

The Oriental Watchman.

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

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Oriental Watchman

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BROTHER, BE FAITHFUL.

O BROTHER, be faithful! soon Jesus will come,
For whom we have waited so long;
Oh, soon we shall enter our glorious home,
And join in the conqueror's song.
O brother, be faithful! for why should we prove
Unfaithful to him who hath shown
Such deep, such unbounded and infinite love—
Who died to redeem us His own.

O brother, be faithful! the city of gold,
Prepared for the good and the best,
Is waiting its portals of pearl to unfold,
And welcome thee into thy rest.
Then, brother, prove faithful! not long shall we
stay

In weariness here, and forlorn,
Time's dark night of sorrow is wearing away,
We haste to the glorious morn.

O brother, be faithful! He soon will descend,
Creation's omnipotent King,
While legions of angels His chariot attend,
And palm wreaths of victory bring.

O brother, be faithful! and soon thou shalt hear
Thy Saviour pronounce the glad word,
Well done, faithful servant, thy title is clear,
To enter the joy of thy Lord.

O brother, be faithful! eternity's years
Shall tell of thy faithfulness now,
When bright smiles of gladness shall scatter thy
tears,

And a coronet gleam on thy brow.
O brother, be faithful! the promise is sure,
That waits for the faithful and tried;
To reign with the ransomed, immortal and pure,
And ever with Jesus abide.

U. SMITH.

SPIRITUAL FRUIT.

"THE fruit of the Spirit is love, joy,
peace, long-suffering, gentleness, goodness,
faith, meekness, temperance."

* *
Love.—"He that loveth not, knoweth
not God; for God is love." "Not that we
loved God, but that He loved us. . . .
Beloved, if God so loved us, we ought also
to love one another. . . . God dwelleth
in us, and His love is perfected in us."
"Let us not love in word, neither in tongue;
but in deed and in truth."

* *
Joy.—"The joy of the Lord is your
strength." "They that sow in tears shall
reap in joy." "Count it all joy when ye
fall into divers temptations." "Whom hav-
ing not seen, ye love; in whom, though
now ye see Him not, yet believing, ye
rejoice with joy unspeakable and full of
glory." "Therefore the redeemed of the

Lord shall return, and come with singing
unto Zion; and everlasting joy shall be
upon their heads; they shall obtain glad-
ness and joy; and sorrow and sighing
shall flee away."

cause he trusteth in Thee." "Now the
Lord of peace Himself give you peace
always by all means." "Blessed are the
peacemakers; for they shall be called the
children of God."



Every good tree
bringeth forth
good fruit

Matt. vii. 17

Herein is my Father
glorified,
that ye bear
much fruit

John xv 8

Wherefore by their fruits
ye shall know them.

Matt. vii 29

Peace.—"These things have I spoken
unto you, that in Me ye might have peace.
In the world ye shall have tribulation; but
be of good cheer; I have overcome the
world." "Peace I leave with you, My
peace I give unto you. . . . Let not
your heart be troubled, neither let it be
afraid." "Thou wilt keep him in perfect
peace, whose mind is stayed on Thee; be-

Long-suffering.—"Preach the word;
be instant in season, out of season; reprove,
rebuke, exhort, with all long-suffering and
doctrine." "The long-suffering of our
Lord is salvation." "Despisest thou the
riches of His goodness and forbearance
and long-suffering; not knowing that the
goodness of God leadeth thee to repent-
ance?"

Gentleness.—"To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men." "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

Goodness.—"O how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men." "He loveth righteousness and judgment; the earth is full of the goodness of the Lord." "They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness." "For the fruit of the Spirit is in all goodness and righteousness and truth."

Faith.—"Faith cometh by hearing, and hearing by the word of God." "Without faith it is impossible to please Him." "Watch ye stand fast in the faith, quit you like men, be strong." "But wilt thou know, O vain man, that faith without works is dead?" "The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

Temperance.—"Every man that striveth for the mastery is temperate in all things." "Be sober, grave, temperate, sound in faith, in charity, in patience." "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience." "Eat thou not bread of him that hath an evil eye, neither desire thou his dainty meats." "Be not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

Arranged by MRS. EDNA MERRELL.

A TO-MORROW, THAT NEVER CAME.

THE only time to do things is in the present. To-morrow really never comes, as it is always to-day when it arrives. Now is the accepted time, now is the day of salvation. Decisions put off for a convenient season are generally never made.

The story is told,—

A Greek nobleman once made a feast for his friends. In the midst of the festivities, a messenger entered in great haste with a letter. It was from a distance, and was sent to inform him that a plot had been formed by his enemies to kill him that night.

"My lord," said the messenger, "my master desired me to say that you must read the letter without delay; for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

He neglected his last chance, and perished through his own folly. And are there not thousands who to-day are neglecting opportunities and disregarding warnings, who will mourn at last, when they are lost

beyond remedy? To-day God sends His message to us. Oh, read the letter to-day, for, "How shall we escape if we neglect so great salvation?"

CAST UP THE HIGHWAY.

LATIMER, who gave his life to seal his testimony, said:—

"Let us beware of these bypaths of human tradition, full of stones, brambles and uprooted trees. Let us follow the straight road of the Word. It does not concern us what the fathers have done, but rather what they ought to have done."

But Christendom has wandered into bypaths, and even here in India some professedly Protestant missionaries are appealing to the Fathers to uphold their traditions. Therefore the message is:—

"Go through, go through the gates; prepare ye the way of the people; cast up,



LATIMER.

cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with him, and His work before Him."—Isa. lxii. 10, 11. Let everybody sound the cry.

"OUR FATHER."

ON a recent visit to Buderim Mountain, Queensland, where quite a number of South Sea islanders have congregated, a lady, who has bestowed much kindness upon them, related the following incident in her experience:—

Jim" was a victim of consumption, and for some time came to Mrs. Burnett's veranda for his meals. But he became too weak to do this, and then the lady carried his food to him. He continued to grow weaker, until one day, when she entered his "humpy" (hut), he with great effort raised himself upon his elbow, and said slowly: "Lady, you very kind. You bring rice and milk and many things. You now bring no more any rice, I eat no more." Poor fellow, he realized that his end was near.

He continued slowly: "Lady, you know our Father, what missionary in island tell about?"

"Yes, Jim, I know Him."

"You tell me?"

"Yes, I will tell you." And Mrs. Burnett began, "Our Father which art in heaven"—the black man interrupted her:—

"What's that word 'our'?"

"That means your Father and my Father." "You fine white lady: me pore, good-f'nothin', black fellow: all along same Father?"

"Yes, Jim, the same Father."

"O, O! All along in heaven?"

"Yes."

"All along in island?"

"Yes, everywhere the same."

"This Father love poor Jim?"

"Yes, He loves you, Jim."

"He takes me home to heaven along with Heseelf?"

"Yes, He will."

"Lady, you very good, you very kind to black South Seas. You bring us many things. You no tell me about 'our Father.' Why?"

Then he added: "When South Sea come to your house, you no give him bread, you no give him rice, you no give him milk any more, you tell him about 'our Father.' Lady, you tell South Seas 'our Father'?"

"Yes, Jim, I will."

At this moment a message came that Mrs. Burnett was needed at home, and she answered the call. Five minutes later the children followed, with the word that Jim was dead, and the last words he spoke were, "Our Father."

Queensland.

G. C. TENNEY.

LIGHT.

"AND God said, Let there be light; and there was light."—Gen. i. 3.

This was the first light upon the earth. This light lightened all things which God had made, but darkness covered the earth once more—dark with sin and sorrow. Once more God said, "Let there be light," and God's Son came forth, and dwelt in the darkness with men.

Sin fought against it, this true Light, but the Light became brighter and more refulgent. Men thought to quench the flame; but God had said, "Let there be Light," and no invention of man would put it out.

They crucified and buried It, and darkness covered the earth; but God said, "Let the Light come forth." Then it burst forth triumphant from the grave, scattered the darkness, and the glory of God shone in the face of the Lord Jesus Christ, the Light of the world. And soon, very soon, shall this Light again appear to gather to Itself all those who have received It; but those who have rejected and denied the Light, theirs will be everlasting darkness. Thus saith the Lord.

MRS. T. MILLER.

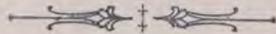
THE *English Churchman* thus bewails the attitude of the State:—

In Imperial politics Roman Catholics are considered and consulted. In the ecclesiastical sphere Ritualists are sought and patronized. In neither are the suggestions or the appeals of Protestants valued or regarded.

It is about time that Protestants discovered that Protestantism which stands in the power of God and not of men, cannot be established by human law.



Mingling Darkness with Light.



THE EASTER FESTIVAL.

THE Roman Church has always charged Protestants with inconsistency in choosing to follow some of the traditions of the Catholic Church whilst rejecting others. Thus, in asserting that Rome's authority alone has established the Sunday in preference to the Sabbath, the "Catholic Christian Instructed," an authorized Catholic Catechism, says:—

Therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humour, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church.

But the Romanists have reason for their expressions of hopefulness in the attitude of a large portion of the Protestant world at the present time. Every year there is more attention paid to these other festivals, and the Easter festival, specially, has become a high day amongst Protestants. Pagan influence in the church at a very early period is shown by this festival, since it was in the second century that the celebrated controversy concerning it occurred.

Of the name itself and the origin of the festival a London daily paper—the *Echo*—very truly observed the other day:—

The name Easter is derived from the heathen goddess Eostre, to whom our forefathers, and those of other Northern nations, sacrificed in the month of April. This season of the year has always been signalized by a festival among all the peoples of the earth, in all ages. The Persians, Egyptians, Chaldeans were all sun worshippers, and in April celebrated the entrance of the sun into that division of the Zodiac known as Aries, and sacred to the Eastern goddess Astarte.

It is not the continuation of the Jewish Passover, and has no manner of connection with that feast. In Acts XII. 4, the translators of our common version have given us the word Easter instead of Passover, but it is correctly rendered in the Revised Version. The word Easter is not found in the Bible. The controversy concerning this festival was on this wise:—

In the East we find the churches in the second century keeping a festival which corresponded in point of time to the Jewish Passover. It is supposed that this was in memory of the death of Christ, although there was never any instruction given to the church to celebrate the death of Christ in any such way. The festival was doubtless

simply a concession to the prejudices of the Jews, who were more numerous in Asia, just as, where the pagans were more numerous, the church adopted pagan festivals in order to conciliate the heathen, and to make them more willing to profess Christianity. But unity of practice was greatly desired in all the churches, and Rome's arrogance had already gone to such a length that she assumed the right to fix the standard of unity. She was the chief city and capital of the world, and why should she not set the fashion in matters of religion as well as in other things?

Now, the Roman church was mostly composed of pagans, and heathen influences surrounded it. Consequently it had no care to conciliate the Jews, but found it expedient to lean towards paganism; and the pagans had a festival which they celebrated in honour of the return of spring, about the time of the vernal equinox. This was adopted by the church of Rome and the churches which it influenced. The Bishop of Rome commanded the Eastern churches to celebrate their spring festival at the same time that he did. They refused. But Jewish influence could not prevail against the great body of pagans, and at the Council of Nice, A. D. 325, the Roman custom was made universal. Easter was henceforth celebrated by all the churches. The time was fixed as now, to the first Sunday after the full moon which followed the twenty-first of March.

Dr. Schaff is very free to note the adoption of heathen festivals by the church, because he does not think that the practice is to be condemned. He says ("Church History"):—

The English *Easter*, Anglo-Saxon *Oster*, German *Ostern*, is at all events connected with *East* and sunrise, and is akin to *eos oriens*, aurora. The comparison of sunrise and the natural spring with the new moral creation in the resurrection of Christ, and the transfer of the celebration of Ostara, the old German divinity of the rising health-bringing light, to the Christian Easter festival, was the easier, because all nature is a symbol of spirit, and the heathen myths are dim presentiments and carnal anticipations of Christian truths.

The word Easter, from *Eostre* or *Ostara*, is by some traced to *Ishtar*, or Astarte, the Assyrian counterpart of Baal, the sungod, corresponding to the Latin Venus. Sacred eggs were connected with her worship. But whether Easter may or may not be traced to Astarte, with her licentious worship, it is certain that it is nothing but a relic of sun-worship.

All we care for in the above is the admission that Easter is only a relic of nature-worship. We do not accept the suggestion of the identity of Christianity and pagan nature-worship; but we note with sorrow that the pagan-worship of the creature rather than the Creator very early corrupted the Christian church. The reader will not fail to note that it was sun-worship, and that alone, that fixed the time of the Easter festival, and that in this concession to heathenism there was a long step taken toward the exaltation of "the venerable day of the sun,"—the weekly sun-festival, Sunday.

How to Celebrate Christ's Resurrection.

"BUT," some one may ask, "do you not think that the resurrection of Christ is of sufficient importance to be celebrated? ought we not by some means to commemorate so wonderful and glorious an event?"—Most certainly; and just because the resurrection of Christ is so overwhelmingly important, it is of the utmost consequence that it be properly celebrated. To profess to celebrate that grand occurrence, without once giving a thought to whether or not the celebration has any connection with the event, shows that the resurrection itself has never made any real impression on the mind and heart.

If the Lord had anywhere or at any time indicated that we should keep one day in the year in memory of His resurrection, that would of course settle the matter; but the fact that He has not given even the remotest hint of such a thing is in itself sufficient reason for not keeping "Easter Sunday."

Just as truly as light has no communion with darkness, and Christ no concord with Belial, nor the temple of God any agreement with idols (2 Cor. vi. 14-16), so surely has "the light of the glorious Gospel of Christ" (2 Cor. iv. 4), not the remotest connection with the darkness of heathenism. True Christianity is not indebted to paganism for anything. Christ did not place His Gospel as a patch upon pagan systems of religion, but introduced sunlight where before was darkness. Christianity does not piece out paganism, but supplants it, just as the Christian life is not the filling out of the old life of sin, but substitution of an entirely new life.

This *new life*, without which there is no true Christianity, is the real celebration of the resurrection of Christ. For the resurrection of Christ is not a mere historical fact of a day, but an eternal, living reality. Those who truly believe in Jesus "are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. vi. 4, 5.

In like manner also we read of those who are made "complete in Him," that they are

"buried with Him in Baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead;" and then follows the exhortation: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. ii. 12; iii. 1-3.

It must be evident to everybody, that nobody can really celebrate the resurrection of Christ if he does not know what the resurrection is, and what it means; and it is equally true that no one can know what the resurrection is, nor what it means, unless he himself is risen with Christ, and has thus experienced the power of the resurrection. Such and only such ones can celebrate the resurrection of Christ, by the Lord's own appointed symbol,—baptism,—and by yielding themselves to Christ, that he may live in them His resurrection life. Thus the true and only celebration of Christ's resurrection is not a thing of one day in the year but a lifetime, beginning with one's acceptance of Christ, and continuing throughout eternity.

The promise of the Lord is, "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings." Mal. iv. 2. Those who have this blessed experience can say, with the joy of positive knowledge, "Christ is risen;" and this glad announcement will no more be limited to one day in the year than will their breathing, for Christ is their life, and the life itself celebrates, as it demonstrates, the resurrection.

E. J. WAGGONER.

THE SIGN OF THE CROSS.

The cross of Christ is an ever-present reality to every believer who can say, "I am crucified with Christ." The crucifixion of self, the flesh, being a daily living experience, such an one has no use for the emblem of the cross in wood or metal, which ecclesiastically stands as a reminder of a past event, and so is really a denial of the present experience of the cross of Christ and the crucifixion with him. It is but a part of that system by which the enemy has substituted dead signs and symbols for the actual life of truth itself.

Like many another Catholic form, this use of the sign of the cross was adopted from ancient paganism. In a work by Dr. A. H. Lewis, "Paganism Surviving in Christianity," we find the following notes on the sign of the cross in ancient times:—

A PAGAN SURVIVAL.

Comparatively few readers realise that the cross was of heathen origin, and a religious symbol of the lowest order, and that it was not adopted as the symbol of Christianity until the Church was well paganised. Its origin lies in the shadows of the prehistoric period. It was a religious symbol in the Asiatic, Egyptian, Grecian, Roman, Druidic, and Central American heathenism,

It originated in the lowest department of sun-worship *cultus*. Ishtar, the Assyrian Venus, was represented as holding a staff, the upper end of which was in the form of a Latin cross. The worship of Ishtar was one of the darkest features of the Babylonian religion. It was conducted with lascivious rites which may not be named. It corrupted the Hebrews on every side. We find it, with other forms of sun-worship, polluting the temple itself, and sharply condemned by the prophet of Jehovah. See Eze. viii. 14-18.

Tammuz was the young and beautiful sun-god, the bridegroom of Ishtar who bore the cross-crowned sceptre; and this mourning for him was associated with gross obscenity.

Another form of this same worship is condemned by Jeremiah thus:—

"Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings to other gods, that they may provoke Me to anger."

There is evidence to show that these cakes were marked with one form of the cross, the Greek *tau* (T). In later times the Greeks offered cakes thus marked to Bacchus, in connection with the vilest orgies. Specimens of these are found at Herculaneum. Similar ones have been found—in the catacombs. The "hot cross bun" is the lineal descendant of the *tau* (T)-marked cakes of the obscene sun-worship *cultus*. Its association with Friday—day of Ishtar, Venus, Frega—is a remnant of paganism, although later efforts to Christianise it have associated it with "Good Friday."

The cross appears in Assyrian history, worn as a religious emblem by the priest-king Samsi-Vul, son of Shalamezar, and also by Assur-Nazir-Pal. These specimens may be seen in the British Museum. It is the Greek cross, and identical with the "pectoral cross" worn by the Pope and seen on altar-cloths at the present day. Priority of possession is several thousand years in favour of the Assyrian.

FAITH.

Do you believe in Christ the Crucified,
Who suffered for your sins and died;
Who triumphed o'er the grave, on that glad
day,
Who ever liveth for his own to pray?

If you believe, you've won a victory too;
Those who believe, yet do not love are few,
Who will not love Him, who His life has
given,
To win for us, free access into Heaven!

Oh, friends! life is by far too short
To spend in longings, vain, of no import.
We must be quick to seek what we most
need,
To win us hearing when in prayer we plead,

"Oh for a faith,"—is it a passing sigh?
Or a true seeker's suffering cry?
Ah, the dear Saviour's love, if we but knew,
The world would be a paradise to me and
you.

L. HOWE.

Why They Cannot Let it Alone.—

An infidel lecturer was continually speaking against the Bible. "If you don't believe it," said a bystander, "Why don't you go on without it, and let it alone? Why talk against it all the time?" The man replied, on the spur of the moment speaking truly what was in his heart, "I don't let it alone because it won't let me alone." Exactly. It is not a dead Book. It is living and powerful, and it speaks to every heart.

THE *Christian* very truly says: "More heroism is required to follow Christ in the whirl and temptation of social and business life than to wear hair shirts. What we want in place of the old martyrs is the spirit that can dare apply the principles of our Lord's teachings to the actual conditions of the world, and take the risk of poverty and failure for His dear sake."

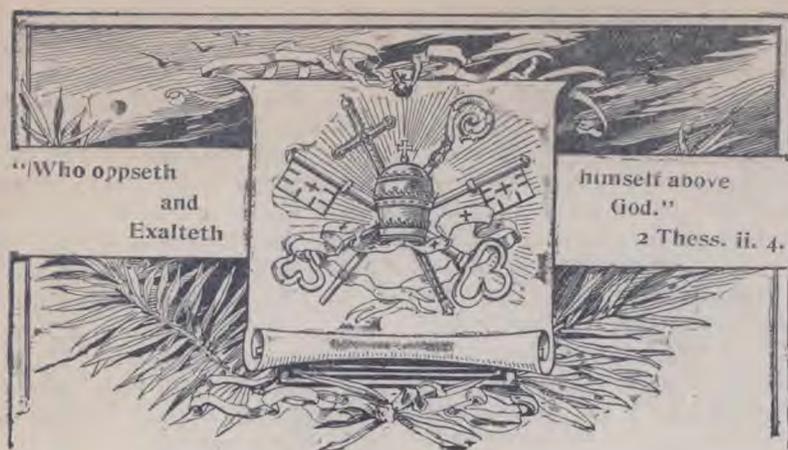
HE who accepts Jesus becomes one "of the household of God." It is called "the whole family in heaven and earth." With God as the Head of it, and angels as the members of it in heaven, not the highest of earth can add dignity or honour by becoming members of the family, and yet it is a fact that pride keeps many from joining it.

THE multiplication of disasters and distresses in the world brings trouble to millions, but as we look at the future we know from the Word that these are only the beginnings of sorrows. "A time of trouble such as never was since there was a nation" is in waiting just ahead—how far no man knows. Shall the Christian, therefore, be downcast? No; when these things begin to come to pass he is to look up and lift up his head, knowing that redemption draweth nigh. And he is to point others to the hope which God sets before every soul to be a support and comfort in times that try men's souls.

The Blessed Hope.—

When Jesus was about to leave His disciples He said: "Let not your heart be troubled . . . I will come again." When, therefore, the thought of Christ's soon coming troubles people something is wrong. Many shut their eyes to the evidences that the end is near, and are startled when the doctrine of the Second Advent is presented. What is needed is such an entire surrender of the heart and such a turning to God in the obedience of faith that the thought of the coming of the Saviour in power and glory will be a precious one. It is to those that "love His appearing" that he will give the crown of life "in that day."

DR. CUYLER has said that the world wanted more "sermons in shoe-leather;" for one man who reads sermons there are twenty who study the living epistles of Christian lives.



How the Creeds were Made.

THE EMPIRE "CONVERTED."

[JULIAN, the pagan, and Jovian, the Catholic, had refused to allow the bishops to involve the state in their warring creed-making. Later, the famous Theodosius, a Spanish soldier, was elevated to the place of associate Emperor. He was a Catholic and played a part second only to Constantine in cementing the union of Church and State. He at once began to turn the imperial power to the repression of Arianism and the establishment of the opposing faction.]

IN Constantinople the Catholics were so few that at the accession of Theodosius they had no regular place of meeting, nor had they any pastor. No sooner was the new emperor proclaimed, however, than they called to their aid Gregory, bishop and native of Nazianzum, and hence called Gregory Nazianzen. A room in a private house was fitted up as the place of meeting, and Gregory began his ministry in the imperial city. The quarrel between the religious parties again broke out into open riot. A great crowd led on by monks and women, with clubs, stones, and firebrands, attacked the meeting-place of the Catholics, broke down the doors, and ravaged the place inside and outside. Blood was shed, lives were lost, and Gregory was accused before the magistrate; but upon the strength of the imperial edict establishing the Catholic religion, he secured his acquittal.

The Catholics Organise after the Pattern of the State.

AND now the contentions began among the Catholics themselves. The church had been organized after the pattern of the State. The State was divided into prefectures, dioceses, and provinces, and the heads of the lesser divisions were subject to the greater, and the heads of the prefectures were under the jurisdiction of the Emperor himself.

When the Church and State became one the organization of the Church was made to conform to this order in the State. There was a gradation in the order and dignity of the bishoprics according to the political divisions thus formed.

The dignity of the chief bishop in a province or diocese was regulated by the chief

city. The bishop of the chief city in a province was the principal bishop of that province, and all the other bishops in the province were subject to his jurisdiction;

The chief bishop of the province was called "Metropolitan," from the metropolis or chief city, or "primate" from *primus*, first. The chief bishop of a diocese was called "*exarch*." Above these were four bishops corresponding to the four prefects, and were called "patriarchs," yet these were not apportioned according to the lines of the prefectures, but were bishops of the four chief cities of the empire,—Rome, Alexandria, Antioch, and Constantinople.

The Imperial Sword Again.

THE bishopric of Alexandria had always been held as second only to that of Rome in dignity, since Alexandria was the second city of the empire. Constantinople was now an imperial city, and its bishopric was fast assuming an importance which rivalled that of Alexandria for second place. To this the Archbishop of Alexandria did not propose to assent. That Peter, Bishop of Alexandria, whom the edict of Theodosius had advertised and indorsed as a man of apostolic holiness, asserted his episcopal jurisdiction over Constantinople. He sent up seven Alexandrians, who ordained a certain Maximus to be Bishop of Constantinople. A tumult was raised, and Maximus was driven out by the party of Gregory. He fled to Theodosius, but his claim was rejected by the Emperor also.

Theodosius soon came to Constantinople, and immediately on his arrival, summoned to his palace Damophilus, the Arian bishop of the city, and commanded him to subscribe to the Nicene Creed, or else surrender to the Catholics the episcopal palace, the cathedral, and all the churches of the city, which amounted to fully a hundred. Damophilus refused, and November 24, A.D. 380, an edict was issued expelling all the Arians from all their houses of worship, and forfeiting the same to the Catholics, who in fact were barely able to fill the single house of worship which they already owned.

Damophilus was exiled, and Gregory, accompanied by the Emperor and surrounded by armed troops, was conducted to the cathedral, which was already occupied by a body of imperial guards, where he was regularly installed in the office of Bishop of Constantinople. A military force was then sent to expel all clergy throughout the province who refused to subscribe to the Nicene Creed.

Having thus established his religion throughout the empire, the next thing to do was to have a general council indorse his action, compose the disputes which disturbed the Catholic party itself, and again settle the faith of the Catholic Church. To this end a general council was called to meet at Constantinople this same year, A.D. 381.

"A Nest of Wasps."

THE Council met in the year 381, and was composed of one hundred and eighty-six bishops, of whom one hundred and fifty were Catholics. First it decided a quarrel as to who was Bishop of Constantinople, deciding in favour of Gregory Nazianzen, who had been installed in the bishop's office by armed troops. Next they attempted to heal the schism which existed in the Catholic party in Syria, the quarrel as usual being between two factions who had rival candidates for the bishopric, this time the bishopric of Antioch.

While this was being considered Gregory Nazianzen succeeded to the presidency of the council. A way opened by the death of one of the rival bishops to allow the matter to drop, and Gregory did his best to persuade the council to let it do so. He was joined by other members of the council, but the vast majority loved discussion more than they loved anything else than power, and as disputes and schisms were the way to power, they could not bear to let slip such an opportunity to show that the East was not subject to the West—especially as the Western bishops, with the Bishop of Rome at their head, had already assumed the authority to dictate in the matter. They therefore took action, which was sure only to aggravate the difficulty and prolong it.

Gregory Nazianzen having done all he could to prevent this act of the council, and knowing that what they had done could only strengthen the contentions already rife, resigned his bishopric, and left both the council and the city of Constantinople. He likened a church council to a nest of wasps or a flock of magpies, cranes, or geese; declared that no good ever came of one; and refused ever more to have anything to do with them. Had a few other men been as wise as Gregory Nazianzen showed himself to be in this case, what miseries the world might have escaped! how different history would have been! As Gregory has been, for ages, a Catholic saint, even the Catholic Church ought not to blame anyone for adopting his estimate of the value of church councils.

Gregory's resignation made it necessary to elect a new Bishop of Constantinople. The choice fell upon Nectarius, a senator and pretor of the city, who had never yet been baptized. He was first elected bishop, next baptized into membership of the church, and then by the bishops of the council was installed in his new office.

A Creed Again Adopted.

HAVING "settled" these things, the council proceeded to settle the Catholic faith again. The same question which had been so long discussed as to the nature of Christ, was up now in regard to the nature of the Holy Spirit. Now, the question was whether the Holy Spirit is *Homoousion* with the Father and the Son. The Macedonians held that it is not. The council decided that it is. The Macedonians left the assembly, and the remaining one hundred and fifty bishops framed another creed.

They also established seven canons, in one of which they attempted to settle the question of dignity between the Bishops of Alexandria and Constantinople by ordaining as follows:—

CANON 3. The Bishop of Constantinople shall hold the first rank after the Bishop of Rome, because Constantinople is New Rome.

This, however, like every other attempt to settle their ecclesiastical disputes, only bred new and more violent contentions. For, by a trick in words, and a casuistical interpretation, this canon was afterward made the ground upon which was claimed by the Bishopric of Constantinople, superiority over that of Rome. It was argued that the words "the first rank after the Bishop of Rome," did not mean the second in actual rank, but the *first*, and really carried precedence over Old Rome; that the real meaning was that hitherto Rome had held the first rank, but now Constantinople should hold the first rank, *i.e.*, after Rome had held it!

Council After Council.

WHILE the Council of Constantinople was sitting, the Emperor Gratian called a council at Aquileia in Italy. The object of this council was, in unison with the Council of Constantinople, to establish the unity of the faith throughout the whole world. There happened to be three bishops in all the West who were accused of being Arians. They would not acknowledge that they were such; but the accusation of heresy was sufficient foundation upon which to call a council.

They were deposed, and the council asked the civil power to see that the condemned bishops were not allowed any "further to disturb the peace of the church or to travel about from one town to another." (Hefe.) The council also disagreed with the decision of the Council of Constantinople in the matter of the disputed bishopric and the rivalry of parties to which it had given rise, and they called for another general council, to meet at Alexandria in Egypt. The condemned bishops also complained that they were misrepresented

in the letters of the council, and protested against being confounded with the Arians. They likewise demanded another council. When these letters reached Theodosius, the Council of Constantinople was over, and the bishops had gone home. But instead of calling the council to meet at Alexandria, he recalled the bishops to Constantinople. He sent two special invitations to Gregory Nazianzen to attend the council, but Gregory, still retaining the wisdom he had acquired at the preceding council, positively refused, with the words, "I never yet saw a council of bishops come to a good end. I salute them from afar off, since I know how troublesome they are."

By the time the bishops were again got together at Constantinople, it was early in the summer of 382. They there received another letter from a council which had just been held at Milan, asking them to attend a general council at Rome. The bishops remained at Constantinople, but sent three of their number as their representatives, and also a letter affirming their strict adherence to the Nicene Creed. Lack of time and space alike forbid that the proceedings of these councils should be followed in detail. Council after council followed; another one at Constantinople in 383, at Bordeaux in 384, at Treves in 385, at Rome in 386, at Antioch in 388, at Carthage in 389, Rome again in 390, Carthage again in 394, Capua in 391, at Hippo in 393, at Nismes in 394, and at Constantinople again in 394.

Trying to Establish Uniformity.

ON his part Theodosius was all this time doing all he could to second the efforts of the church to secure unanimity of faith, and to blot out all heresy.

"In the space of fifteen years he promulgated at least fifteen severe edicts against the heretics, more especially against those who rejected the doctrine of the Trinity." (Gibbon.)

In these edicts it was enacted that any of the heretics who should usurp the title of bishop or presbyter, should suffer the penalty of exile and confiscation of goods; if they attempted either to preach the doctrine or practise the rites of their "accursed" sects. A fine of about Rs. 60,000 was pronounced upon every person who should dare to confer, or receive, or promote, the ordination of a heretic. Any religious meetings of the heretics, whether public or private, whether by day or by night, in city or country, were absolutely prohibited; and if any such meeting was held, the building or even the ground which should be used for the purpose, was declared confiscated. The Manichæan heretics were to be punished with death, as were also the heretics "who should dare to perpetrate the atrocious crime" of celebrating Easter on a day not appointed by the Catholic Church.

Fruit of Church and State Union—Death to "Heretics."

THAT these laws might not be vain, the office of "inquisitor of the faith" was instituted, and it was not long before capital

punishment was inflicted upon "heresy," though not exactly under Theodosius himself. A certain Priscillian and his followers were condemned as heretics by the Council of Bordeaux in A.D. 384. Priscillian himself, two presbyters, two deacons, Latronian, a poet, and Euebrocia, the widow of an orator of Bordeaux,—seven in all,—were beheaded, while others were banished.

Thus the union of Church and State, the clothing of the church with civil power, bore its inevitable fruit. It is true that there were some bishops who condemned the execution of the Priscillianists, but the others fully justified it. Those who condemned it, however, did so more at the sight of bloodshed, than for any other reason; because they fully justified, and in fact demanded, every penalty short of actual death. And those who persecuted the Priscillianists, and who advocated, and secured, and justified, their execution, were never condemned by the church nor by any council. In fact their course was actually indorsed by a council. Even the disagreement as to whether it was right or not, was silenced when, twenty years afterward, Augustine set forth his principles, asserting the righteousness of whatever penalty would bring the incorrigible to the highest grade of religious development; and the matter was fully set at rest for all time when, in A.D. 447, Leo, Bishop of Rome, justified the execution of Priscillian and his associate heretics, and declared the righteousness of the penalty of death for heresy.

Rome Pagan Made Rome Papal.

IN re-establishing the unity of the Catholic faith, Theodosius did not confine his attention to professors of Christianity only. In his original edict, it was decreed that *all his subjects* should be Catholic Christians. A good many of his subjects were pagans, and still conformed to the pagan ceremonies and worship. In 382 Gratian, Emperor of the West, at the instance of Ambrose, had struck a blow at the pagan religion by rejecting the dignity of Pontifex Maximus, which had been borne by every one of his predecessors; and had also commanded that the statue and altar of Victory should be thrown down. Maximus, successor of Gratian, was killed in 388, and on account of the youth of Valentinian II., who now succeeded, Theodosius, as his guardian, became virtually ruler of the whole empire; and at Rome, the same year, he assembled the Senate and put to them the question whether the old or the new religion should be that of the Empire.

By the imperial influence, the majority of the Senate, as in the church councils, adopted the will of the Emperor, and as Gibbon says:—

"The same laws which had been originally published in the provinces of the East, were applied, after the defeat of Maximus, to the whole extent of the Western Empire. . . . A special commission was granted to Cynegius, the prætorian prefect of the East, and afterwards to the Counts Jovius and Gaudentius, two officers of distinguished rank in the West, by which they were directed

to shut the temples, to seize or destroy the instruments of idolatry, to abolish the privileges of the priests, and to confiscate the consecrated property for the benefit of the Emperor, of the church, or of the army."

Thus was the Catholic faith finally established as that of the Roman Empire, thus was that Empire "converted," and thus was Pagan Rome made Papal Rome.

A. T. JONES.

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CARDINAL VAUGHAN declares that the principles of the Roman creed have spread in Great Britain, "until even the Protestant Church has become permeated with Catholic doctrines and practices."

—

Smashing the Glass.—When the zealous Brahmin looked through a microscope at the water he was drinking and saw the living forms in it, he smashed the microscope. Just so many who find the law of God convincing them of sin try to make themselves believe that they can abolish the law. The modern theory that God's law is not binding is the answer the world in sin is making as the everlasting Gospel is lifting up again "the commandments of God, and the faith of Jesus."—Rev. xiv. 6-12. It is the man who feels the condemnation of the law who wants to put it out of sight. The Apostle James likens the law of God to a mirror, into which a man should look continually for correction of life. What would be thought of the man who smashed his mirror because it revealed a fault in his appearance?

"I HAVE kept My Father's commandments," said Jesus, "and abide in His love."—John xv. 10. And as for us, "This is the love of God, that we keep His commandments: and His commandments are not grievous."—1 John v. 3.

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THE MALAY WEEK.

Mr. R. W. MUNSON, in charge of our Society's mission in Sumatra, writes:—

One thing that struck us very forcibly on our first arrival here was the name in Malay for Saturday. I give the names for the seven days of the week in English and Arabic; for the Malays, being Mohammedans, have adopted Arabic customs:—

Sunday	Minggo
Monday	Isnain
Tuesday	Selasa
Wednesday	Rebaä
Thursday	Kamis
Friday	J'mmaät
SATURDAY	SABTU

So you see everybody designates the Sabbath by its true name.

"THEY that cannot have what they like should learn to like what they have." A tough lesson, but well worth learning.—*Spurgeon.*

—

"GRACE means unmerited mercy and undeserving favour. If a man can prove that he is not worthy of salvation I can prove that there is salvation for him."

A VISION BY THE SEA.

'Twas Sabbath, and the holy seal of rest Was stamped on earth and sky. Afar from homes Of men, no discord mars the harmony Of peace. The humble worshipper there finds That nature holds communion with his heart, And joins with him in songs of grateful praise. Upon a barren, wind-swept, rocky isle An old man sat alone, deserted, doomed To live secluded from his kind, but not Because of sin. Oppression long had ruled This earth, and left its purple stain along The narrow pathway trod by holy men. The waves crept softly up the shining beach And kissed the shore, and murmured of God's love. The sun looked down upon the waters bright, And gently touched with gold the silvery locks Of him who gazed afar out o'er the sea, Who felt its dreamy beauty in his soul, And read God's poetry written on the scroll Of earth and sky. The rugged rocks and hills But told of strength of Israel's God,—



JOHN, ON THE ISLE OF PATMAS.

The cooling breeze that gently fanned his brow Was but a symbol of the Spirit's power Upon the hearts of men. The surging sea Brought back the thoughts of long ago, when One He loved upon the waters walked, and stayed The tempest with a word. The clouds above, All tinged with purple blue, and gold seemed like A pathway leading to a land of rest; And as he mused his heart grew warm, and all His soul held converse with the world unseen. Thus wrapt in high and holy thoughts, and lost In meditation sweet, a heavenly voice Awoke no fear, for it seemed but a part Of songs angelic from the heavenly choir; But as he turned to see the voice, his eye Beheld a wondrous sight,—seven candlesticks Of gold, and in their midst a Being bright, So like the Friend beloved in days of old, So like the One the parting clouds received, So like, and yet so kingly in His looks, So nobly grand, so far removed from earth And sin, that "that disciple" trembling stood With mingled awe and fear so great that all The blood within his veins stood still, and all His strength departed, as he fell before His Lord.

But soon the sweet, familiar words, "Fear not," fell on his ear, and he arose To bask within the light of Jesus' love. To see upon that barren ocean-isle Strange scenes, to look adown the vistas long Of ages yet to come,—to see the church In conflict with the powers of earth and air, To see the hate of wicked men displayed Against the just, to see the martyrs' faith, To see the patience of the saints and all The long oppression of the passing years; And as he gazed, the stars of heaven fell,

The sun grew black as night, the moon as blood, The heavens departed as a scroll, and all The mountains and the isles were moved afar, And all the dead arose, and stood before The great white throne, and angel hands brought forth

Great books, in which were written all the deeds Of all the world; and judgment just was given. And then the vision changed, and o'er the earth The glory of the Lord was shed in floods Of light. The curse of sin departed, and Edenic beauty reigned, while God's soft hand, With tender touch of pity and of love, From all the faces wiped all tears; and as The watcher gazed, all tremulous with joy And faint with awe, he seemed transported far Away,—

To stand where Moses stood, upon Mount Nebo's lofty crest, and there to view The land of song, the land of love, the land From sorrow free. And down a shining path Of light, Jerusalem, so long foretold, In glory clad, descending from her God, Reflecting all the hues of precious stones, Of amaranth and pearl, and needing not The light of sun or moon; and all the saved, With shouts of praise, marched through those gates and stood

Before the throne and sang redemption's song. O vision blest! Thrice blest the mortal eyes That saw beyond the veil that hides the years To come, and, seeing, made the vision plain, That all, through faith, earth's future may behold! And blest are those who read and ponder well The words of "holy writ;" and blest will be The souls who find that city through the maze Of earthly doubts and fears, and through the blood Of Jesus gain an everlasting home.

ELIZA H. MORTON.

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"YE ARE DEAD"

CANDIDATES for baptism, when properly instructed, enter into a covenant with God to fully yield themselves to be crucified; to have self entirely destroyed; to die to self (Rom. vi. 3); to die daily (1 Cor. xv. 31); always to recognize the sentence of death upon them (2 Cor. i. 9) in order that the life of Christ may appear in their life, so that they may be renewed in His image. 2 Cor. iv. 11, 12; Col. iii. 10.

"Ye are dead" must be the sentence often repeated to every natural or inherited unchristlike trait of character. No quarter must be given to the old man, no place for his resurrection to life allowed; for all his doings are contrary to the new man. There is no good thing in him, therefore we need not spend time in discussing or arguing as to why he ought to die. All that pertains to him must be crucified, mortified, or it will mortify us. Col. iii. 5.

EVIDENCES OF DEATH.

Dead people are not sensitive either to slight or praise; speak no angry words; hold no malice; tell no tales about others; repeat no unchaste words; think no impure thoughts. They have ceased to do their own works; they rest every Sabbath; they do not sin; they do not jest; they do not smoke; they do not drink; they do not quarrel; do not strike; they do not war; they are quiet neighbours. They are just dead to everything around them, and so are true Christians—"Ye are dead, and your life is hid with Christ in God." Are you dead?

G. B. STARR.

TWO ANGELS WITH BASKETS.

THERE is a legend which tells of two angels, the Angel of Request and the Angel of Thanksgiving, leaving heaven to gather the petitions of men to be carried up to God. Each had a great basket in his hand.

The Angel of Requests soon had his basket so filled that he could scarcely carry it, while the basket of the Angel of Thanksgiving was almost empty.

God hears a great many cries for help, and pleadings for favours, but not so many glad voices of praise. Of the ten lepers who were healed only one returned to give thanks.

So it is with most of us; we eagerly flee to God when we need help, and call upon Him for deliverance and relief, but when the blessing we sought is given to us, how many of us return to God to thank Him for the good things He has done for us?—*Mid-Continent*.

HUMAN NATURE'S CODE OF MORALITY.

TO THE superior person the faults of another are unpardonable, while the same vices in himself are quite excusable. So it very often happens that the morality of an act is made to depend altogether upon whether it was committed by a "Christian" or a "heathen," a white or a dark man.

An amusing instance of this fictitious distinction so commonly made appears in an illustrated weekly journal, in the account of the experiences of two travellers who were ascending the Tigris in a steam launch and exploring the ruins of Nineveh. They found a delightful stretch of country along the Tigris, and one enthusiastically proposed forming a colony of friends and making the region their home.

"But the Turk," said I, "You forget the Turk."

"Well, the Turk isn't going to stay here much longer," Cardoner rejoined: "His betters will want this fine country, and take it, too, without asking his leave."

A few days after, they are discussing the ancient dwellers in thisland of dead empires, and the same one who approves of making the present dwellers give way to their "betters" thus moralises on the superior peoples of distant days, who took what they wanted, without asking leave:—

"Those old kings were simply splendid fighting brutes! Their expeditions and conquests were merely raids in quest of plunder. Nineveh and Babylon were built from spoils of other countries and the unpaid labour of captives. The world would despise and condemn such conquests now."

As for military power—why, one brigade of English infantry would have routed Sargon's whole army!"

"NOT NOW AS A SERVANT."

PAUL, in the brief Epistle to Philemon, beseeches him to receive Onesimus, "not now as a servant, but above a servant, a brother beloved." Do not these words suggest the tender relation which exists between Christ and His faithful followers?

In times past, we have, like Onesimus, the slave, been unprofitable to our Lord. But when we return to Him and enter upon His service with singleness of heart, how graciously He receives us! "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." John xv. 15. "Ye are My friends, if ye do whatsoever I command you." Verse 14. "For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matt. xii. 50.

AUGUSTA W. HEALD.

ABOUNDING GRACE.

My grace shall be sufficient
Through trials dark and sore;
Though surges dash, and lightnings flash,
I've passed this way before;
And I will never leave thee,
Then wherefore shouldst thou fear?
My grace shall be sufficient;
The Comforter is near.

When evil legions throng thee,
I'll be thy hiding-place;
And when in thee with joy I see
The image of my face,
I'll bid thee come up higher,
When all thy tasks are done;
My grace shall be sufficient
Till victory is won.

And when in days of sorrow,
Like dew upon the flower,
Thy hopes as fair as perfume rare
Shall vanish in an hour,
Though all on earth forsake thee,
I'll never leave thy side:
My grace shall be sufficient
Till thou art purified.

And even death's dark valley
Thy soul shall never fear:
I'll be thy guide, and by thy side
I'll journey ever near.
My rod and staff shall comfort,
Shall comfort thee for aye:
My grace shall be sufficient
Till dawns the perfect day.

MRS. L. D. A. STUTTLE.

The Man of Common Sense.

"TWICE five are ten," said I to the Kaffir.

The Kaffir looked at his fingers. "Yes," said he after a pause.

"And two tens are twenty," I said.

The Kaffir hesitated.

"Count it on your fingers and toes."

"Yes," said he, doubtfully.

"Then," I continued, "five tens are fifty."

"Oh no," said the Kaffir, "that's sheer mysticism; no one has so many fingers and toes as that."

He was a Kaffir.—*Bolton Hall*.

Dr. MacGregor, of Scotland, once saw a little giri carrying in her arms a baby so large that she fairly staggered under the weight. "Baby's heavy, isn't he, dear?" asked the doctor. "No," replied the child, "he isn't heavy; he's my brother."

A View of God's Power.—Moses saw the power of God manifested in Egypt and at the Red Sea, at Sinai, and for forty years in the wilderness. No man ever saw more. But the more he saw, the more he realized how little he had seen. Just before his death he prayed, "O Lord God Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand."—Deut. iii. 24. There is a good lesson in this prayer for those who are inclined to limit God's power and distrust it, or to think by the little they have learned that they know most that is to be known. Moses knew enough to know that he had only begun to see the power and goodness of the Lord. And all "the exceeding greatness of His power" is "to us-ward who believe."

It does a man good in many ways to believe God. Even enemies of the truth are quick to recognize the fact. A writer on Russian dissenting sects, says of the Stundist or Protestant:—

The Stundist's character for honesty and sobriety causes him to be sought after by employers, and looked up to by fellow-workers, but, alas! hated by the "Pope" of the commune. They are prompt taxpayers—one of the greatest virtues required of the Mujik; are in no way antagonistic to the powers that be, save in their bitter cry for religious freedom—that freedom which Russia, tied by her holy "Synod," finds it impossible to give.

To the Pit—A striking story is told by Josiah W. Leeds of how one young man was broken of theatre-going. Having made an appointment to meet one of his friends at a theatre entrance, he was so struck by the usher's repetition of the words, "This way to the pit! This way to the pit!" that he hastily left the place, and never afterward visited a theatre. The Judgment will reveal the fact that many thousands have found their way to the bottomless pit through the theatre entrance.

The Majority.—Many say of various duties which would lead them aside from the easy path of human tradition, "Yes, that is plainly the thing to do; but it does not seem necessary, and the great majority have followed the other way for centuries." They forget that one who would go with the multitude need not profess Christianity. A German statistician has just published figures putting down all professedly Christian people (and counting whole populations as Christians) at 500,000,000. The number of heathen, Mohammedans, and Jews is just twice that. And aside from this everybody knows that the majority, in every country, are indifferent to real religious life. We are to follow the Lord, and not the crowd.

WE notice that there are a number of Anglican clergymen in Calcutta who lift their hats when passing a Roman Catholic Church. It is an indication of the progress Rome-ward among High Churchmen.

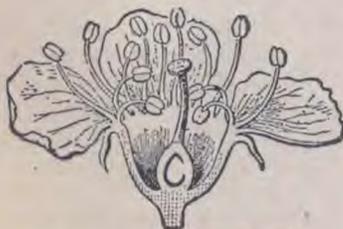


THE PARTS OF THE FLOWER.

MOST flowers are alike in their general structure; so if we learn how one is constructed, we shall have a pretty fair knowledge of all flowers. All flowers have stems, some of which are very long, while others are short. On the end of each one rests the flower, consisting of several different parts.

1. On the outside surrounding the lower part is the cup-like portion, called the "calyx," a word meaning "a cup." This cup is nearly always green in color.

2. Inside the cup is a circle of beautifully colored leaves, called the "corolla," meaning "a little crown." Each one of the leaves is called a "petal." Sometimes these petals are separate; again, they grow together, forming bell-shaped flowers, like the bluebell, or funnel-shaped, like the morning-glory. The corolla is the beautiful part of the flower;



Pistil, Stamens, and Corolla.

3. Just inside the corolla are the little posts, with knobs on the ends, called "stamens."

4. Last of all is the post in the middle, which is somewhat large at the bottom: this is called the "pistil."

THE USES OF EACH PART.

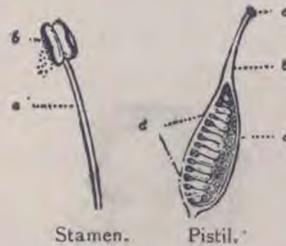
To learn the uses of each part of the flower is to learn more of the wisdom and power of God who has so wonderfully created all things.

What purpose does the calyx, or cup, of the flower serve?—In some plants the calyx forms an outer covering for the flower when it is yet a bud, thus protecting it from the cold and wind. Again, the calyx forms a support and protection to the delicate corolla, or little crown, within. The corolla in most plants is that part of the flower that attracts the eye, and gives pleasure and happiness to man.

Next inside of the corolla we find the stamens. You see that each one has a little knob on the end. If this is broken, a

yellow, floury substance comes out, and forms a little dust-cloud. What is it?—This is pollen, which it is the work of the stamens to produce. The flower could not ripen into seed-bearing fruit were it not for the pollen.

Inside of the stamens, right in the center of the flower, we have the pistil, which has a wide, flattened knob at the upper end, called the "stigma." At the lower end is the large, swollen part, which contains the baby seeds. Now, what is the purpose of the pistil?—Well, first, it produces the seeds, and protects them from the cold and



Stamen. Pistil.

storm, while they are growing. And, second, the wide, flattened stigma, which has a sticky surface, collects, the little pollen grains. These little grains soon begin to swell; finally they burst open, and send little roots, or tubes, down the pistil into the cell where the seeds are packed away. What do they go down there for?—They go down and pass into the seeds, giving to each one the germ of life which it needs in order that it may bring forth another plant just like the one on which it is growing. When God made the plants, it was his plan that each one should bear seed which would produce other plants of the same kind. Read Gen. 1: 11, 12.

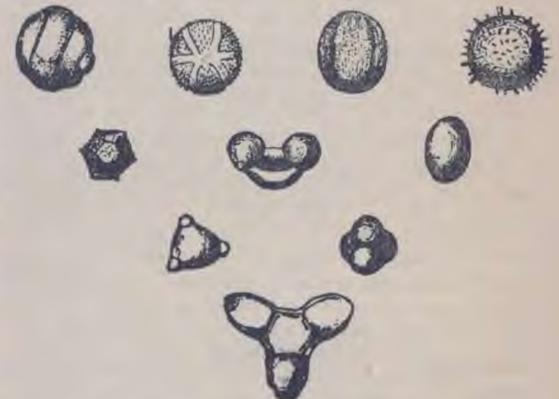
In most plants the stamens are near the pistil, and the pollen is easily communicated to the stigma by the movement of the flowers as they sway in the wind. In the maize, or ears, grow down on the side of the stalk. In such cases the pollen is carried to the stigma both by the wind and by bees and other insects moving about in search of honey.

"What is the purpose of seed?" The most important work of the seed is that of producing other plants. Seeds are wonderful things. In each one is locked up great possibilities. Each seed has a little plant folded away in it. The tiny mustard-seed grows into a plant so large that the birds can build nests in its branches. The little acorn develops into the mighty oak, which provides a nesting-place for the birds and a shade for the beasts of the field. Can we not learn a lesson from the little seed? How is it that the seed grows so mightily?—It simply and quietly receives the blessing of light, heat, air, and water, which God has provided for it. It is interesting to notice the different ways that seeds travel over the country. The birds do much to scatter the seeds, as they carry the fruit about in their bills. Some seeds steal their rides, and so are some-

times called "tramp seed." The birds will have nothing to do with these ugly-looking fruits; consequently the only way for them to get about is to steal a ride. This they are well adapted to do, being covered with stiff hooks, which fasten so firmly to one's clothing that he can hardly get rid of them. Another class of seeds might be called "seed sailboats;" for they are provided with little silken tufts which serve the purpose of a sail. We have all seen silky white objects floating lazily through the air in the Autumn of the year. The milkweed fruit contains many of these little sailboat seeds, all nicely packed away; but when the fruit ripens, the case opens, and every little gust of wind launches some of these little sailboats upon the great aerial ocean, where they wander hither and thither until, by some means or other, they reach mother earth again. Then the seed takes root, and produces another milkweed plant,



Thistle seed.



Pollen dust as seen under the microscope.

perhaps miles away from the spot from which it started. The dandelion and the downy thistle are other familiar plants that have sailboat seed.

M. E. CADY.

LISTEN, BOYS!

TREAT your mother as politely as if she were a strange lady.

Be as kind and helpful to your sisters as to other boys' sisters.

Don't grumble or refuse to do some errand which must be done, and which otherwise takes the time of some one who has more to do.

Have your mother and sisters for your best friends.

Be a gentleman at home.
Cultivate a cheerful temper.

If you do anything wrong, take your mother into your confidence.

Never lie about anything you have done.
—Golden Words.



"ONLY ONE."

A THOUSAND bonfires crowned the hills,
A thousand banners waved on high;
The cannon spoke in awful tones,
And shouts of triumph rent the sky;
For there had been a battle won,
The message read, at little cost.
It was a glorious victory,
And only one was lost.

But in a cottage near at hand
A woman mourned and wept alone;
And little children thronged her knee,
And wondered at the mother's moan.
They were too young and innocent
To understand what they had lost,—
How hard an orphan's lot may be,
How sad and tempest-tossed!

And she, the mother, heeded not
The booming cannons' awful roar;
She heard, instead, a well-known voice,
Now stilled in death for evermore.
She did not mark the joyous throng,
Nor see triumphal banners wave,
She only saw, through blinding tears,
A soldier's lonely grave.

She saw the ranks in battle stand,
The deadly bullet's cruel flight;
It did its awful work too well,
It turned her day to darkest night.
Through the stern future she must fight
Life's hardest battles all alone.
What wonder if she failed to see
The glory that was won?

Oh, long ago, while lightnings flamed,
And Sinai's mount was all a-smoke,
While list'ning thousands quaked and feared,
The voice of God majestic spoke,
"Thou shalt not kill," it loud proclaimed
To us, as to that waiting host;
And war is murder just the same,
Though only one be lost.

VIOLA SMITH.

"I MUST GO TO WILLIE."

DURING the American Civil War there was a woman in Maine who received a letter which ran thus: "*Willie is sick; he is dying.*" The mother read the letter, and looking up to her husband, said:—

"Father, I must go to Willie."

"No, wife, you can not go," he replied. "You know there is a line of bayonets between you and Willie."

She did what the Christian mother always does when her boy is in peril. She spread that letter before the Lord, and prayed all night. Next morning she said:—

"Father, I must go to Willie. I must."

"Well, wife," he said, "I do not know what will come of this, but of course if you will go there is the money."

She came down to Washington, and the President—Abraham Lincoln—who had

to brush away a tear as he wrote, handed her a paper and said:—

"Madam, that will take you to the enemy's line, but what will become of you after you get there I can not tell."

She took the paper and came down to the line and the picket; she handed him the pass, and he looked at it and at her, and said:—

"We don't take that thing here."

"I know it," she said; "but Willie, my boy, is dying in Richmond, and I am going to him. New shoot!"

He did not shoot, but stood awed and hushed in the presence of a love that is more like God's than any other that surges in the human soul in its deathless unselfishness.



ABRAHAM LINCOLN.

All that mother thought of was her boy. Smuggled through the lines, she went down to the hospital. The surgeon said to her:—

"Madam, you must be very careful; your boy will survive no excitement."

She crept past cot after cot, and knelt at the foot of the one where her boy lay, and putting up her hands prayed in smothered tones, "*O God, spare my boy!*"

The sick man raised his white hands from under the sheet; the sound of his mother's voice had gone clear down to the brink of the valley and shadow of death, where the life of the young man was going out in its ebbing tide. Raising his hand, he said:—

"Mother, I knew you would come."

That boy is a man to-day, saved by a mother's love.—*The Progressive Age.*

LAMPS.

WHEN we see the brilliant illuminative agents that modern invention has introduced into the world, we are likely to forget that there ever was a time when the Heaven-appointed rulers of the day and the night gave the only light known to man.

The first lamps were crude affairs; some were made candle fashion, with strips of rush or mullein for wicks. Then, as oil began to be used, little vessels were filled with it and some salt, and the pith of the rush stalk was put in for a wick. At first these vessels were open, but after a time they were made closed. This was a marked improvement.

The Greeks and Romans have left us many beautiful specimens of art in the form of lamps. Most of them are of terra cotta, and are oval-shaped; some are of bronze and other metals, and others are beautifully decorated with precious stones. These lamps were sometimes hung from the ceiling, but were oftener placed upon a stand made for the purpose. In the homes of the wealthy the oil, which was clarified animal fat, was perfumed, in order to destroy the unpleasant odor, and to lend an air of elegance to the surroundings.

Coming down to the time when our grand-mothers made candles, we find still further improvement in artificial lighting. The rush-stalk wick was replaced by a cotton string, or rather, a little roll of soft cotton threads. When the housewife happened to be without candles, these wicks were sometimes placed in a vessel with animal fat, and so burned.

Next came the kerosene lamp; and how carefully, and with what fear, these lamps were handled! Some, declining to accept the new-fangled notions, clung to their beloved candles, substituting wax for tallow.

Gas, incandescent, gasoline, and other kinds of lights have followed in rapid succession. With the application of electricity to illuminating purposes, great improvements have been made in lighting the heretofore dark and dangerous streets and alleys in the large cities, as well as making bright and pleasant the churches, halls, and homes of the people.

What a wonderful transformation would be effected, should the world be suddenly deprived of its lamps, and men be forced to retire with the birds!

MRS. A. G. BODWELL.

ONLY A SERVANT

MISFORTUNE visited the happy and prosperous family of Solicitor Mayhew. A protracted illness laid him upon his bed, destroyed his business, consumed his worldly substance, until it was with difficulty that his sorrowing wife accorded her husband a decent burial, and paid the bills.

There were left to Mrs. Mayhew two daughters, growing into young-womanhood. They were capable girls of some culture and of natural refinement. Very soon after their father's death they were obliged to consider the practical question of obtaining a living. While father was alive and well they had no thought or care for the morrow; now they must provide for to-day as well as for to-morrow.

Amy, the younger daughter, was already prepared to speak her mind, and so opened the discussion at the breakfast table. "Well, mother, something must be done; and I am going to do it."

What are you going to do now, my daughter?

"I am going to make my living and help you to get yours. Mrs. Stark wants a girl for general work, and she as much as offered me the place, though she seemed almost

afraid to do so, lest I should be offended, or our family feel insulted. Now, I am not at all insulted. I purpose to present myself for the place."

Alice could bear no more. "I should think she would be ashamed to speak to you about being a servant. The idea! Why, what are you thinking of, Amy Mayhew? Have you no respect for yourself? I hope you will have some regard for your name, and for the rest of us, at least. You never shall do such a degrading thing. Think of yourself scrubbing floors and stairs, and doing common drudgery! Oh, what nonsense! It horrifies me to think of it. Mother, I am sure you never will consent to such a thing."

"I expected something of a breeze from you, Alice, but hardly looked for such a tempest," quietly said Amy.

"Well, my child, you must do nothing to compromise the name of the family."

"I would not for the world, mother. I do not think that good, honest work dishonours anybody. But when I think of eating food and wearing clothes that are not paid for, and supporting an establishment on other people's money, then I think of disgrace."

"But I am determined not to sacrifice my social standing, come what will," cried Alice. "How could you ever look the girls of our class in the face."

"Whether I ever look them in the face or not must depend upon them," replied Amy. "If they turn from me because I am honestly employed, I cannot help that. God hates the proud look. He says it is an abomination to him; and he has told us to labour, working with our hands the things that are honest. I would much rather stand in the favour of God than to court the favour of proud girls, or other people."

"Yes, but if you could get a position as a clerk, or lady's companion, or some more genteel work, it would not seem so awful. But to be a servant,—O, I never can." And Alice could not repress the flood of tears that came at the bidding of wounded pride. Mrs. Mayhew felt that to follow Alice's suggestion would be far preferable to doing drudgery as a common kitchen and house girl.

"I will tell you how that is," said Amy. "Good, respectable positions of that sort are not lying around loose. Girls come to them by long years of training, or through friends who have influence."

"But I believe you could get a place in Rumley's Real Estate Office; they have a lot of girls, and you could be a type-writer, and get good wages, and wear good clothes, and not be a servant," interrupted Alice.

"And not be a servant," echoed Amy emphatically. "See here, now, my sister, what is more honorable than the calling of a servant? Even the Lord of heaven took upon Him the form of a servant. He washed the feet of His followers! He says we ought to imitate Him. The Son of God came to this earth not to be ministered unto, but to minister, to serve, and to give His life. The apostles delighted to subscribe themselves as servants. Indeed, a 'minister' is, literally, a servant, though

most people forget it. Jesus taught us that true greatness is the same as usefulness; and I believe that whatever is useful is great. Nothing is more dignified than the keeping of a house in proper order, and the faithful performance of its necessary work. I delight in it."

"Talk about shop girls and clerks; I have nothing to say against that. If anyone likes it, let her have it. But I have talked with Mary Drake, and this is what she tells me of her experience at Rumley's. At first she worked for three shillings a week, and boarded at home. After doing dirty work and odd jobs, she finally got a machine. She worked like a slave for three years, and now gets a salary of one pound a week. She pays twelve shillings for board, and the remainder barely clothes her. She said, 'my health is giving way. I have continual censure and blame, and frequently for others' faults. I am fined for my mistakes, and scolded even when I do my best. Some of the girls win favour by permitting familiarities I never would allow.' Now I would a thousand times rather earn my living in Mrs. Stark's quiet house where I can be a real help and comfort. I shall get twelve shillings a week, and my board and room; and I know I can win and retain Mrs. Stark's love and confidence. She does not look down upon her servants, but treats them as members of her family. No one who is unfit to belong to her family is fit to care for her house."

A silence followed this speech, for even Alice could not carry her protest too far in view of the situation.

There was a division in Amy Mayhew's admirers when she donned the cap and apron at Mrs. Stark's. Some of them never knew her after that. But their friendship was of such a character that the loss of it was gain. Amy carried into Mrs. Stark's family the sunshine of willing, intelligent, and faithful service. Her mother had not neglected her training in domestic duties even in the days of their prosperity, and Amy's helpful disposition led her to do a great deal of work in chamber, kitchen, and laundry which she was not really required to do. Now all this experience served her well. More than that, she was a Christian, and had often read the words addressed to servants—

"Not with eye-service, as men-pleasers; but as servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

As a Christian, Amy's first and only work was to serve Christ. This she did by helping Mrs. Stark and her family, and she felt that if this was what the Lord required her to do, she was as much blest in doing it as she would be even if she was a minister of the gospel or a missionary.

Amy had been in the Stark home but a few weeks when the following conversation might have been overheard there:—

"I say, wife, I have heard tell of 'jewels'

of servants, but I think we have picked up one. Miss Mayhew, or Amy, I hardly know, which I should call her, has revolutionised matters in the line of her calling. Don't let her go if money will keep her."

"No, I don't intend to let her go. Nor does she want to go. She is a Christian, Charles, and believes in abiding in the place where she is called until her Master wants her in some other place."

"O, well, I've heard a lot about Christianity, and you know I don't take much stock in the current article that comes under my notice. But if it is Christianity that actuates that girl, and keeps her neat and tidy, makes her helpful and cheerful, helps her to be faithful, kind, true, and efficient, I wish we had more of it."

"I feel," said the wife, "that the Lord Jesus is helping me in many ways through Amy. He is not only helping me with my cares and work, but He is helping me to be patient and gentle through her influence. I have been nervous and often fretful with the children; but her presence seems to check all that."

"And yet," said Mr. Stark, "she is only a servant. Well, that is all her Master sought to be. Somehow I feel that we all ought to be more like that. We ought all of us to be servants."

Thus the heaven worked, until Mr. Stark openly yielded his heart to Jesus. The minister claimed the credit of his conversion for his fine sermons. The angels knew it was all through Amy.

Three years went by, and Amy was still in the family of Mrs. Stark, her cheeks were rosy, her physical strength and development almost perfect, her personal beauty and attractiveness ripened into young-womanhood. By careful habits she had obtained a good wardrobe, and quite a collection of good books, all of which she had read. She had also been of great assistance to her mother, to whom half of her wages went.

In the meantime, Alice had been looking for something to do that would be congenial to her tastes. She wrote to various advertisers who offered glittering inducements, and once even went to a distant city, where she was barely rescued by the police from a dreadful trap, laid for the destruction of girls of silly ambitions. After this experience, she gave up looking for a suitable situation, and waited patiently for a rich admirer to come along and claim her heart. From rich aunts she inherited cast-off dresses and fineries, which kept her well supplied in that line. But her health failed through inactivity, and she became a chronic victim to dyspepsia, nervous fits, and melancholy.

One day a letter came to the Mayhew cottage addressed to Miss Mayhew. Alice opened it with great interest, because it was from an unknown hand. The writer was a young man of a neighbouring town, and had only met Miss Mayhew for an evening. He spoke in an earnest and respectful manner of his admiration, and felt so drawn toward her that he could but offer his love, and requested her to think favourably

of his suit. He spoke briefly of his standing and prospects, which were flattering, and referred her to a mutual friend for inquiries. Here at last was her opportunity. She placed the letter before her mother in ill-concealed delight.

"Well, my daughter, I am so thankful that at last some one appreciates you. I am sure you will be happy."

"I knew I should come out all right; and when I get settled down in my fine home you and Amy will come and see me; won't you? But I don't want Amy to come as a servant. She should now have sense enough to follow my example, and be somebody."

A meeting was arranged between Alice and her new-found hope. Mr. Dayton was evidently embarrassed at the meeting, for he stammered out, in a bungling way, "O, I beg pardon, excuse me,—ah,—it was Miss Mayhew I wished to see."

"That is my name," said Alice.

"O, and where have I met you?" said the now thoroughly frightened young man.

"That is for you to say," replied Alice, with a show of dignity, "you claimed in your letter to have met me."

"Perhaps there are two Misses Mayhew," suggested Mr. Dayton, "the occasion I have in mind was at the reception Mrs. Stark gave her son on his return from college. Miss Mayhew seemed to have charge of the house and arrangements."

"O, it's my sister you refer to, I suppose; she belongs there." This was said with poor grace, and terminated the interview.

Not many months after this, Alice received a cordial invitation to make the comfortable home of her sister, Mrs. Dayton, her home, and the invitation was signed by husband and wife. There she lives to-day, a relic of what might have been.

While Amy lives, not only for her own, but for the happiness of many to whom God makes her a blessing. She is still a servant, ministering with her own hands in deeds of love, and shunning no work to which she hears the call of the Master.

G. C. TENNEY.

WHICH PENNY IS LOST?

A LITTLE five-year-old, who had listened to a sermon on giving to the Lord, was soon afterward given two pennies, and resolved that one should be the Lord's, and that the other should go for sweets.

She put them in her pocket, and went out to play. In her romps one of the pennies was lost. On her return to the house, she exclaimed, "O mama! I've lost the Lord's penny!"

Whose penny do you lose when one is missing?

"You don't get any joy out of your religion, eh? Well, perhaps no one else is getting any joy out of it either."



The Honey Bee.

THE busy bee employs his hours
In gathering honey from the flowers—
With patient labour, day by day,
He stows his little store away,
A hoard against a future need;
Wise little bee, to take such heed!

And as he bears the sweets away,
He leaves a blessing where they lay;
In God's great hand, he is a power
To fertilise the dainty flower,
So that its seed, one day shall bear
A dozen flowers as sweet and fair.

hive, stores away the honey, and returns with or without companions for another supply. Each visit occupies about six minutes, so that there are about ten in an hour, and about one hundred in a day." And another, to show us how quickly the bees work, says that he has watched them visit twenty flowers in a minute.

In the long summer days the bees work overtime, to make up for the months when they do not work at all. Right up in the North, where the winters are longest, the summer when it does come is almost continual daylight, and the bees are able to work nearly all the time while the warm weather lasts. A gentleman who lately visited Finland, says that he noticed the bees out gathering honey at ten o'clock at night.

But while it is true, and has always been



BEE HIVES IN THE GARDEN.

Each little child should lay away
Some bit of wisdom every day.
A little here, a little there,
Will store the mind with patient care,
Till like a hive with sweetest store,
The mind will be ere youth is o'er.

And, as he learns from day to day,
The Lord can use him on the way;
Can make a little child a power
To do some good, each day, each hour,
That earth shall be more glad and fair,
Because Christ's little one is there.

JENNIE E. MCCLELLAND.

HOW THE BEES SHOW GODS LOVE AND WISDOM.

"THE works of the Lord are great, sought out of all those that have pleasure therein." So let us look closely and seek out some of the secrets of His love that our Heavenly Father has hidden for us in the things that He has made.

See how busily the little bee gathers the sweet store of honey that God has put there on purpose for it to feed on! But there is something even more sweet and precious hidden there for you,—the loving thoughts of God, which show how "His tender mercies are over all His works."

To give you some idea of how well

"the little busy bee
Improves each shining hour,"

a gentleman who has made a special study of them, and watched them very carefully, tells that "if you bring a bee to some honey, she feeds quietly, goes back to the

easily seen, that the bees need the flowers and could not live without them, it is just as true, though not so easily seen, that the flowers need the bees just as much, and many kinds would die out altogether if it were not for the bees, butterflies, and other insects.

Some seed from the Red Clover plant was taken to New Zealand and planted, but no seed came from it, and it died out. At last some Humble Bees were taken over and some fresh clover planted, and from that time it flourished and bore seed just like it does here. So you see that the life of the clover depended on the Humble Bees. Do you wonder how this can be? Let us see.

You must have noticed in a full-blown rose, the golden heart of the flower made up of little yellow grains, and in almost every flower you will notice something like this. Sometimes the yellow dust from the flowers is blown about by the wind. You have often seen it, but did you know what it is, and what it is for?

This fine yellow flower dust is called "pollen," and though you may have thought it only useless dust, the very life of the plants depends upon it. For if some of these little grains should not reach the newly-formed seeds in the little pod at the bottom of the flower, the seeds would not be any use at all, as they would have no power to bring forth any new plants and flowers. This dust is to fertilise the

seeds, to make them fruitful.

The strongest and best plants come from the seeds which have been fertilised by the dust or pollen from another flower of the same kind, and so in many plants it is not possible for the dust of a flower to fall upon its own seed.

But just when the pollen is ripe and ready to fall, a part of the flower is filled with sweet honey, which attracts the bee or butterfly. As he pushes his way in to get it, he brushes against the part of the flower that holds the dust, and carries some of it away with him to the next flower that he visits, where he leaves it behind to make the little seeds able to bring forth new plants.

Think of this wonderful little circle of blessing and helpfulness,—a wheel within a wheel,—the flower giving its honey to the insects, and thus really working for its own fruitfulness and increase; the bee serving and fertilising the flower, and thus providing a future store of honey for itself and other bees.

Then besides the sweet lesson of the love and wisdom of God who is really doing all this, who puts the honey in the flower and guides the bee to it, I am sure you will learn at least this lesson also: Our own greatest blessing, happiness, and prosperity, come through letting God use us to bring blessing and happiness to others.

EDITH ADAMS.

POISONED.

THE boy who learns to smoke very soon feels a craving for tobacco. That is a sure sign of diseased nerves caused by the poison. So many boys are now smoking, and the injury to their health is so plainly seen, that some countries are making laws to forbid the sale of tobacco to boys. A medical journal describes the case of a boy who recently came to a hospital sick unto death with tobacco-poisoning.

"His whole body was sick; the poison in the tobacco had gone all through him. His skin was yellow, his nerves were weak, and he had to be sent to the hospital; but the doctors could not help him. He said just before he died: 'Oh, if all the boys could see me now, and see how I suffer, they would never smoke.'"

It is strange how any clever boy, who can put two and two together, can think it a bold or manly thing to form a habit which injures every one and kills hundreds who are not able to bear the poison.

SMILE IT DOWN.

EVERY one who loves you
Loves to see you smile,
Loves to see you cheerful
And happy all the while.
Smiling comes so easy!
Do not wear a frown;
If you feel one rising,
Always smile it down.

—The household.

"RAPID eating is slow suicide."



RIGHT LIVING.

THE essence of morality is right doing, or the practical recognition of the obligation to law. Man is a part of the great universe, and is as much under the domain of law as the planets, rocks, trees, and other natural objects, or as the pebble, which, when thrown in the air, falls to the ground in obedience to the law of gravitation.

In addition to the general laws which relate to all natural objects, and to which man is subject in common with all other objects, man is governed by various special laws which relate to his physical, mental, and moral welfare.

Morality is generally looked upon as relating solely to those relations which are directly embraced in the injunctions of the ten commandments; but the view which regards man as a natural object, governed only by natural laws, and which defines right doing as being simply obedience to law, gives to the term *morality* an immensely broader scope, and makes it include all those laws and principles by which his entire being is governed.

This notion of morality is confessedly a modern one, or rather a revival of a primitive idea which was hidden so deep in the mental and moral darkness of the middle ages that it has only in modern times begun to reach the light.

"But," says a young man who recognizes the importance of holding fast to the principles of morality, as related to other matters, "is it anybody's business what I eat or drink or wear, or how I use my body? Do not I belong to myself? and haven't I a right to do as I please with myself?"

Let us see how much truth there is in the claim that individual rights include the right to treat the body in a manner not consistent with its interests,—to abuse the stomach for the purpose of affording the palate a questionable gratification; to whip and goad the brain and nerves by stimulants to do more work than is possible for them to do without injury; to recklessly violate any or all of the laws of health.

Here is a man who has vast possessions,—houses, barns, well-filled granaries, collections of rare and curious natural objects, galleries filled with beautiful works of art, safes filled with paying stocks and government securities,—all sorts of wealth. Suppose this man takes it into his head to destroy his wealth. Hold on there! says the Law, and its strong hand is laid upon him

as soon as his purpose is discovered.

A man who recklessly destroys his property is regarded as either a criminal or a lunatic, and in either case, unfit to be at large. The State recognizes the fact that the man's property is not wholly his own, or at least that others have interests in it. What he does not require for his own use, belongs to his children or other surviving relatives; or, in case he dies without a will and without heirs, to the State.

The State recognizes the right of a child to inherit from his father his due share of the property which the latter may have acquired. Ought not intelligent men and women to recognize the fact that the child has an even greater right to inherit from its parents a constitution unimpaired by vicious or injurious habits or neglect of the requirements of physical law?

That quaint philosopher, Dr. Oliver Wendell Holmes, remarks that each one of us is an omnibus, in which ride all our ancestors. What right has any man by reckless habits of life to compel each of his children to carry about in his "omnibus" the results of the selfish gratification of depraved tastes and morbid appetites?

Another consideration, which certainly is worthy of thought, is the fact that the brain which does our thinking is a part of the body, and whatever seriously affects the physical health, whatever, lowers nerve or vital tone, directly affects, in a harmful way, the mind. The man whose vital tone is lowered by sedentary occupation, by dissipation, by any means which overtaxes or exhausts the nervous system, is in a condition of lowered nerve tone, which means lowered brain tone, lowered mental tone, and lowered moral tone.

Thus it appears that health has a very important relation to morality, using the word in its common and narrow sense, and that no man who desires to live a pure and upright life can afford to run the risk of lessening his moral tone and his power of resistance to evil by impairment of his physical and mental vigor.

THE CODE OF HEALTH.

The laws which relate to individual health may be concisely summed up as follows:—

1. Breathe only pure air.
2. Drink only pure water.
3. Eat only pure food.
4. Take sufficient muscular exercise.
5. Preserve proper attitudes.

6. Discipline the mind by proper mental exercise.
7. Take proper rest and recreation, and sufficient sleep.
8. Restrain the passions and govern the emotions.
9. Give attention to personal cleanliness.
10. Be temperate in all things.

To the man who will carefully and conscientiously observe all of those laws which relate to his physical health, nature vouchsafes, barring accidents, a long, comfortable life, free from a great share of the ills which come upon a large portion of mankind. A great share of the sicknesses, and even a large porportion of deaths, are unquestionably due to the violation of some of the plainest principles of health morality, and are wholly preventable.

It is interesting to note that directly following the giving of the law at Sinai, and in direct connection with it, the Lord gave to the children of Israel, through Moses, a complete sanitary code, which entered so minutely into the practical details of daily life in matters pertaining to health, that it has from that time to this constituted the basis of sanitary laws and regulations for all enlightened and civilized people. It is in fact, only until a comparatively recent period that such civilized nations have come to fully recognize the value and importance of the regulations enforced by the Mosaic code respecting contagious diseases and other sources of infection. The recent wonderful discoveries relating to germs and the poisons produced by them, enable us to appreciate and to comprehend better than before the divine wisdom displayed in the hygienic laws established for the government of God's peculiar people in ancient times.

After giving all this instruction, the Lord said to Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15: 26. Here was a promise to Israel that they should enjoy physical health as the reward of obedience to the requirements of God.

J. H. KELLOGG.

The late Sir B. W. Richardson said: "I know of no such person as a moderate drinker. Those who take a nominal amount of alcohol daily are the sirens sitting on the rock of intemperance and luring the weak to their destruction. Whenever a person, however moderate, believes that to him alcohol is a necessity, he is in at least the first stage of alcoholic disease."

"OPIUM is a narcotic, tobacco is a narcotic, alcohol is a narcotic. These narcotics destroy the nervous system."
—R. B. Grindrod, M.D., F.R.C.S.

TAKING COLD.

THE old adage, "Stuff a cold and starve a fever," is simply nonsense, for a cold is a fever. If it is necessary to starve a fever, it is necessary to starve a cold. Most people who have taken cold keep right on eating beefsteak, mutton-chops, and roast pork. This is like adding fuel to the flame or pouring gasolene, kerosene, or some other inflammable stuff on the fire. Such food stimulates the morbid processes at work in the body, thus making worse the very condition that must be remedied; for colds are the result of an accumulation of poisons in the body.

Drinking cold water is one of the best remedies for a cold coming on. The cold water stimulates the system, and helps to wash out the poisons. Drink all the water you can. Another excellent remedy is to live on fruit for two or three days, fruit exclusively, drinking hot or cold water freely, and perhaps buttermilk for nourishment. This course will cure an ordinary cold, if taken in time.—*Good Health.*

"IN many cases sunstroke has," says the *British Medical Journal*, "been practically alcohol stroke, and in other cases an injudicious resort to alcohol therapeutically has endangered the sufferer's life."

MRS. NATION who has already become famous in the United States, by her recent crusade against the liquor saloons in Kansas says:—

"I am in the hands of the Lord. I will do no smashing in any other State until all the hell-holes in Kansas are wiped out of existence. Then I will organize a band of women who will smash all the saloons in the world. The United States first; Europe next."

REMENYI, the famous violinist, when asked on one occasion why he abstained from flesh foods of all kinds, instantly seized his violin, and after producing one of his marvelous soul-enchanting productions, remarked, "That is the reason—if I ate meat I could not do that."

IF the new leather and the soles of new boots are well soaked for three days before use in linseed oil, to which a few drops of castor oil have been added, and then allowed to stand for a few days to dry, they will last much longer.

HOSIERY should always be washed before being worn, as the washing shrinks the threads and makes the socks wear as long again, besides preventing the feet being injured by the colouring. When put on before washing they stretch out of shape, and can never be restored to their original form.



Plague is developing seriously at Capetown and spreading to the better classes.

The United States army reorganization bill having become law by the President's signature, the recruiting of men for the army is going on throughout the country. Many men are wanted for the Philippines.

THE White Star Steamship Company has contracted for the building of a transatlantic steamer, which will be 3,000 tons heavier than the great Oceanic. This vessel will therefore exceed 20,000 tons burden, and will eclipse the Kaiser Wilhelm, now building.

Five Chinese slave girls were recently sold "in public, at midday, in the heart of Chinatown," San Francisco, Cal., U. S. A. to the highest bidder. The girls were the property of Gong Chow, who wanted to return to China, and took this method of raising the desired money. No one protested against the sale.

THE most recent triumph of the French postal administration is an ingenious little machine which not only automatically weighs letters and samples, but records on an indicator at the side the amount required for stamps. When the article deposited on the balance exceeds the regulation weight, the indicator promptly hoists the sign "Too heavy." It is said to give complete satisfaction.

THE German schools are in revolt at last against the long course in the classics. The dead languages have ruled the course. It is seen that the aim must be to get the student prepared for the practical world into which he is to go. There are schools in India that neglect the vernaculars, and set little Indian boys at French and Latin.

A NEW religious sect is reported from Russia, whose central doctrine is "that while the soul is immortal the body is of the devil, and should therefore be neglected as much as possible." Its professors pay no regard to cleanliness, copying the habits of some of the early Catholic ascetic monks who supposed to add to their sanctity by neglect of their person. Russia is a very hot-bed of extravagantly fanatical movements. It is one of the prices it has to pay for its repression of free religious inquiry, resulting in keeping the peasantry in darkness and ignorance.



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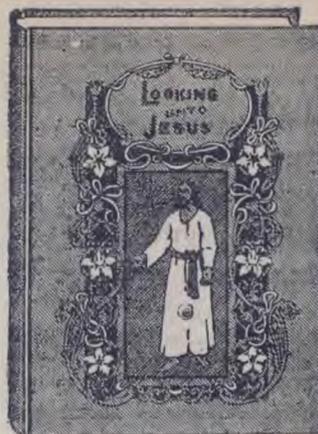
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THE *London Review of Reviews*, chronicling the events of the last year, month by month, under the head of "The Progress of the World," feels constrained to ask, "Can we, in the face of the events now transpiring, talk reasonably of the progress of the world?"

WHILE France probably publishes more vile books than any other land, she publishes only half as many novels as the United States, and but a quarter as many as Great Britain; and this, too, when she puts out more books than both these countries combined.

Power of Custom.—Bosnia is peopled by a mixture of races and religions, and in describing some of their characteristics a newspaper says:—

But the most curious community, from the religious point of view, is that of a sect of Roman Catholics who in their worship go through the genuflections, prostrations, and other attitudes practised by the Moslems in the mosques close by. The custom is doubtless a survival of the time when Christians, to save their lives, pretended to be Mohammedans. Yet these Roman Catholics would fight to the death for the preservation of their Moslem ceremonies.

THE *Daily Mail's* New York correspondent reports "a remarkable innovation" by a large manufacturing firm. The proprietor, who is described as "a millionaire and a religious enthusiast," is "putting his ideas into practice by providing a daily religious service for his work people." The pastor of a church near by has been engaged to conduct the services, and half an hour is spent each day before the beginning of work. The factory hands are said to like the "innovation," and the people at large are enjoying the sensation of seeing a man who actually believes in religion every day. While they are watching to see if he is really in his right mind, business men are said to be watching the outcome with great interest, "and if the movement proves profitable a large number of other factories may begin the day's work with a religious service." No doubt.

THE angels watch the church to behold fresh revelations of the wisdom of God.—Eph. iii. 10. What do they learn of God's power by watching your life?

No one can say that the doctrine of the Sabbath is a "new doctrine." Jesus made it, and blessed it at the creation, and patriarchs, prophets, and saints have kept it ever since. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jer. vi. 16. Too many make the same reply now.

THE close of the old century and the opening of the new have witnessed a continual fulfilling of those signs which Jesus said would be seen just before His coming in the clouds of heaven. It now remains only for these conditions to be emphasized by increasing war and famine and pestilence, "and upon the earth distress of nations with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Labouring for the Fire.—Because all nations dream of expansion, the world is now making war preparations on a scale never before attempted. Empire building is the international passion of the hour, and it has become a proverb of statesmen that "you cannot make omelette without breaking eggs." You cannot build empires without giving life and taking life. They think it pays. But God says that they are labouring for vanity—nothing—building for the fires of the last day that is now hastening on. Over every nation to-day hangs the woe of the prophet: "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! Behold, is it not of the Lord of hosts that the peoples labour for the fire, and the nations weary themselves for vanity?"

Islam's Wealth.—"The glorious mosque of St. Sophia in Constantinople is," says a newspaper, "the richest in the world—richer than St. Peter's. The richest clergy in the world are the Turkish Mohammedans. More accurately speaking, they would be the richest that ever existed if only their lands, forests, house and other property were cared for and brought up to the market-value which it would reach in ordinary circumstances in Western Europe. It is estimated that a full third of the land of the Turkish Empire is the property of the Church, or, let us say, of the mosques, because in Turkey there is no Church and no clergy, in the European sense of the words. In fact there is a remarkable resemblance between the territorial riches and decay of the Mohammedan Church and those of the monasteries in England just before the dissolution."

THE Commander-in-Chief of the United States Army sometime ago visited nearly all the European countries as a privileged military observer. He says of the situation:—

What I have seen does not indicate that the millennium is at hand, when swords will be beaten into ploughshares. There never was a time in the history of the world when so much energy, ingenuity, and wealth were being devoted to war purposes.

As the Bible says of the last days, it is a time when "many people" are talking about turning swords into ploughshares (Isa. ii.) and the peace and safety cry is heard; but all the time the spirit of evil is waking up the men of war, and hastening the preparations for the battle of the great day (Joel iii.).

THE lesson in the Concert of Europe, which the world ought to learn—but which it will not—is that the enmity amongst the nations is such that only the holding back of the winds of strife by the power of God—by influencing diplomacy or in spite of diplomacy—prevents the most desolating war of all history. All Europe's boundary lines may at any time again be "drawn afresh in blood." God grant that it may be held off yet longer.

IN the *Young Man* is an interview with Mr. Hales, war correspondent, on "What War really means." His observations has led him to give vent to the following terse expressions:—

"War is one of the most ruthless bitter things on God's earth." "I don't think a man can ever be on a battlefield without wanting to kill some body." "I don't think Christianity weighs much with any man in war."

Very true. Christianity is the manifestation of the life of Him who came not to destroy men's lives, but to save them.—Luke IX. 56.

A Sad Memento.—Excavators in the streets of Herculaneum, which was buried along with Pompeii by the eruption of Vesuvius just over eighteen centuries ago, have dug out the notice board of a theatre. The bills of the plays are posted, one over another, quite after the modern style, and all goes to show that the reign of pleasure and folly was at its height when the awful doom fell upon the cities to bury them for centuries. Both history and modern excavations show that the towns were full of villainy, and the fiery destruction is a lesson like that of the fate of the cities of the plain. But the world will not learn the lesson. Still the rush for foolish pleasures goes on, and the theatres are leading a corrupt social taste still deeper into evil. As it was in the days of Noah, and as it was in the days of Lot, and, we may add, as it was in the days of Pompeii and Herculaneum, even so will it be in the day when the judgments of heaven fall upon a world in which evil men and seducers from the right way of the Lord will "wax worse and worse, deceiving and being deceived."