable feature of liquid fuel is that it occupies much less space, and does double the work of coal. There are German boats using liquid fuel on the Yangtse River, in China. There is also the fact that the Hamburg-American Line are actually adopting it, that the Rotterdam Lloyd Line have decided to adopt it, and that the P. and O. Company are considering it.

**A new Force.**—Japan has become a factor in the politics of the Great Powers. China has made rapid progress in the arts of war since her defeat at the hands of Japan. A writer in the *National Review* asks the pertinent question :—

"Where would Europe with its political intrigues and jealousies be if the 400,000,000 of Chinese should put on that armour which has won for 40,000,000 of Japanese profound respect from every one of the Western Powers?"

**The Wandering Jew.**—About 3,500 years ago Moses, by inspiration, told the Jews that if untrue to God they would be wanderers on the earth. "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." Dr. Max Nordau says in a recent article that

the prejudice against the Jew is growing in all Europe. Roumania has turned the Jews out, and in Russia millions "must move sooner or later." Only the Imperial favour holds things in Austria and Germany, the Jewish financiers being useful to the Governments. In England and America he is less welcome. In the United States some hotels "take none but Christians." All this is an index to the growth of the spirit of persecution and intolerance in Christendom, which is far from being Christian.

**Morocco.**—A paper in the *Windsor* describes Morocco as less touched by European influences than far-away Japan. The future of the country politically is one of the important European questions. France has been quietly getting a hold upon the country.

"How soon will the great change come? That is the question asked on all sides, for troubles and intrigues have been dangerously on the increase in the last two years, and the watchers on the spot are conscious that the end is near."

**The Old Siberia.**—With the new railway and the opening up of the country to colonists, the old Siberia passes away. The Russian Government is to abolish transportation of criminals to its limitless plains and forests. The Council of Empire, in submitting this recommendation to the Czar, said :—

"The Middle Ages left to Russia three legacies : torture, the knout, and transportation. The eighteenth century abolished torture, the nineteenth the knout, and the first day of the twentieth century will be the last of a penal system based upon transportation."

**His Inspiration.**—Much of the literature that catches the public attention certainly comes from diseased and unbalanced minds. Ibsen can hardly escape such a classification if we measure his works by any healthy moral standard. One writer says of his inspiration to his task :—

Upon his writing-table a visitor saw a small tray containing a number of grotesque figures, a wooden bear, a tiny devil, two or three cats (one of them playing a fiddle) and some rabbits. Ibsen has said :

"I never write a single line of any of my dramas without having that tray and its occupants before me on my table. I could not write without them. But why I use them is my own secret."

Yet because he writes wierd, gruesome and unnatural things he is popular.

THERE are dangers in greatness, as every great empire in history, sufficiently strong to inspire the jealousy and fear of others, has found out. A writer in the *Westminster Review* says of the expansionist movement in Greater Britain and America :—

"It is quite obvious that the nations of Europe are one and all becoming gravely alarmed at our colossal seven-league-boot strides to universal Empire, and that a little more and all Christendom will turn upon and rend us as it did Napoleon."

**War's Barbarity.**—The barbarity of the Chinese mob has its parallel in the fury of the military forces of the Great Powers. War, at its best, is barbarism, and if the comparison between the ways of "heathen" and "Christian" armies in China helps

sober people to see it, it will be one good lesson. The reports of the hideous Russian massacre of Chinese in Manchuria have been substantiated, and so also have been the reports of the treatment of the populace about Peking. A writer in an Anglo-Chinese paper says that while the Russians were the worst, no nation can throw stones at the others. The *Statesman* said the other day :—

"Some French missionaries who were among the besieged in Peking passed through Singapore on the 17th instant on their return home. They were there interviewed by a newspaper correspondent, and stated that, approximately, about fifty thousand Chinese men, women, and children were killed by the European and Japanese troops after they had penetrated the beleaguered capital and rescued their nationals! The estimate, says a Straits paper, though not official, may be regarded as correct."

POOR little Greece spent its money and pledged its credit for years to come in making itself a military power. The dream ended in the crushing defeat administered by the ragged regiments of the Turks. Now Greece is trying to build a navy. The prophet said that in the last days even the weak would be saying, "I am strong." The last days have come.

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