

The Oriental Watchman.

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

Vol. 3. }

CALCUTTA, FEBRUARY, 1900.

{ No. 2.

Oriental Watchman

PUBLISHED BY

THE INTERNATIONAL TRACT SOCIETY,
CALCUTTA.

FOR ME.

UNDER an Eastern sky,
Amid a rabble's cry,
A man went forth to die

For me.

Thorn-crowned His blessed head;
Blood-stained His every tread;
Cross-laden, on He sped

For me.

Pierced were His hands and feet;
Three hours did o'er Him beat
Fierce rays of noontide heat

For me.

Thus wert Thou made all mine;
Lord, make me wholly thine;
Grant grace and strength divine

For me.

In thought and word and deed
Thy will to do. Oh, lead
My soul, e'en though it bleed,

To Thee.

THE SUFFERINGS OF CHRIST.

IN THREE PARTS.—PART 2.

THE Son of God was led to the judgment hall of an earthly court to be derided and condemned to death by sinful men. "He was wounded for our transgressions, He was bruised for our iniquities." The Majesty of Heaven submitted to insult, mockery, and shameful abuse, "as a reproach of men, and despised of the people." He "gave His back to the smiters, and His cheeks to them that plucked off the hair. He hid not His face from shame and spitting."

Satan instigated the cruel abuse of the debased mob led on by the priests and rulers, to provoke, if possible, retaliation from the world's Redeemer, or to drive Him to deliver Himself by a miracle from the hands of His persecutors, and thus break up the plan of salvation. One stain upon His human life, one failure of His humanity to bear the terrible test imposed upon it, would make the Lamb of God an imperfect offering, and the redemption of man would be a failure. But He who could command the heavenly hosts, and in an instant call to His aid legions of holy angels, one of whom could have immediately overpowered that mob—He who could have stricken down His tormentors by the flashing forth of His Divine majesty—submitted with dignified

composure to the coarsest insult and outrage.

"He was oppressed, and He was afflicted, yet He opened not His mouth. He is brought as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." endure taunts and stripes, leaving to the children of men an example of patient forbearance.

ANGELS of God faithfully recorded every



lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

It was in the plan of redemption that He should suffer the scorn and abuse of wicked men, and He consented to all this when He became the Redeemer of man. In the character of humanity He was meekly to

insulting look, word, and act directed against their beloved Commander; and the base men who scorned and spit upon the calm, pale-face of Christ, were one day to look upon it in its glory, shining brighter than the sun. In that awful time they would pray to the rocks and the mountains:

"Hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

Wonder, O Heavens! and be astonished, O Earth! Behold the oppressor and the oppressed! A vast multitude inclose the Saviour of the world. Mocking and jeering are mingled with the coarse oaths of blasphemy. His lowly birth and His humble life are commented upon by unfeeling wretches. His claim to be the Son of God is ridiculed by the chief priests and elders, and the vulgar jest and insulting sneer are passed from lip to lip. Satan has full control of the minds of his servants.

ON THE WAY TO CALVARY.

THE disciples and believers from the region round about joined the throng that followed Jesus. His mother was also there, her heart stricken with unutterable anguish; yet she, with the disciples, hoped that the painful scene would change, and that Jesus would assert His power, and appear before His enemies as the Son of God. Then again her mother's heart would sink as she remembered words in which He had briefly referred to the things which were that day being enacted.

A great multitude followed the Saviour to Calvary; many were mocking and deriding, but some were weeping and recounting His praise. Those whom He had healed of various infirmities, and those whom He had raised from the dead, declared His marvellous works with earnest voice, and demanded to know what Jesus had done that He should be treated as a malefactor. Only a few days before, they had attended Him with joyful hosannas and the waving of palm-branches as He rode triumphantly to Jerusalem. But many who had then shouted His praise, because it was popular to do so, now swelled the cry of "Crucify Him! Crucify Him!"

Upon the occasion of Christ's riding into Jerusalem, the disciples had been raised to the highest pitch of expectation. They had pressed close about their Master, and had felt that they were highly honoured to be connected with Him. Now they followed Him in His humiliation at a distance. They were filled with inexpressible grief and disappointed hopes.

Upon arriving at the place of execution, the condemned were bound to the instruments of torture.

Jesus made no murmur of complaint. His face remained pale and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death-dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. He was treading the wine-press alone; and of all the people there was none with Him. While the soldiers were doing their fearful work, and He was enduring the most acute agony, Jesus prayed for His enemies—"Father, forgive them; for they know not what they do." His mind was borne from His own sufferings to the crime

of His persecutors and the terrible but just retribution that would be theirs. He pitied them in their ignorance and guilt. No curses were called down upon the soldiers who were handling Him so roughly, no vengeance was invoked upon the priests and rulers who were the cause of all His suffering, and were then gloating over the accomplishment of their purpose; the Saviour uttered only a plea for their forgiveness—"for they know not what they do."

Had they realised that they were putting to torture one who had come to save the sinful race from eternal ruin, they would have been overwhelmed with horror and remorse. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. They rejected all evidence, and not only sinned against heaven in crucifying the King of Glory, but against the commonest feelings of humanity in putting to death an innocent man. Jesus was earning the right to become the Advocate for man in the Father's presence. That prayer of Christ for His enemies embraced the world, taking in every sinner who should live, until the end of time.

After Jesus was nailed to the cross, it was lifted by several powerful men, and thrust with great violence into the place prepared for it, causing Him the most excruciating agony. And now a terrible scene was enacted. Priests, scribes, and rulers forgot the dignity of their sacred office, and joined with the rabble in mocking and jeering the dying Son of God, saying, "If Thou be the King of the Jews, save Thyself." And some deridingly repeated among themselves:—

"He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him deliver Him now, if He will have Him; for He said, I am the Son of God." "And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself and come down from the cross."

These men, who professed to be the expounders of prophecy, were themselves repeating the very words which Inspiration had foretold they would utter upon this occasion; yet in their blindness they did not perceive that they were fulfilling prophecy.

AN EXAMPLE OF FAITH.

The thieves who were crucified with Jesus suffered like physical torture with Him; but one was only hardened and rendered desperate and defiant by his pain. He took up the mocking of the priests, and railed upon Jesus, saying, "If Thou be Christ, save Thyself and us." The other malefactor was not a hardened criminal; his morals had been corrupted by association with the base, but his crimes were not so great as were those of many who stood beneath the cross reviling the Saviour.

When he heard the sneering words of his companion in crime, he "rebuked him, saying, Dost not thou fear God, seeing thou

art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then, as his heart went out to Christ, heavenly illumination flooded his mind. In Jesus, bruised, mocked, and hanging upon the cross, he saw his Redeemer, his only hope, and appealed to Him in humble faith: "Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with Me in Paradise."

Jesus did not promise the penitent thief that he should go with Him, upon the day of their crucifixion, to Paradise; for He Himself did not ascend to His Father until three days afterward. See John xx. 17. But He declared unto him, "I say unto thee to-day," meaning to impress the fact upon his mind that at *that time*, while enduring ignominy and persecution, He had the power to save sinners. He was man's Advocate with the Father, having the same power as when He healed the sick and raised the dead to life; it was His Divine right to promise *that day* to the repentant, believing sinner, "Thou shalt be with Me in Paradise."

The Saviour, lifted upon the cross, enduring pain and mockery, is sought by a guilty, dying soul with a faith discerning the world's Redeemer in Him who is crucified as a malefactor. While the leading Jews deny Him, and even the disciples doubt His Divinity, the poor thief upon the brink of eternity, at the close of his probation, calls Jesus his Lord! Many were ready to call him Lord when He wrought miracles, and also after He had risen from the grave; but none called Him Lord as He hung dying upon the cross, save the penitent thief.

The enemies of Jesus awaited His death with impatient hope. That event they imagined would for ever hush the rumours of His Divine power and the wonders of His miracles. They flattered themselves that they would then no longer tremble because of His influence. The unfeeling soldiers who had stretched the body of Jesus upon the cross divided His clothing among themselves, contending over one garment, which was woven without seam. They finally decided the matter by casting lots for it. The pen of Inspiration had accurately described this scene hundreds of years before it took place:—

"Dogs have compassed Me; the assembly of the wicked have inclosed Me; they pierced My hands and My feet." "They part My garments among them, and cast lots upon My vesture."

The mission of Christ's earthly life was now nearly accomplished. His tongue was parched, and He said, "I thirst." They saturated a sponge with vinegar and gall, and offered it Him to drink; but when He had tasted it, He refused it. The Lord of life and glory was dying, a ransom for the race.

It was not the dread of death which caused the inexpressible agony of Jesus. To believe this would be to place Him be-

neath the martyrs in courage and endurance; for many of those who have died for their faith yielded to torture and death, rejoicing that they were accounted worthy to suffer for Christ's sake. Christ was the Prince of sufferers; but it was not bodily anguish that filled him with horror and despair; it was a sense of the malignity of sin, a knowledge that man had become so familiar with sin that he did not realise its enormity, that it was so deeply rooted in the human heart as to be well nigh impossible to eradicate. It was the guilt of sin, bringing the Father's wrath upon Him as man's substitute, that broke the heart of the Son of God. Every pang that He endured upon the cross, the blood-drops that flowed from His head, His hands, and feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face, speak to man, saying, It is for love of thee that the Son of God consents to have these heinous crimes laid upon Him; for thee He spoils the domain of death, and opens the gates of Paradise and immortal life. He who stilled the angry waves by His word, who made devils tremble, and disease flee from His touch, who opened the eyes of the blind, and raised the dead to life—offers Himself upon the cross as the all-sufficient sacrifice for man.

Satan, with his fierce temptations, wrung the heart of Jesus. Sin, so hateful to His sight, was heaped upon Him till He groaned beneath its weight. No wonder that His humanity trembled in that fearful hour. Angels witnessed with amazement the despairing agony of the Son of God, so much greater than His physical pain that the latter was hardly felt by Him. The hosts of heaven veiled their faces from the fearful sight.

SYMPATHY OF NATURE.

INANIMATE nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross and all the vicinity. There was no eclipse or other natural cause for this darkness, which was deep as midnight without moon or stars. It lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children, prostrated themselves upon the earth in abject terror. Some attempted to grope their way back to the city, beating their breasts, and wailing in fear.

At the ninth hour the terrible darkness lifted from the people, but still wrapped the Saviour as in a mantle. Then "Jesus

cried with a loud voice, saying, Eloi, Eloi, lama sabacthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?" When the Saviour's despairing cry rang out, many who had believed on Him were filled with terror; hope left them; if God had forsaken Jesus, what was to become of His followers, and the doctrine they had cherished?

There, upon the cross, hung the spotless Lamb of God, His flesh lacerated with stripes and wounds; those loving hands, that had ever been ready to relieve the oppressed and suffering, extended upon the cross, and fastened by the cruel nails; those patient feet, that had traversed weary leagues in the dispensing of blessings, and in teaching the doctrine of salvation to the world, bruised and spiked to the cross; that royal head wounded by a crown of thorns; those pale and quivering lips, that had ever been ready to respond to the plea of suffering humanity, shaped to the mournful words, "My God, My God, why has Thou forsaken Me?"

In silence the people watch for the end of this fearful scene. Priests and rulers look towards Jerusalem, and lo, the dense cloud has settled upon the city and over Judah's plains, and the fierce lightnings of God's wrath are directed against the fated city. Suddenly the gloom is lifted from the cross, and in clear, trumpet tones, that seem to resound throughout creation, Jesus cries, "It is finished," "Father, into Thy hands I commend My spirit." He then bowed His head upon His breast, and died.

The spectators stood paralysed, and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling, like heavy thunder, was heard. This was accompanied by a violent quaking of the earth. The multitude were shaken together in heaps, and the wildest confusion and consternation ensued. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners, were mute with terror, and prostrate upon the ground.

The darkness still hung like a pall over Jerusalem. At the moment in which Christ died, there were priests ministering in the temple before the veil which separated the holy from the most holy place. Suddenly they felt the earth tremble beneath them, and the veil of the temple, a strong, rich drapery that had been renewed yearly, was rent in twain from top to bottom by the same bloodless hand that wrote the words of doom upon the walls of Belshazzar's palace. The most holy place, that had been entered by human feet only once a year, was revealed to the common gaze. God had ever before protected His temple in a wonderful manner; but now its sacred mysteries were exposed to curious eyes.

MRS. E. G. WHITE.

MANY who profess to be Christians do not more than half believe the Word of God. They do not study it earnestly, but waste precious time in reading novels and story-

books. A mere intellectual understanding of the Word of God will not be sufficient to influence the habits of the life, for the life is regulated by the condition of the heart.

—o— "COME."

FAR out upon the desert bare,
Beneath the scorching sun's fierce glare,
With burning sand on every side,
A desolation far and wide,
Without a tree, or spot of green,
Or sign of water to be seen,
A caravan in eager haste
Is passing through the dreary waste.

The air is at a withering heat;
The sand seems scalding to their feet;
Fatigued from travelling many a mile,
And growing weaker all the while,
With parched lip and hollow cheek,
Too languid now are some to speak;
Their eyes seem ready soon to burst;
All suffer with a burning thirst.

They halt; and forth across the sand,
One of the strongest of the band
His ever-faithful camel rides,
With slackened rein, at rapid strides;
But ere his far-off form grows dim,
Another rider follows him;
A third and then a fourth start forth;
And many others take the course.

When many, many leagues are passed,
The foremost, water finds at last;
He quickly turns his beast about,
"Come! come!" he soon begins to shout;
"Come! come!" the next doth loudly call;
"Come! come!" is passed along by all,
Till in the far-off camp is heard
The sound of that most welcome word:
And far and wide upon the air,
"Come! come!" is sounding everywhere.

"Come," is the Holy Spirit's call;
"Come! come!" He gently pleads with all;
"Come! come!" persuasively is cried
To every person by the Bride;
"Come! come!" let him that heareth say;
Let him that is athirst obey;
Let whosoever will, draw near,
And take life's waters pure and clear.

MARCUS L. CARPENTER.

—o— A SHORT CATECHISM.

INFIDELS hate hypocrisy, and find great fault with hypocrites in the church. Here is a short catechism for them, with answers.

"Did you ever see a counterfeit bank-note?"

"Yes."

"Why was it counterfeited?"

"Because the genuine note was worth counterfeiting."

"Did you ever see a scrap of brown paper counterfeited?"

"No."

"Why not?"

"Because it was not worth counterfeiting."

"Did you ever see a counterfeited Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting."

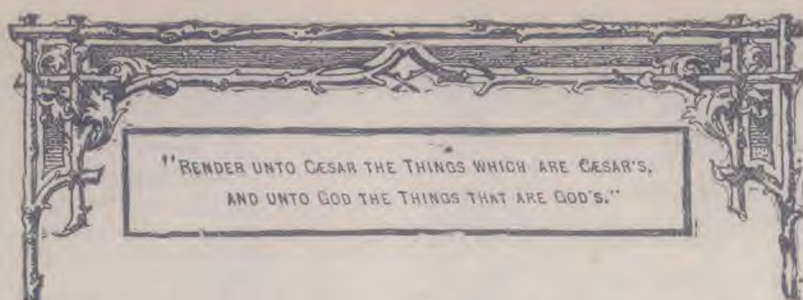
"Was he to blame for the counterfeit?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"—Selected.



Religious Liberty and Freedom of Conscience.

THE PRINCIPLES ON WHICH CHRISTIANITY IS FOUNDED.

CHRIST THE EXAMPLE.

JESUS CHRIST came into the world to bring to men the true knowledge of God; for "God was in Christ reconciling the world unto Himself." He came to reveal to men the kingdom of God—to enunciate its principles, to manifest its spirit, to reveal its character. Of it He said: "My kingdom is not of this world." "Except a man be born again he cannot see the kingdom of God." And His apostles declared: "The kingdom of God is righteousness and peace and joy in the Holy Ghost."

Why was it that Jesus persistently kept aloof from all affairs of politics and the State? Was it because all things political, judicial, and governmental, were conducted with such perfect propriety, and with such evident justice, that there was no place for anything better, no room for improvement such as even He might suggest? Not by any means. Never was there more political corruption—greater perversion of justice—and essential all-pervasive evil of administration, than at that time. Why, then, did not Jesus call for "municipal reform?" Why did He not organise a "Law and Order League?" Why did He not disguise Himself and make tours of the dives and the gambling dens, and entrap victims into violation of the law, and employ other spies to do the same, in order to get against the representatives of the law evidence of maladministration by which to arraign them and to compel them to enforce the law, and thus reform the city, regenerate society, and save the State, and so establish the kingdom of God? Why? The people were ready to do anything of that kind that might be suggested. They were ready to co-operate with Him in any such work of reform. Indeed, the people were so forward and so earnest in the matter that they would have actually taken Him by force and made Him King, had He not withdrawn Himself from them. Why, then, did He refuse?

The answer to all this is, Because He was Christ, the Saviour of the world, and had come to help men, not to oppress them; had come to save men, not to destroy them. The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses—extortion, intolerance, and grinding cruelty. Yet the Saviour attempted no civil reform. He attacked no national abuses, nor condemned the nation-

al enemies. He did not interfere with the authority or administration of those in power. He who was our Example kept aloof from earthly governments—not because He was indifferent to the woes of men, but because the remedy did not lie in merely human and external measures. To be efficient, the cure must reach men individually, and must regenerate the heart.

"Not by the decisions of court, or councils, of legislative assemblies; not by the patronage of worldly great men is the kingdom of Christ established, but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Here is the only power that can secure the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practising of the word of God."

Now Christ is the true Example set by God for every soul in this world to follow. The conduct of Christ is Christianity. Conformity to that Example in the conduct of the individual believer—this and this alone is Christianity in the world. The conduct of Christ, the Example, was totally separate in all things from politics and the affairs of the State. Christianity, therefore, is the total separation of the believer in Christ from politics and all the affairs of the State, the total separation of religion and the State *in the individual believer*.

Accordingly, Jesus said to His disciples forever, "Ye are not of the world, but I have chosen you out of the world." And to His Father He said of His disciples forever, "They are not of the world, *even as I am not of the world*." Every Christian in this world, then, must be in the world as Christ was in the world.

"As He is so are we in this world." "It is enough for the disciple that he be as his Master." The Master was always, and in all things, and by fixed design, completely separated from all affairs of politics and the State. And it is forever enough "that the disciple be as his Master."

This is the Christianity of Jesus Christ, as respects the great question of religion and the State. And, as in all the instruction from God from the beginning of creation down, it calls always for the complete separation of religion and the State in all things and in all people.

ALONZO T. JONES.

WHEN WILL YOU MEET JESUS?

GOD hates sin, but He loves the sinner.

God will punish him who is identified with sin, but He will save him whose sin is covered (Ps. xxxii. 1). He will cover us with His "robe of righteousness."

"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not *perish*, but have everlasting *life*." Jesus, who knew *no sin*, "gave Himself for us," who are *all sin*, and in buying *us*, He bought our *sins*. Now He wants us to bring to Him *our sins*, which He has bought, and in exchange get *His righteousness*. What a blessed exchange! and when are we to make it? *Now*.—

"While Jesus whispers to you,
Come, sinner, come!"

"before the decree bring forth," for "the end is near and hasteth greatly." Who, then, can neglect so great salvation?

Yet there are people who never expect to meet Christ. They not only do not *want* to meet Him, but they think they do not *have* to meet Him. But what a sad mistake this is! For *all must*, of necessity, come in contact with the "Rock of Ages." For "whosoever shall fall upon that stone shall be *broken*; but on whomsoever it shall fall, it will grind him to powder."—Luke xx. 18. And, again, "some men's sins are opened beforehand, going before to judgment; and some men they follow after."

O, how much better it will be for each of us to fall upon that stone *now*, be broken of our *human*, sinful nature, forsake sin for righteousness, deny *ourselves*, and be partakers of the *Divine* nature, rather than to shun that Rock now, and finally, at the "great judgment-seat," meet Him for the first time and be ground to dust from whence we were taken.

O reader, have you met Him? will you meet Him now? or will you shun Him, and thus say that you deem yourself unworthy of having been created?

STEMPLE WHITE.

—o—

WHICH?

THERE are two ways of beginning the day—with prayer and without it. You begin the day in one of these two ways. Which?

There are two classes of people in the world—the righteous and the wicked. You belong to one of those two classes. Which?

There are two rulers in the universe—God and Satan. You are serving under one of these two great rulers. Which?

There are two roads which lead through time to eternity—the broad and the narrow. You are walking in one of these two roads. Which?

There are two deaths which people die—some "die in the Lord," others "die in their sins." You will die one of these two deaths. Which?—*The Inland*.



The Gospel in the Things that are Made.

GREAT LESSONS BY HUMBLE MASTERS.

ASK now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee."—Job. xii. 7, 8.

What is it that these creatures can teach us? They can teach us the one thing that it is necessary for men to know, namely, that the power of God is manifested in everything that exists. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness in the earth."—Jer. ix. 23, 24.

Most valuable lessons are given to everybody every day, and are ignored. Men are constantly mourning their lack of advantages for education, when if they would improve the opportunities freely provided, they might obtain knowledge that cannot be found in any school on earth, that is conducted by man. The most valuable things are to be had free. It is only for second-rate things that we have to pay money.

"Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living." "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of corals or pearls; for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold."—Job. xxviii. 12, 13, 15, 19.

Since wisdom cannot be obtained for gold, and no jewels of earth are equal to it in value, it follows that whoever gets it must get it freely. It comes from God without money and without price. "If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him."—James i. 5. The wisdom which He gives to man is greater than that which He gives

to the beasts of the field, and He "maketh us wiser than the fowls of the heaven," provided we but accept His Word, and do not imagine ourselves to be any wiser, in ourselves, than the beasts and the birds are.

Out of the numberless facts that might be cited, we will instance only a few, which show what marvellous wisdom God has given to creatures with the tiniest bodies and brains. Let us first take a look at

THE TAILOR BIRD.

THIS bird is not only a tailor, but a spinner and weaver as well.

"They place their nests in a large leaf, which they prepare to this end. With their beaks they pierce two rows of holes along the two edges of the leaf; they then pass a stout thread from one side to the other alternately. With this leaf, at first flat, they form a horn in which they weave their nest with cotton or hair. These labours of weaving and sewing are preceded by the spinning of the thread. The bird makes it itself by twisting in its beak spiders' webs, bits of cotton, and little ends of wool. Sykes found that the threads used for sewing were knotted at the ends. It is impossible not to admire animals who have skilfully triumphed over all the obstacles met with in the course of these complicated operations."

Yes; and one may well say, It is impossible not to admire the God who teaches these creatures to do such perfect work.

NOT BLIND INSTINCT.

BUT some one will say, "Yes, it is very interesting and amusing; but the bird is born with that instinct, and cannot really do any other way." Even, if this were true, it would not in the least diminish the honour due to God for thus providing it with that sense; but it is not true.

"Certain birds change the form of their dwelling according to the climate, or according to the season in which they inhabit it. For example, the Crossbill does not build its nest according to the same rules in Sweden as in France. It builds in every season. The winter shelter is spherical, constructed with dry lichens, and is very large. A very narrow opening, just sufficient for the passage of the owner, prevents the external cold from penetrating within. The summer nests are much smaller, in consequence of a reduction of the thickness in the walls.

"Again, the Baltimore Oriole, which inhabits both the Northern and the Southern States of North America, knows very well how to adapt his manner of work to the external circumstances in which he lives. Thus, in the Southern States the

nest is woven of delicate materials united in a rather loose fashion, so that the air can circulate freely and keep the interior fresh; it is lined with no warm substance, and the entrance is turned to the west, so that the sun only sends into it the oblique evening rays. In the North, on the contrary, the nest is oriented to the south, to profit by all the warm sunshine; the walls are thick, without interstices, and the dwelling is carpeted in the warmest and softest manner.

It is a common idea that birds and animals never improve their methods of labour, but that the young one knows of itself how to go to work, and that it does as well the first time as ever afterwards. This is a mistake, as is already shown. Other instances which may be cited will show that the brains of these labourers are actively engaged in planning and inventing. Young birds do not build nests as well and neatly as older birds.

The *Popular Science Monthly* gives the missionary Moffat as authority for the statement that when lions were yet numerous in South Africa, they were often seen instructing one another in leaping to catch prey, using a bush in their practice, instead of an animal. In Constantinople, where the life of the street dogs depends upon their ability to protect the morsel that they have secured against all intruders, I have been amused by watching an old dog teaching her pups to fight, and training them to secure their food.

BEEES IN THEIR DWELLINGS.

IN a hive full of active bees the temperature rises considerably, and the air becomes vitiated. Accordingly, means are adopted to secure ventilation.

"Bees ranged in files one above the other in the interior agitate their wings with a feverish movement; this movement causes a current of air which can be felt by holding the hand before the opening of the hive. When the workers of the corps are fatigued, comrades who have been resting come to take their place. These acts are not the result of a stupid instinct which the hymenoptera obey without understanding. If we place a swarm, as Huber did, in a roomy position where there is plenty of air, they do not devote themselves to an aimless exercise."

HARVESTING ANTS.

IN spite of Solomon (Prov. vi. 6, 8), naturalists for a long time asserted that ants do not store up food in barns for the winter; but it is now admitted that they spoke from too meagre data. Nearly all ants may therefore be called harvesters, but there is one species which specially deserves this name. They procure various kinds of grain towards the end of autumn, collecting them from the ground, or even climbing the stalks and gathering them. But they have not completed their task when they have the grain safely in their store-houses. The conditions of heat and moisture in the interior of the ant-hill are such that the grain, if left to itself, would soon begin to grow. But this the ants do not desire, at least not until it suits their convenience. How they prevent the grain from germinating is a secret not known to man; but it is certain that they do it, for as long as the ants have access to the grain it does not germi-

nate, but if from any cause they are denied access to one of the chambers where the grain is stored, it immediately begins to grow.

But although they thus hinder germination in the grain, they do not render it impossible, and when the time has come for utilising the accumulated stores, they allow the grain to follow the natural course. The radicle and stalk of the plant soon come to light. But the ants do not allow the development of the plant to go too far. As soon as the starch in the grain has been, in the process of growth, converted into sugar for the use of the growing plant, the young stalk is cut off before it has an opportunity to consume the food thus prepared for it. Then the ants bring out their stores to the sun, dry them, take them back to their barns, and thus through the winter have a supply of sweet flour. Here we have the manifestation of wisdom that is not merely wonderful as exhibited in ants, but which is beyond the understanding of man.

TOPOGRAPHICAL KNOWLEDGE.

"YEA, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming."

When the season comes for these birds to migrate, they go; but they do not go at the same time every season. If warm summer weather continues till late in autumn, the birds remain; and what is more remarkable, they do not, except in single instances, anticipate the return of warm weather in the spring, even though its coming be delayed beyond the usual time. How do they know the right time?

But there is something even yet more remarkable connected with the migration of birds. It is the fact that they will cross the ocean and come back to the very spot from which they started, building their nests year after year in the very same tree or house.

When we stand on the deck of a steamship in mid-ocean, with a trackless waste of waters on every side, we wonder at the human skill which guides the great vessel across the waters, and brings it straight to its destination, even though the place be one to which the master has never before sailed. But he could not do it at first. It took years of study to enable him to accomplish the feat, and when he undertakes the task he has charts and maps of the entire route, and the most delicate instruments, besides his compass, to enable him to mark his course. But the bird will make the same trip without compass or chart. If this be attributed to "instinct" then the question arises, Isn't instinct better than reason? Wouldn't it be a good thing for man if he had instinct?

THE SOURCE OF WISDOM.

WHERE do the birds get this knowledge? The answer is indicated by the Lord in His question to Job: "Doth the hawk fly by thy wisdom?" and by His statement concern-

ing the ostrich, that "God had deprived her of wisdom, neither hath He imparted to her understanding." Now God "teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven." Why then do not men invariably know more than these creatures do? Here is the answer: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the Word of the Lord; and what wisdom is in them?"—Jer. viii. 9.

Some one will ask: "Do you mean to say that if men were wholly controlled by the Word of the Lord, they would be able to cross the ocean without chart or compass?" To that we have no answer to make; but we are to learn from the birds and beasts not necessarily to do the same things that they do, but that dependence on God which will make us proportionately wiser than they are, in the things which are necessary for us to do.

That in the world to come man will be able to go to all parts of the Lord's dominions, and not get lost, there is not the slightest doubt. Every Sabbath day, and every new moon, all flesh will appear in the temple of God to worship.—Isa. lxvi. 23. From every quarter of the globe they will make the journey, and each one will, by the most direct route, come to the Holy City.

STRENGTH IN HELPLESSNESS; WISDOM IN SIMPLICITY.

IN this connection let us learn another lesson from the ant. In "Glimpses of Nature," in the *Strand Magazine*, the late Grant Allen had the following in a little treatise on ants:—

"It takes the insects three or four weeks, in the pupa form, to develop into full-grown ants: and even when they have finished, they are as helpless as babies, and could not escape from the cocoon but for the kind offices of the worker attendants. 'It is pretty to see the older ants helping them to extricate themselves, carefully unfolding the legs and smoothing out the wings' of the males and females, 'with truly feminine tenderness and delicacy.' This utter helplessness of the young ant is very interesting for comparison with the case of man; for it is now known that nothing conduces to the final intellectual and moral supremacy of a race so much as the need for tending and carefully guarding the young; *the more complete the dependence of the offspring upon their elders, the finer and higher the ultimate development.*"

Make special note of the words placed in italics. They let us into the secret of wisdom and strength, although the naturalists who note the fact do not carry it out to the proper conclusion. We are the offspring of God.—Acts xvii. 28. God deals with us as with children, if we do not get so wise in our conceits that we imagine we can get along without instruction from Him. No other animal that is born into the world is so ignorant and helpless as the human infant. And no matter how long we live, we are always little children—babes—in the eyes of God. He says:—

"Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: and even to your old age I am He; and even to hoar hairs will I carry you; I have made,

and I will bear; even I will carry, and will deliver you."—Isa. xlvi. 3, 4. "As one whom his mother comforteth, so will I comfort you."

Jesus Christ was born a helpless infant, and was wrapped in swaddling clothes, in which even a man would be helpless, and laid in a manger. He was a perfect picture of human helplessness and foolishness. But He was cast upon God from the womb (Ps. xxii. 9, 10), and so in Him we have the full demonstration of the fact that "the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. i. 25. In Him "are hid all the treasures of wisdom and knowledge" (Col. ii. 3), and He is made unto us wisdom. God's strength is made perfect in weakness. "Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool, that he may be wise."—1 Cor. iii. 18. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven, and earth, the sea, and all that therein is."—Ps. cxlvi. 5, 6.

E. J. WAGGONER.

MY RANSOM.

"If the Son therefore shall make you free, ye shall be free indeed."

A SLAVE?

Who said? What one
Shall dare to hold that I,
Redeemed with ransom high,
Am doomed alone,
A coward slave to die—
That I in chains must lie
Supine, and none
To save?
O slaves,
I once was bound
With sorest chains; then He,
My Saviour, set me free,
My pardon found
On Calvary! My soul
His praises shall extol,
His name resound
Who saves.

M. ELIZABETH BURNS.

A RICH FATHER.

A COLLECTOR once waited on the old German millionaire, John Jacob Astor, and urged the project he had in hand. By way of securing confidence, the agent said to the old man, "Your son has subscribed." Then the man of wealth replied, He can do it; he has got a rich father." Christian worker, is your father rich? Listen: "The earth is the Lord's and the fulness thereof." "The silver is Mine, and the gold is Mine, saith the Lord of Hosts." "If I were hungry, I would not tell thee, for the world is Mine." Then the child of such a rich Father can afford to give. The promise is, "My God shall supply all your need, according to His riches in glory by Christ Jesus." This is the Christian's bank draft. Bank security—"riches in glory." Bank Manager—"My God." Pay on demand—"shall supply." Amount—"All your need." Cashier—"Christ Jesus." Yes! you have a rich Father, and you can afford to attend to His work.

R. HARE.



Divine Order of Events to the Judgment.

IN SEVERAL PARTS.—PART II.

THE LONGEST PROPHETIC MEASURING LINE.

THE NINTH OF DANIEL.

Verse 1. In the first year of Darius, the son of Ahasuerus, of the seed of the Medes which was made king over the realm of the Chaldeans.

Verse 2. In the first year of his reign, I, Daniel, understood by books the number of the years, whereof the word of the Lord came to Jeremiah, the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The vision recorded in the preceding chapter was given in the third year of Belshazzar, B. C. 538. In the same year, which was also the first of Darius, the events narrated in this chapter occurred. Consequently, less than one year is passed over between these two chapters. Although Daniel, as prime minister of the foremost kingdom on the face of the earth, was cumbered with cares and burdens, he did not let this deprive him of the privilege of studying into things of higher moment, even the purposes of God as revealed to his prophets. He understood by books, that is, the writings of Jeremiah, that God would accomplish seventy years in the captivity of His people. This prediction is found in Jer. xxv. 12; xxix. 10. Commencing the seventy years B.C. 606, Daniel understood that they were now drawing to their termination; and God had even commenced the fulfilment by overthrowing the kingdom of Babylon.

Verse 3. And I set my face unto the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

Because God has promised, we are not released from responsibility of beseeching Him for the fulfilment of his word. Daniel might have reasoned in this manner. God has promised to release His people at the end of seventy years, and He will accomplish this promise; I need not therefore concern myself at all in the matter. Daniel did not thus reason; but as the time drew near for the accomplishment of the word of the Lord, he set himself to seek the Lord with all his heart. And how earnestly he engaged in the work, even with fasting, and sackcloth, and ashes! This was the year probably in which he was cast into the lion's den; and the prayer

of which we here have an account may have been the burden of that petition, which, regardless of the unrighteous human law which had been secured to the contrary, he offered before the Lord three times a day. Verses 4 to 19 record the prayer. Daniel's prayer is employed in making a full and heart-broken confession of sin. He vindicates fully the course of the Lord, acknowledging their sins to be the cause of all their calamities, as God had threatened them by the prophet Moses. And he does not discriminate in favour of himself. No self-righteousness appears in his petition. And, although he had suffered long for others' sins, enduring seventy years of captivity for the wrongs of his people, himself manwhile living a godly life, he brings no accusation against any one to the exclusion of others, pleads no sympathy for himself as a victim of others' wrongs, but ranks himself with the rest, and says, We have sinned, and unto us belongs confusion of face.

Daniel then intercedes for the city of Jerusalem, and finally his mind centres upon the holy sanctuary, God's own dwelling-place upon this earth, and he pleads that its desolations may be repaired.

Verse 20. And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God.

Verse 21. Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

We here have the result of Daniel's supplication. The angel Gabriel, appearing again as he had in the previous chapter in the form of a man, touched him. He had been commanded to make Daniel understand the vision. Daniel, at the conclusion, says he did not understand it, showing that Gabriel, at the conclusion of chapter viii., had not fulfilled his mission. The instruction which the angel now gives to Daniel, as we shall see from the following verses, exactly completes what was lacking in chapter viii. These considerations prove beyond doubt the connection between Daniel viii. and ix.; and this conclusion will

still further be strengthened by a consideration of the angel's instructions.

Verse 22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

Verse 23. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

The manner in which Gabriel introduces himself on this occasion shows that he has come to complete some unfulfilled mission. This can be nothing less than to carry out the instruction to make this man "understand the vision," as recorded in chapter viii. "I am now come forth to give thee skill and understanding." As the charge still rested upon him to make Daniel understand, and as he explained to Daniel in chapter viii. all that he could then bear, and yet he did not understand the vision, he now comes to resume his work and complete his mission. As soon as Daniel commenced his fervent supplication, the commandment came forth; that is, Gabriel received instruction to visit Daniel, and impart to him the requisite information. From the time it takes to read Daniel's prayer down to the point at which Gabriel made his appearance upon the scene, the reader can judge of the speed with which this messenger was despatched from the court of heaven to this servant of God. No wonder that Daniel says he was caused to fly swiftly, or that Ezekiel compares the movements of these celestial beings to a flash of lightning.—Eze. i. 14.

Verse 24. Seventy weeks are determined upon thy people and upon thy holy city to finish the transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Such are the first words the angel utters to Daniel toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time? We must again refer to the vision of chapter viii. We have seen that Daniel, at the close of that chapter, says that he did not understand the vision. In that vision four prominent things are brought to view: (1) The Ram; (2) The He-goat; (3) The Little Horn; (4) The period of the 2300 days. The symbols of the ram, the he-goat, and the little horn, were explained. Nothing, however, was said respecting the time, the 2300 days. This must therefore have been the point which he did not understand; and as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision.

If this view of the subject is correct, we should naturally expect, when the angel completed his explanation of the vision, that he would commence with the very point which had been omitted; namely, the time. And this we find to be true in fact. After citing Daniel's attention back to the former vision in the most direct and emphatic manner, and assuring him that he had now come forth to give him understanding

in the matter, he commences upon the very point there omitted, and says, "Seventy weeks are determined upon thy people and upon thy holy city."

But how does this language show any connection with the 2300 days, or throw any light upon that period? We answer: The language cannot be intelligibly referred to anything else; for the word here rendered determined signifies "cut off;" and there is no period from which the seventy weeks could be cut off but the 2300 days of the previous vision.

Seventy weeks then, or 490 days of the 2300 days, were cut off upon, or allotted to, Jerusalem and the Jews; and the events which were to be consummated within that period are briefly stated. The transgression was to be finished; that is, the Jewish people were to fill up the cup of their iniquity, which they did in the rejection and crucifixion of Christ. An end of sins, or of sin-offerings as to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the son of God. Everlasting righteousness was to be brought in; the righteousness which our Lord manifested in His sinless life. The vision and the prophecy were to be sealed up or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, as in symbolic prophecy, then the 2300 days, of which these are a part, are so many years.*

Thus the events of the seventy weeks (490 literal years) furnish a key to the whole vision. And the "most holy" was to be anointed; the most holy of the heavenly sanctuary, for, after the crucifixion of Christ, the priestly ministration was transferred to the sanctuary above, where Christ ministers by his own blood. Before the ministration in the earthly sanctuary commenced, the sanctuary and all the holy vessels were to be anointed.—Ex. xl. 9, 10. The last event, therefore of the seventy weeks, here brought to view, is the anointing of the heavenly tabernacle, or the opening of the ministra-

tion there. Thus this first division of the 2300 days brings us to the commencement of the service in the first apartment, or most holy place, of that sanctuary.

The argument must now be considered conclusive, that the ninth chapter of Daniel explains the eighth, and that the seventy weeks are a part of the 2300 days.

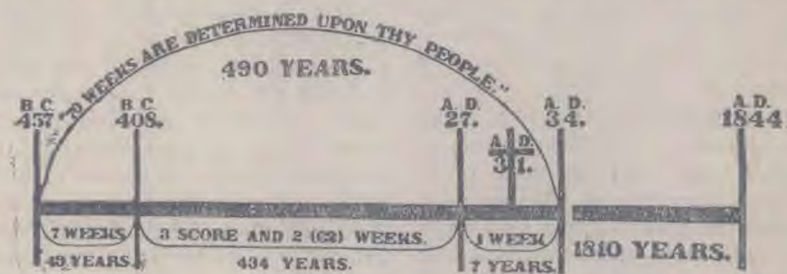
Verse 25. Know therefore and understand that, from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times.

Verse 26. And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

Verse 27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consumation, and that determined shall be poured upon the desolate.

Let the reader take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application:—

1. We are to find, at the commence-



"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."—Dan. viii. 14.

ment of the period, a commandment going forth to restore and build Jerusalem. To this work of restoration seven weeks (49 prophetic days, or literal years) are allotted.

2. As we reach the end of this first division, we are to find Jerusalem, in its material aspect, restored, the work of building the street and the wall fully accomplished.

3. From this point sixty-two weeks more are measured off; and as we reach the termination of this division, sixty-nine weeks (483 years) from the beginning, we are to see the manifestation before the world of the Messiah, the Prince.

4. One week (seven years) more is given us completing the seventy.

5. When the last week of that period which was allotted to the Jews as the time during which they were to be special people of God expires, we naturally look for the going forth of the blessing and work of God to other people.

We now enquire for the initial date which will harmonize with all these particulars. The command respecting Jerusalem was to include more than mere building. There was to be restoration; and by this we must understand all the forms and regulations of civil, political, and judicial society. When did such a command go

forth? The facts are briefly these:—

Cyrus, it is true, gave the Jews permission to return and build the temple, but did not say anything respecting the city itself.—Ezra i. This decree Darius renewed when the Jews were hindered by their enemies, and he provided means for the expense of finishing the temple.—Ezra vi. But Artaxerxes added to the work of Cyrus and Darius the full restoration of the city to its ancient privileges; and he authorized the rebuilding of its walls.—Ezra vii. 11, 26; ix. 9. The commandment of the prophecy is the prophetic commandment of the God of Heaven (Isa. xlv. 26, 28; xlv. 13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire.—Ezra vi. 14.

Inspiration has seen fit to preserve this decree of Artaxerxes; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original, this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramaic), the language then used at Babylon; and thus we are

furnished with the original document by virtue of which Ezra was authorized to restore and build Jerusalem.

Will these dates harmonize if we reckon from the decree to Ezra? Let us see. In this case, 457 B.C. is our starting point. See marginal date, Ezra. vii. 8.

1. Forty-nine years were allotted to the building of the city and the wall. On this point, Prideaux (Connexion, vol. 1, p. 322) says:—

"In the fifteenth year of Darius Nothus ended the first seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth chapter of Nehemiah, from the twenty-third verse to the end of the chapter, just forty-nine years after it had been commenced by Ezra in the seventh year of Artaxerxes Longimanus."

This was B.C. 408. Let us apply the measuring-rod of the prophecy still further.

2. Sixty-nine weeks, or 483 years, were to extend to Messiah, the Prince. Dating from B.C. 457, they end in A.D. 27. And what event then occurred? Luke thus informs us:—

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou

* The explanation of these prophetic periods is based on what is called the "year-day principle;" that is, each day stands for a year, according to the Scriptural rule for the application of symbolic time. Ezek. iv. 6; Num. xiv. 34. That the time in these visions of Daniel vii. and ix. is symbolic is evident from the nature and scope of the prophecy. The question calling the answers on this point was, "How long the vision?" The vision, reckoning from 538 B.C., when it was given, to our own time, sweeps over a period more than 2400 years in length. But if the 2300 days of the vision were literal days, we would have a period of only a little over six years and a half for the duration of the kingdoms and the transaction of the great events brought to view, which is absurd. Most conclusive is the fact that the prophecies have actually been fulfilled on this principle, a demonstration of its correctness from which there is no appeal. This will be found in the prophecy of the seventy weeks throughout, and all the prophetic periods of Daniel vii. and xii. and Rev. ix., xii., and xiii.

art my beloved son; in thee I am well pleased."
—Luke iii. 21, 22; margin, A.D. 27.

After this, Jesus "came preaching the gospel of the kingdom of God, and saying, *The time is fulfilled.*"—Mark i. 14, 15. The time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to the Messiah, the Prince. The Messiah had now come; and with His own lips He announced the termination of that period which was to be marked by His manifestation. Here, again, is undisputable harmony.

3. But further, the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, He should cause the sacrifice and oblation to cease. These, pointing to the death of Christ, could only cease at the cross; and there they did virtually come to an end. It now becomes an important point to determine in what year the crucifixion took place. The following evidence is sufficient to be considered absolutely decisive on this question:—

It is not to be questioned that our Saviour attended every Passover that occurred during His public ministry; and we have mention of only four such occasions previous to His crucifixion. These are found in the following passages: John ii. 13; v. 1; vi. 4; xiii. 1. At the last mentioned Passover He was crucified. From facts already established, let us then see where this would locate the crucifixion. As He began His ministry in the autumn of A.D. 27, His first Passover would occur the following spring, A.D. 28, His second, A.D. 29, His third, A.D. 30, and His fourth and last, A.D. 31. This gives us three years and a half for His public ministry, and corresponds exactly to the prophecy that He should be cut off in the midst, or middle, of the seventieth week. As that week of years commenced in the autumn of A.D. 27, the middle of the week would occur three and one-half years later in the spring of 31, where the crucifixion took place. Now, going from the crucifixion forward three and a half years, we are brought to the autumn of A.D. 34, as the grand terminating point of the whole period of the seventy prophetic weeks, or 490 literal years. This date is marked by the martyrdom of Stephen, the formal rejection of the Gospel of Christ by the Jewish Sanhedrim in the persecution of His disciples, and the turning of the apostles to the Gentiles.—Acts ix. 1, 18. And these are just the events which one would expect to take place when that specified period which was cut off for the Jews, and allotted to them as a peculiar people, should fully expire.

With the seventy weeks we are now done; but there remain a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2300. Take 490 from 2300, and there

remain 1810. The 490, as we have seen, ended in the autumn of A.D. 34. If to this date we add the remaining 1810, we have the autumn of A.D. 1844. Thus speedily and surely do we find the termination of the 2300 days, when once the seventy weeks have been located.

Those days have ended. The momentous declaration made by the angel to Daniel, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," is now explained as regards the time. We have seen (and this, as we shall further see, is what brings the solemnities of the judgment to our own door) that that long prophetic period which was to mark the commencement of this final work in the heavenly sanctuary has its termination in our own generation. In 1844 the days ended. And since that time the final work for man's salvation has been going forward. This work involves an examination of every man's character; for it consists in the final blotting out of the sins of those who shall be found worthy, and determines who among the dead shall be raised, and who among the living shall be changed at the coming of the Lord, and who, of dead and living, shall be left to have their part in the fearful scenes of the second death.

U. SMITH.

THE FULFILLING WORD.

THE very things that caused the disciples of Jesus dismay and confusion in the hour of His trial and crucifixion would but have strengthened their faith had they believed the prophets and the words of Christ. We can understand how Jesus Himself saw prophecy fulfilling at every step of the way, from the betrayal to the trial by the chief priests, the delivering to Pilate, the shameful insults and spitting, and all the details of the crucifixion. And how His faith must have rested upon those scriptures, carrying assurance of power to endure all faithfully. "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the Lord God will help Me; therefore shall I not be confounded."—Isa. i. 6, 7.

That was the hour of the power of darkness. To those who had not the Word every light seemed to be put out. But Jesus had the Scripture as a lamp unto His feet. Now, the "more sure Word of prophecy" is still "a light that shineth in a dark place, until the day dawn." As the dawning of the day of the Lord draws near, the power of darkness will again make special efforts to overthrow all faith; yes, is even now doing so. Perilous times have come. They will increase until men's hearts shall fail them for fear, and for looking after those things which are coming on the earth. But as perils increase, and as the wrath of Satan is more violently manifested against the commandments of God and the faith of Jesus, those who follow Christ's example in trial will see in these things the fulfilment of the Word, and find

their faith grow stronger. "Because thou has kept the Word of My patience," says Jesus, "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly."

PRAYING ALL THE WAY.

"PRAYING always with all prayer and supplication in the Spirit,"—Eph. vi. 18.

Do not spread me a banquet to-day, dear friend;
So many are starving for daily bread
That my heart sinks under the tears they shed—
O, would I could help to each sufferer send!
So many are dying unsoothed, unknown;
So many are tempted, and poor, and lone;
Yes, millions and millions faint by the way,
And I'm praying for them to-day.

Do not talk, gay one, of the world to me now;
I'm listening to sounds that you never heard—
To the war-cry of those who oppose God's word,
And who weave fresh thorn-crowns for Jesus' brow.
They trample His meek ones, and wound His cause,
Pervert His commandments, and break His laws;
Yes, millions and millions have gone astray,
And for them I'm praying to-day.
I'm sick of earth's trifles and base deceit;
I'm trying to learn all the Saviour taught;
I'm yearning to search out the souls He bought,
And bring them in throngs to His guiding feet,
O, to tell proud hearts of His judgments near,
Of His mercies offered and truth made clear!
But I'm weak, and little can do but pray,
So I'm praying for them alway.

A. ROSALTHE CAREY.

HUMBUG RELIGION.

"SOME students one day disjointed ten or a dozen bugs of different kinds," says Dr. Munhall, "and then artistically constructed one bug out of parts of all the others. The professor of natural history in the university was old and quite near-sighted. They placed their bug on a table, and calling him in, said, 'Professor, we have made a most extraordinary find! Here is a bug, the like of which we have never seen or heard about. Can you tell us what it is?'"

"The professor, adjusting his glasses, took a look, and then said, 'Young gentlemen, this is a humbug.'

"But now, some professors who claim to be very learned specialists have, from many sources, gathered numerous theories which they declare are wonderful improvements upon the religion of the Bible, and when these theories are adjusted, we have the most striking and peculiar creature the world has ever seen. And this creature the professors are trying to palm off on their students as an evolution of the religion of the Bible, and a great improvement of the same, and in order to make it popular, they call it 'the twentieth century religion.' But I call it humbug."—*Religious Review of Reviews.*

"MUCH may be done in those little shreds and patches of time which every day produces, and which most men throw away, but which, nevertheless, will make at the end of it no small deduction from the little life of man."



ONE OF THE LOWLY ONES.

SHE lived within a very quiet sphere.

The circle of her life was closely bound
By many homely duties, which she wrought
With patience. But as day by day went round,
Her heart sighed for some greater work to do.
She thought her life a failure; she saw not
What others saw—how cheered she many hearts,
By noble meekness in her lowly lot.

She saw that some went forth into the world,
And toiled with all the heart and soul for Him
Who gave His life for all. And as she looked
On her own life, her eyes with tears grew dim.
But in one blessed hour she sang a song
So full of pure devotion, faith, and love,
That one who heard it stayed, and list'ning wept,
And turned his footsteps toward the heaven
above.

Yet she thought life a failure, and herself
A servant of no worth to Him who said,
"My will is that ye bear much fruit;" and wept,
And asked for work for Him to whom she
prayed.

And there are many souls who in their work
Can see no goodness, it appears so small;
But there is One whose eye is ever on
His faithful children, and He knows it all.

Take courage, then, O worker, and press on.
Do with thy might what cometh next thy hand,
God may not give a great work unto thee,
But much is lacking if thou idle stand.
He needeth thee within the lowly sphere
Where He hath placed thee; and to thee He'll
say,

"Thou hast been faithful in the least; and thou
Shalt share My kingdom in eternal day."

MARY E. INMAN.

THE LEVEL CROSSING.

I DON'T mind talking about it now; the
time was I couldn't speak of it without a
big lump coming in my throat!

We hadn't been married long, Jane and
I, when it happened. Jane was a trim,
bright-eyed slip of a girl as ever you'd wish
to see, and the very first time I ever set
eyes on her I made up my mind to make
that girl my wife. So when the railway
company raised my wages, I took heart and
asked her if she'd halve them with me, with
a wedding ring thrown into the bargain.

"Do you really mean it, Will?" said she.

"I do really mean it, Jane," said I.

"Then," said she, putting both of her
hands in mine, "I'll trust you. I've no
living relation to advise with me, so I can
only take counsel with my own heart."

So we were married. And everything
went smooth until Jane began to object to
my mates at the "Railway Arms," and the
Saturday evenings I spent with them.

"Why, Jane, girl," said I, "where's the
harm? A man can't live by himself, like
an oyster in its shell; and a social glass
never yet harmed anyone."

"No," says Jane, "not a social glass,
Will, but the habit. And if you would
only—"

"Pshaw," said I. "I'm not a drunkard,
and never mean to be one. And no one
likes to be preached to by his wife, Jane.
Remember that, and you'll save yourself a
deal of trouble."

I kissed her and went away. But that
was the beginning of the little grave shadow
that grew on my Jane's face.

It was a sore point between us. I felt
that Jane was always watching me; and I
didn't choose to be put in leading strings
by a woman. So—I shame to say it—I
went to the "Railway Arms" oftener than
ever, and I didn't always count the glasses
of beer that I drank; and once or twice, on
a particularly cold night, I let myself be
persuaded into drinking something stronger
than beer! and Jane cried, and I lost my
temper—well, I don't like to think of all
these things now.

But one afternoon I looked my own life
in the face. I made up my mind that I had
been behaving like a brute.

"What are those senseless fellows at the
'Railway Arms' to me?" muttered I, "as
compared with one of Jane's sweet, bright
looks? I'll give the whole thing up. I'll
draw the line just here and now. We shall
be off duty early to-night; I'll go home and
astonish Jane."

But as the night fell the blinding drift of
a great storm came with it. The last train
was kept later than usual by the snow which
collected on the rails, and when it reached
the Junction there was a little girl who had
been sent on in the care of the guard, who
must either wait till morning in the cold
and cheerless station, or be taken home
across the snowy fields by some one who
knew the way.

"I'll take her," said I, and lifting her up
I gathered my coarse, warm coat about her,
and started on the long cold walk along
the edge of the river. I knew that Jane
would be uneasy at my unexplained absence,
and made the best of my way home, only
to find the door was shut and locked. I
went round to the back. Here I effected
an entrance, and little Willie, my eldest
boy, called out, "Papa, is that you?"

"Where is mamma?" said I.

"Gone out with baby to look for you,"
said he. "Didn't you meet her, papa?"

I stood a moment in silence.

"Lie still, Willie," said I in a voice that
sounded strange and husky even to myself.

"I will go and bring her back."

I thought with dismay of the blinding
snow-storm outside and—worst of all—the
level crossing over which an express shot
like a meteor at a few minutes before mid-
night. Lord, save her!

A clock, sounding dim and muffled
through the storm, struck eleven as I
hurried down the hill.

As steadily as I could I hurried onward,
but more than once I became bewildered,
and when, at length, I came out close to
the line, I knew that I was half a mile
below the crossing.

And in the distance I heard the long
shrill shriek of the midnight train.

Some one else had heard it too, for as I
stood thus, I saw, faintly visible through
the blinding snow, a shadowy figure, look-
ing with a bewildered, uncertain air up and
down—the form of Jane, my wife, with the
little baby in her arms!

I hurried down to her, and was only
just in time to drag her from the place of
peril and stand breathlessly holding her
back while the fiery-eyed monster of steam
swept by with a rush and a rattle and a
roar.

"Jane," I cried. "Jane, speak to me!"

She turned her wandering gaze towards
me, with eyes that seemed scarcely to
recognise me.

"Have you seen my husband?" said
she.

"Jane! little woman, don't you know
me?" I gasped.

"And I thought, perhaps," she added,
vacantly, "you might have met him. It's
very cold here, and—and—"

And then she fainted in my arms.

The long, long brain fever that followed
was a sort of death. There was a time
when they told me she would never know
me again, but, thank God, she did. She
recovered at last. And since that night I
have never tasted a drop of liquor, and
please God, I never will again. The baby,
bless its dear little heart, wasn't harmed at
all. It lay snug and warm on its mother's
breast all the while.—*Selected.*

"THE GREAT STONE FACE."

RE-TOLD FROM HAWTHORNE.

AT sunset little Ernest and his mother sat
in their cottage doorway, gazing far up the
mountain-side, where, from among lofty
rocks, the "Great Stone Face" stood forth
in strong relief against the sky. The great
image was beautified by the golden rays of
the sinking sun, reflected as a gorgeous
frame about it.

This was not a reproduction of human
features carved by the hand of the sculptor
with mallet and chisel, but the work of na-
ture. The massive features were distin-
guishable at a great distance. Its lofty
forehead, deep-set eyes, and determined
mouth, formed a face most noble, yet with
an expression grand and sweet. The Stone
Face gave comfort to all who lived within
sight of its benign and majestic counte-
nance.

For many years it had been prophesied—
indeed, the prediction was attributed to the
[American] Indians who had inhabited the

valley in previous centuries—that the day would come when there should be born within sight of the Great Stone Face a man who would be the living human counterpart of its noble lineaments.

So as the children of this fortunate valley grew up with the Great Stone Face always before their eyes, they were told this legend, and often perhaps looked intently in one another's faces for evidences of a budding resemblance to the wonderful visage which they revered.

Now, as Ernest sat with his mother in the cottage door, looking at the grave and silent face away above them on the mountain-top, and talking together about it, he said: "Mother, I wish that it could speak,

there was a sense in which it was true; for, as he himself became in sympathy, in mind and heart, with the noble characteristics with which he, in his imagination, invested the Great Stone Face, he seemed to feel a recognition of comradeship and personal friendship from this vast and silent personality. This was because, through the force of his own imagination, he saw what others could not see, and felt what others could not feel. He perceived within himself the answering chords to those noble attributes which the majestic features of the Great Stone Face expressed; and by dwelling upon them in thought, little by little, these high characteristics were developed in his own mind and heart. Thus these traits,

looked. The years passed on, while, with simplicity and faith, he awaited the coming of this looked-for character, who should be such a blessing to his fellows. The purity and self-sacrificing nobility of his character showed more and more in the fruits of his life. Every day the world was better because this humble man lived in it; and so, without his own knowledge, he became known and respected far outside the little valley, and among the people of the world, who never saw the Great Stone Face, nor even heard of it. Naturally and inevitably his fellows called upon him to express to them the beauty which lightened his life, and made his face a joy to look upon, and his deeds and words a blessing to them all. And so he became a preacher, though he did not receive nor crave the honour of the name.

No one ever thought to look from his face to the Great Stone Face, crowned with its morning wreath of sun-glorified cloud-flowers, or at evening touched and softened with an unearthly beauty by the last rays of departing sunlight. Yet the boy who heard, at his mother's knee, the story of him who was expected, and who would bear the features and expression of the Great Stone Face, had now reached a grand old age and unsought-for fame. Men of the world, students, poets, men of affairs, came from a distance to enjoy the beauty of his thought and the grandeur of his conceptions, and to look upon his benign countenance. At last a poet, one of those gifted with the poet's sense of the inner harmonies and the subtle evidences of the relations of mind and matter, came to see and hear the aged man, and as he listened and looked, he saw that the man of prophecy had long been with them; and he cried, with uplifted hands, "Behold! behold! Ernest is himself the likeness of the Great Stone Face." The people looked and saw that it was so. The prophecy was fulfilled among them, and they had not known it. And the thoughtful learned a lesson, that if we daily gaze upon the face of our dear Saviour, if we pattern our lives after His life, we shall see Him, and be like Him when He comes; for, by beholding, we become changed.

MABEL GYLES.

WHERE OUR ASPHALT PAVEMENTS COME FROM.

THE celebrated "Pitch Lake" of Trinidad has, says a newspaper, been the theme of every traveller to that island since the time of Sir Walter Raleigh. The lake is about 114 acres in area, and has been found to have varying depths from 10ft. to 130ft.; it is possible to walk or ride over the whole surface, without danger of sinking except in the centre, where the asphalt is soft and its depth unascertainable. The asphalt is dug from the surface, and thrown into trucks which run upon a tramway laid on the inside edge of the lake. After about forty-eight hours the traces of a day's digging are scarcely to be found, the holes having filled up again with fresh asphalt. The loaded



THE GREAT STONE FACE.

for it looks so very kindly that its voice must needs be pleasant. If I were to see a man with such a face, I should love him dearly." Then his mother told him of the prophecy; and in the buoyant hope of childhood he cried, "O mother! dear mother! I do hope that I shall live to see him!" and his mother said, "Perhaps you may."

Ernest always remembered this, and it dwelt in his thoughts as, day after day, his eyes rested on the calm, silent face of the great stone image. So the little boy's uneventful life passed in the log cottage in the valley overlooked by the Stone Face. He grew up a happy-hearted, thoughtful youth, sun-browned and strong with work in the fields, of kindly nature, ever ready to join in the toil, and lighten the cares, of his companions.

The Great Stone Face became to this boy a schoolmaster. Often he would sit and gaze at it as at an old friend and loved companion; and so, imbibing the spirit reflected from this quiet but ever-present teacher, he gradually became a calm, self-contained, thoughtful man.

As boy and man, Ernest venerated the ancient face, and grew to feel that he received a responsive recognition of his feelings. This was not really so, literally; yet

attributed first in imagination to the image whose granite features expressed them, but without possible word or act, became at length a living reality in the mind and life of the man.

As time passed, one, and another, and yet another, of the inhabitants of the valley, who had been far away from their quiet birthplace under the gaze of the Great Stone Face, and had won renown in the world, returned to their early home; they were, at their home-coming, heralded as those whose features should bear the impress of the great guardian of the valley. But each was a disappointment. There was always some selfish and evil blot on their lives, which left its mark on their faces, and destroyed the traces of the benignant and beneficent spirit of the great model. Many times the villagers proclaimed the coming fulfilment of the prophecy, but each time they were doomed to disappointment. Mr. Gathergold did not bear the test of comparison with the lofty model on the mountain-top; neither did old General Blood-and-Thunder, nor the great statesman Stony-Phiz.

Ernest was now in middle life, and still looking for the face which should be the human counter-part of his silent companion, to whom he so reverently and continually

buckets of asphalt are carried by an overhead cable railway to the end of a pier, which stretches 1,700ft. out to sea, and the asphalt is dumped into the steamers and sailing vessels, which lie on both sides of the pier, for cargo.

Twenty years ago there was not a street in the world laid with Trinidad asphalt, and now there are 2,000 miles of it.

Lullaby Songs.

FROM VARIOUS LANDS.

SPANISH.

The moon shines bright,
And the snake darts swift and light;
I see five baby bullocks
And a calf young and white.

ARABIC.

Sleep, my baby sleep!
Sleep a slumber hale,
Sweetly rest till morning light,
My little farmer boy, so bright.

ZULU.

Hush thee, my baby!
Thy mother's over the mountain gone;
There she will dig the little garden patch,
And water she'll fetch from the river.

NORWEGIAN.

Row, row, to Baltarock,
How many fish are caught in the net?
One for father, and one for mother,
One for sister, and one for brother.

SWEDISH.

Hush, hush, baby mine!
Pussy climbs the big green pine;
Mother turns the millstone,
Father to kill the pigs has gone.

GERMAN.

Sleep, baby, sleep!
Thy father guards the sheep;
Thy mother shakes the dreamland tree,
And from it fall sweet dreams for thee;
Sleep, baby, sleep!

and if the brain be allowed to rest, the stomach can do better work.

The hearty meal of the day would best be taken after its hard work has been completed. Three or four o'clock in the afternoon is a good hour for most people.

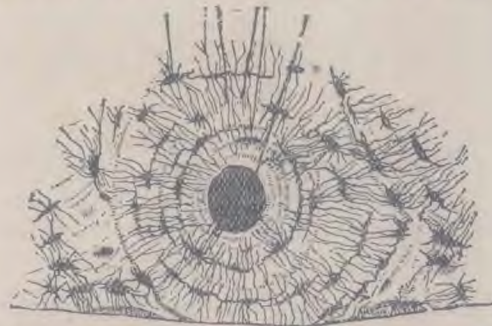
In general, brain workers do their best work on a simple diet. Fruits, grains, and nuts are abundantly sufficient to nourish the brain and all the other organs of the body, and keep them in the best condition.

J. H. KELLOGG, M.D.

THE HUMAN FRAMEWORK.

LET us, for a few moments, study the bony or osseous system of the human body. This is prominent because of its enduring qualities and the part it plays in giving form and stability to the figure. It also sustains the other systems in their proper relations. They would be unable to perform their functions if they did not have this framework to support them, and keep them in position.

We will see, first, what bone is, and how it is nourished and repaired. The minute structure of bone becomes more interesting when we remember that in this solid matter there are living cells, just as there are in all other parts of the body. The cells of the different parts and organs of the body have been compared to a community of people. As the cells of each part are alike,



Transverse section of compact bone tissue.

but differ from all others, each having a different work to perform, they have been likened to the various trades and occupations in the body politic. Therefore we might liken these bone-cells to masons who have built the structure, and now are looking after such renewing and repairing as it may need. Cells are found in the soft spongy portions of bone, and also in the hard parts.

The accompanying illustrations represent cross and longitudinal sections of bone which have been many times magnified.

This transverse section of bone shows, microscopically, a central large space or canal, called a Haversian canal, surrounded by the lamellæ or layers of bone, which bind all together. Between these lamellæ there are a number of lacunæ (little lakes) and canaliculi (little canals), which connect the lacunæ with one another. They also branch out all through the lamellæ. In each one of these lacunæ, there is one, and

sometimes there are two, of our little masons, with arms reaching far out into the little canals. In this way they take up nutritive material from the lymph that comes to them through these spaces from the blood, and use it in repairing the waste of the bones. A Haversian system is composed of a Haversian canal, with its lamellæ, lacunæ, and canaliculi.

In hard bone we have these systems fairly well developed; while, in the soft bone, the Haversian canals are very large, and the remainder of the system is not so well developed. This is what makes the difference between the hard bone in the outside, and the spongy bone in the inside, and at the ends, of the long bones.

There is a nicety of arrangement of the



A longitudinal section of bone.

bones of the skeleton, and they are beautifully fitted and adapted to their purpose.

With one exception, all the bones of the body are in direct apposition with other bones, yet they do not get dry and creak, as do the machines of man's making. The smooth surfaces of the cartilage that covers the adjacent ends of the bones are bathed with a lubricating fluid called the "synovial fluid."

Some parts of the body are much more subject to injury from sudden shock than are others. Provision has been made to guard against injury from such a cause by placing between the ends of the bones in these parts thin layers of cartilage, which act as pads or cushions. Were it not for this, it would be impossible for us to run or jump, or make any very sudden movements, without danger of injuring the brain or the spinal cord. This provision, together with the numerous curves of the body, protects the more delicate structures. This arrangement is so complete that what would otherwise be a serious jar is withstood without noticeable effect. Joints which are much used, as the knee, hip, and ankle joints, are supplied with a larger amount of the synovial fluid, and are so preserved from the possibility of friction.

All these are fitly joined together, and each is made in the best shape for the work that it is expected to do. Thus, those that are to protect important viscera are flat. Not only are they flat, but they are also arched. To secure greatest strength with the use of the least material, the architect builds his bridges in the form of an arch. The Divine Architect protects the brain by a double arch, curved both from before backward and from side to side. The ribs,

HEALTH HINTS

LIGHT BREAKFASTS.

BREAKFAST should be rather a light meal, because we have a day's work before us. "But," you say, "I am going to work hard to-day, and I must have a hearty breakfast." This is a great mistake. You should have a light breakfast before going to work, if you have hard work to do, either of a physical or mental nature.

Henry Ward Beecher told me that, when he was to speak in the morning, he did not eat until after he had delivered his discourse. Why? Because, if he ate before giving his lecture, or doing any other severe mental work, he would have to run two machines at the same time—carry on two kinds of business, as it were—brain work and stomach work. If the stomach is allowed to rest, the brain will do better work;

and the pelvic, or hip bones, are also arched, and can therefore stand a severe shock without breaking.

Did you ever think how well the eyes are protected? They are encircled with bone, so that they cannot well be injured except from in front and with a pointed instrument, yet they are out where they can see everything that is going on.

The long bones are used as a system of levers with which to move the body about. The bone is the lever, the muscle exerts the power; the attachments of bone to bone act respectively as fulcrum and weight. The short bones are not of such prime importance in the human organism, but come into use where skill, deftness, and delicacy of touch and rapidity of movement are required. So we see how fitly joined together are all the parts of this bony system, and how aptly adapted they are to the work that they are intended to perform.

It is well that we study carefully the needs of these structures, and learn what is best for their nourishment and growth, that we may be able to keep them in good condition—not simply that we may be able to avoid the aches and pains that will surely come through neglect, but that we may not be compelled to ask the Master to dwell in a temple, the frame of which is undergoing unnecessary disruption and decay.

R. S. INGERSOLL, M.D.
Calcutta.

—o—
CLEANSING THE MOUTH.

ABOUT CHILDREN'S AILMENTS.

THE first teeth are often neglected. The mouth and gums during the teething period also become inflamed, and produce unhealthy secretions. In the majority of cases, the child's mouth is never washed or cleansed in any way. Patches of thrush and small ulcers appear. The infant's stomach gets out of order as a consequence, and it is fretful and sleepless. The teeth, being surrounded with unhealthy acid secretions, begin to decay almost as soon as they appear. The breath is foul, and the cavities in the rotten teeth form so many receptacles for disease germs to lodge and grow.

The second teeth receive much of the lime and salt required to build them from the fangs of the first teeth, which are dissolved by cell action and taken up by the absorbents for this purpose. When the gums are unhealthy and the first teeth decay, the building cells are imperfect and weak in their work, and the material poor in quality and deficient in quantity, so an imperfect short-lived set of permanent teeth appear.

The baby's mouth should be washed several times a day, or as often as it nurses, with clean boiled water. Whenever there are any signs of inflammation or any sores in the mouth, use a solution of borax water, a tea-spoonful of borax to half a cup of boiled

water, and a tea-spoonful of glycerine. When the gums are irritable, and the child is inclined to bite everything it can put in its mouth, gentle rubbing and massage of the gums, with a rag dipped in cold clean water, or letting the baby have a piece of clean ice to bite, often gives great relief. All cavities in the first teeth should be filled, and the mouth kept healthy until the permanent teeth push the temporary set out.

In all cases of fever and acute disease the mouth becomes very foul, and sordes gather on the teeth unless very frequently cleansed. The patient may be poisoned by swallowing the foul secretions from the mouth. A tea-spoonful of lemon juice, a tea-spoonful of glycerine, and six tea-spoonfuls of boiled or distilled water, make a very pleasant and efficient mouth wash. Always rinse the mouth afterward with pure water. In fevers, the mouth should always be rinsed before eating, drinking, or taking any form of medicine.

In health, every one should form the habit of keeping the teeth sound, the gums healthy, and the teeth filled, if he would preserve the digestive organs in a healthy condition. After middle life the gums tend to become soft and spongy, and require frequent brushing and rubbing, or they will bleed, and pussacs be formed around each tooth, thus causing the mouth to become very foul.

KATE LINDSAY, M.D.



WHAT THE CLOCK SAYS.

THE clock says, "Tick, tick, tick;
What you have to do, do quick;
Time is gliding fast away;
Let us act and act to-day.
When your mother speaks, obey;
Do not loiter, do not stay;
Wait not for another tick;
What you have to do, do quick."

—o—
COUNT ZINZENDORF AND THE DOVE.

COUNT ZINZENDORF was a great German noble, and lived to do much good in the world.

When a boy, he was one day playing with his hoop near the banks of a deep river, which flowed outside the walls of a castle where he lived, when he espied a dove struggling in the water. By some means the poor little creature had fallen into the river, and was unable to escape. The little count immediately rolled a large washing-tub, which had been left near, to the water's edge, jumped into it, and, though generally very timid on the water, by the aid of a stick, he managed to steer himself across the river to the place where the dove lay floating and struggling. With the bird in

his arms, he guided the tub back, and reached the land in safety.

After warming his little captive tenderly in his bosom, the boy ran with it to the wood, and set it free. His mother, who had watched the whole transaction from her bedroom window, in trembling anxiety for his safety, now came out. "Were you not afraid?" she asked. "Yes, I was, rather," answered the boy; "but I could not bear that it should die so. You know, mother, its little ones might have been watching for it to come home!"—*Selected.*

—o—
AN ALPHABET OF BIBLE NAMES.

- A was a monarch who reigned in the East. Esther i. 1.
- B was a Chaldee who made a great feat. Dan. v. 1-4.
- C was truthful when others told lies. Num. xiii. 30-33.
- D was a woman heroic and wise. Judges iv. 4-14.
- E was a refuge where David spared Saul. 1 Sam. xxiv. 1-7.
- F was a Roman, accuser of Paul. Acts xxvi. 24.
- G was a garden, a frequent resort. John xviii. 1, 2; Matt. xxvi. 36.
- H was a city where David held court. 2 Sam. ii. 2.
- I was a mocker, a very bad boy. Gen. xxi. 9.
- J was a city preferred as a joy. Ps. cxxxvii. 6.
- K was a father whose son was quite tall. 1 Sam. ix. 1, 2.
- L was a proud one who had a great fall. Isa. xiv. 12.
- M was a nephew whose uncle was good. Acts xi. 24; Col. iv. 10.
- N was a city long hid where it stood. Zeph. ii. 13.
- O was a servant, acknowledged a brother. Col. iv. 9.
- P was a Christian, greeting another. 2 Tim. iv. 21.
- R was a damsel, who knew a man's voice. Acts xii. 13, 14.
- S was a sovereign who made a bad choice. 1 Kings xi. 4, 11.
- T was a seaport where preaching was long. Acts xx. 6, 7.
- U was a teamster, struck dead for his wrong. 2 Sam. vi. 7.
- V was a cast-off and never restored. Esther i. 19.
- Z was a ruin, with sorrow deplored. Ps. cxxxvii. 1.

—S. S. Visitor.

—o—
THINGS USED IN SEWING.

THE sewing-needle is made from steel wire, which is cut from coils into pieces about twice the length of a needle. After being straightened, the pieces are ground to a point at each end, and flattened in the middle; on this flattened portion two small dents are made to mark the places for the eyes, which are drilled by machinery. They are then cut in two, hardened by being heated and dipped in oil, and tempered by again heating and cooling. After being scoured, rounded, and polished, they are sorted, folded in papers, and labelled ready for sale. Simple as the needle is, it passes through the hands of a hundred workmen before it is finished.

Thread is "a slender cord composed of two or more yarns or filaments, as of flax, silk, cotton, or wool, twisted together." That made from the flax-plant is called linen thread, and is very strong. This plant grows to a height of two or three feet, and has a delicate blue flower. The stalk of the plant is hollow, and consists of a

woody portion, called the boon, and a fibrous portion from which the thread is made. If a fine fibre is desired, the stalks are pulled up by the roots as soon as the leaves begin to fall off, and the bottom of the stalk becomes yellow. By waiting until the seeds are ripe, seeds for oil and a coarse fibre are obtained. After being dried in the sun, the seeds are removed, and the stalks soaked in water to loosen the fibre from the boon. The fibres are dried and run through rollers to break the boon. Then they are combed out, and the wood is removed by machinery. The flax is then ready for the mill, where it goes through many processes before the finished product is spooled.

Silk thread is made from the cocoons of the silkworm. Each cocoon contains one-fourth of a mile of thread, which is so fine and delicate that it is necessary to reel the threads from four or more cocoons together. In order to keep the threads of the moth's silken house unbroken, the cocoons are subjected to heat sufficient to kill the little builders inside. It is said that to furnish material for forty yards of silk, over one hundred thousand of these tiny creatures perish. Silk is the strongest of all fibres used for weaving.

Cotton thread is made from the cotton-plant, which grows on plantations in warm countries. The seed is sown in March and April, and early in June the plant begins to bloom. The blossom changes its colour, being a pale straw-colour in the morning, pure white at noon, pale pink at night, and a bright pink the next morning. At the close of the second day, it is a light purplish red. After the flowers fall, the pods or bolls grow rapidly. When they are ripe, they burst open, showing the fleecy cotton ready for picking. When thread is to be made, the yarn is doubled and twisted more than for weaving into cloth, as greater strength is required. It is then reeled off into loose skeins for washing, bleaching, and dyeing, after which comes the reeling on to the bobbins and the spooling. After an attendant has set the spool on the spindle, and attached the end of the thread from the bobbin, the machine runs the thread on evenly, without overlapping or leaving a hair's-breadth between, and even adjusts its work with the same precision to the widening of the spool with every layer of thread. It runs on exactly two hundred yards, and, at the right time and place, cuts a slit in the edge of the spool, draws the end of the thread tightly into the slit, and cuts it off, dropping the finished spools into a tray, where they are labelled, and packed into boxes containing a dozen each.

Pins such as those now in use were not known in ancient times; but thorns and bone, wooden, gold, or silver skewers were used to fasten the clothing. In the sixteenth century, when pins were first manufactured, they were so expensive that only the rich could afford to buy them.

Scissors are made in many sizes and styles. Every pair over six inches long should be called shears. Nearly all the

work in making scissors is done by hand, the process depending somewhat upon the size. Each pair passes through the hands of fifty or sixty workmen before it is finished.

NELLIE V. DICE.



GERMANY proposes to double her navy at an expense of £17,000,000.

THE need of finding all the available men for the fighting line and heavy work in war has led to a discussion of the employment of more women in the ambulance work. France and Russia are taking the lead in putting women officially on the medical service.

THE Crown Prince of Japan is having constructed a steel-framed palace to resist earthquake shocks. Its foundations are to be deeply anchored in a bed of concrete. Notwithstanding, the peasant's cottage of bamboos will be a safer habitation.

THE London *Spectator* opposed the suggestion of a call to a national day of humiliation on account of the stress of war, on the grounds that it would send a few to church on that day, but practically add only another Bank Holiday to the list, as the great masses of the people would have no means of employing the day save in the pleasure-taking of an ordinary holiday. Half a century ago it might have done, it is said, but not in these days.

THE SAME OLD VOICE.

(From *London Present Truth*.)

A GENTLEMAN who has recently visited Rome writes as follows in the *Christian World*:—

Rome would, if she had the power, still force her creeds by fire and faggot. I was talking one day while in Rome with a prelate of the Church on the question of heresy. "As a matter of fact," I said to him, "I could not believe many of your doctrines. They are to me simply unbelievable." "Ah, well," he replied, "we distinguish in cases of heresy." "In what way?" I asked. "Well," he said, "there are two kinds of heresy—there is passive heresy and active heresy. Passive heresy is simply to doubt, but active heresy is to propagate the doubt. In the former case the Church is very merciful." "But," I asked, "suppose you as a Church had supreme power to-day as you once had, and suppose I felt it my duty to openly oppose certain articles of your faith. What would the Church do?" "It would stop at nothing to stamp out the heresy," was his reply.

There is nothing to be surprised at in this, but there is danger that men will regard Rome as having a monopoly of the persecuting spirit. Persecution began with Cain. It was seen in Ishmael, and it will appear in every one who is not born of the Spirit. As then, "he that was born after the flesh persecuted him that was born after

the Spirit," even so it is now. People may think that they will never persecute, but they certainly will, unless they be born of the Spirit. Those who do not gather with Christ scatter abroad, and this is persecution. There is no such thing as "passive heresy" against the false doctrines of Rome.

SPAIN is said to be recovering itself after the exhaustion of the war with the United States. Relieved of the burden of its colonial possessions, and having the twenty million dollars paid by America for the Philippines, the country is better off than before. Only it is now going in to replace its lost fleet and reorganize its army. In two years and a half the young King will assume the sceptre.

THE accounts of the exchange of pleasantries and courtesies between the soldier Boer and Briton in South Africa while "off duty" are light touches in the dreary record of war; but they increase the regret which must be felt whenever human beings set out to slaughter one another as they show that under other conditions the two opposing men would meet as friends. But just because of the demands of statecraft, the men must drop courtesies at the sound of the bugle, and act as sworn personal enemies. War is always cruel and unreasonable.

AN important question in finance just now in Great Britain is, whether to put up taxation to meet the war expenditure, or to make loans for future payment. The wisest counsellors seem to favour paying up at once. It has been an easy thing in the past to wage war at the expense of the next generation, and so the present generation, in most countries, is bearing a heavy burden of war debts.

MUCH discontent prevails in Cuba owing to the failure of the United States Government to keep the pledged word of President McKinley that there was no thought of interfering with Cuban independence. Bands of revolutionaries are giving trouble.

OFFICIAL statistics in Germany of accidents show that not Friday but Monday is the most "unlucky" day of the week, the most disasters coming on that day. It is attributed to no chance, but to the "excessive consumption of intoxicating liquors on Sunday."

THE great physicist Faraday and his friend Hoffmann were walking one day together through the streets of London, where both were then professors, when Faraday stopped a newsboy and bought a paper. Hoffmann asked him why, with his house supplied regularly with all the papers he needed, he stopped to buy a paper from a boy in the street.

Faraday replied: "I was once a newsboy myself, and sold papers on the street."



A Friend in the Kitchen;
or What to Cook, and How to Cook it!

A new Book specially written for Australian Housewives, but the principles of hygienic cookery apply equally in any land.

This is a **Vegetarian Cook Book**, and is of special interest to those who are inquiring the best way to reduce the quantity of meat used in the average family.

Four Hundred Practical, Wholesome, Economical, and Delicious Recipes; much useful Culinary Instruction; 35 Illustrations; 128 pages. Leatherette covers, As. 12, post-free.

2nd Edition—20th Thousand, sold within one year by our Australian houses.



HEALTH FOOD Specialties

- Granola, 1-lb. Tin As. 10.
- Granose, 1-lb. Pkt. As. 12.
- Nuttose, 1-lb. Tin, Re. 1.
- Nuttoline, 1-lb. Tin, Re. 1.
- Bromose, 1-lb. Tin Re. 1-8.
- Nut Butter, 1-lb. Tin, Re. 1.

CARAMEL CEREAL, 1-lb. Tin, As. 10; 2-lb. Pkt., Re. 1. Descriptive circular on application.

Statements from some well-known people:

Clara Barton, Pres. of American National Red Cross.—"Although not accustomed to subscribing my name in support of any manufactured product, I gladly do so in this instance. Your nut products are choice, appetizing wholesome foods, very pleasant to the palate, and exceedingly rich in nutritive and sustaining properties. Bromose and Nut Butter particularly are ideal foods."

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

W. J. Heardman, A.M., M.D., Prof. of Nervous Diseases in the University of Michigan.—"We are accustomed to look to you for good things. . . . As for the Granola, it has long been an indispensable article of food for the members of my own household, and, of course, I frequently recommend it to my patients." Carriage extra. Goods sent V.-P.P. when cash does not accompany order.

Health Food Company,
7, Esplanade East, Calcutta.



LOOKING UNTO JESUS
Or CHRIST IN TYPE AND ANTITYPE

The Sanctuary IN HEAVEN AND The Atonement.
BY URIAH SMITH.

228 pages, Price, post-free, Rs. 4.

THE GOSPEL PRIMER.

An A B C book with Bible Pictures and other matter for.

THE LITTLE ONES.
Twenty pages As. 3.

A BEAUTIFUL ENGRAVING, Christ Before Pilate

FROM THE

Famous Painting

BY MUNKACSY,

The original of which was sold for £25,000. The engraving is 18 by 12 inches, suitable for framing.

An ornament in any home.

By v.-p.p. Post, Re. 1-8, inclusive.

The Lord's Prayer. * * * *

. . . Twenty-Third Psalm.

Ten Commandments * * *

Beautifully Illuminated in Gold and Several Colours. Size of Sheets 22 x 17.

Good examples of Belfast Colour Printing.

THE SET OF THREE

POST FREE, RE. 1.

Sent v.-p.p. Post, As. 2 extra

STEPS TO CHRIST



From Shadow to Sunshine
Step by Step

— BY —
MRS. E. G. WHITE,

Presents in a simple and attractive manner the steps by which the sinner may be made complete in Christ. One Presbyterian Pastor considered it so helpful that he purchased 300 copies to give to inquirers and others needing special help in his congregation. Bishop Thornton (Australia) says of this little work:—

"It is an exceedingly well-written book . . . and contains delightful Christian Truth, conveyed in a beautiful strain of experienced Christian earnestness."

Post-free, Re. 1-8; By V.-p.p. As. 2 extra

Ministration of Angels.

THEIR work as revealed in Scripture is described, and to this is added a study of the

ORIGIN, HISTORY, AND DESTINY OF SATAN.
144 pages, paper cover. As. 12.

"HEART CHEER"

FOR THE CENTURY'S CLOSING YEAR. A GIFT BOOKLET

OF Pictures and Poems, PRINTED ON ENAMELLED ART PAPER Price, post-free, As. 4.

"MAKING HOME HAPPY:"

A Book for YOUNG & OLD, BY MRS. L. D. A. STUTTLE.

Press Notices: Christian Herald says: "A bright wholesome story with a moral." Christian Work says: "A good book with a good purpose."

20,000 sold in America in 3 months.



(COVER PRINTED IN COLOURS.)

CLOTH BOARD, RE. 1-12; STIFF PAPER, AS. 14. By v.-p.p. Post, As. 2 extra.

THE GOSPEL IN CREATION.

BY DR. E. J. WAGGONER.

A study of the Gospel in the First Chapter of Genesis showing the relation between God's work in

CREATION AND REDEMPTION.

The Lessons which the Grass and Trees and Stars and all creation teach are pointed out in a simple helpful way.



Illustrated, Rs. 2. By V.-p.p. Post, As. 2 extra.

HIS GLORIOUS APPEARING.

AN Exposition of Christ's Great Prophecy regarding His Own Return to this Earth, as given in the 24th Chapter of Matthew.

The Signs of the Times and Their Significance are clearly pointed out, and the Present State of Affairs throughout the world, shown to be an exact fulfilment of the warnings of Christ and the prophets.

NEARLY HALF-A-MILLION SOLD. ILLUSTRATED, 96 PAGES. AS. 12. By V.-p.p. Post, As. 2 extra.



Address all orders for books to—
INTERNATIONAL TRACT SOCIETY,
154, BOW BAZAR STREET
Calcutta, India.

THE Oriental Watchman.

PUBLISHED MONTHLY BY
THE INTERNATIONAL TRACT SOCIETY,
154, Bow Basar Street, Calcutta.

Price of Subscription:

One Year, Post Free Re. 1-8.

PAYABLE IN ADVANCE.

KRUPP'S works are supplying the Turkish army with over a hundred quick-firing field guns.

INDIA is not alone in suffering famine. Persia has famine-stricken provinces also, and missionaries and consular officials are appealing for funds to relieve distress.

THE German Emperor made a characteristic New-Year speech to his army. "The Emperor does not," says the *Manchester Guardian*, "look forward to an age of peace; if he has his way the twentieth century will be an age in which militarism will pass all bounds."

AND the War Lord of Europe can easily have his way if his people will stand by him; for one member of the Great Powers can set all of them at the task of adding to the burdens of militarism. The *London Globe* reflects the feeling of the British public, no doubt, when it says, in answer to the Emperor's declaration of his new naval programme:—

"Great Britain cannot and will not allow her strength on the ocean to be inferior to that of at least any two Powers which can be combined against her. No expense can be too great to be incurred for such an object."

IN all that may be said about papal principles let all remember that we do not mean necessarily a Roman papacy. We discuss principles, and every soul that is not saved from the natural disposition, the carnal nature needs to be saved from the spirit of the Papacy, which is but the exaltation of self against God. Not personalities, but principles, are the legitimate subjects of comment. Persons God alone can judge; principles of life and conduct every man must weigh for himself, for there is no neutral ground, and every one must give account "of himself" to no one else but God himself.

DEATH has taken two of the workers connected with our Society in India. Messrs. D. A. Robinson and F. W. Brown, who were working at Karmatar, in the Santhal country, the former settling our Home for Destitute Indian Children on a farm leased for the purposes of an industrial school, and the latter in charge of a dispensary, contracted smallpox in a most virulent form, and succumbed to the disease. The blessed hope of the resurrection at the soon-

coming of the Lord was dear to these brethren in their last moments. Now that the Gospel message is burdened with the announcement of Rev. xiv., that the hour of God's judgment is come, calling men back to the commandments of God and the faith of Jesus as the rule of life, verses 12 and 13 of this chapter come with special grace and comfort:—

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus, and I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

It is a blessed thing in these days so eventful to live and work for God; it is a blessed thing also to rest in the Lord from labours fully done.

WE noticed a statement in the newspapers a little time ago to the effect that it was proposed to secure, if possible, our Society's sanitarium near Cape Town as a sanitarium for wounded officers, for whom, it was felt, better accommodations than the camp hospitals were necessary.

A Live Issue.—The question of religious liberty is a live issue, and that is why we so often refer to it and study the lessons of the past in the history of the use of civil power by the church. Some may think that the principles of Gospel liberty are so well recognized nowadays that there can never again be such works of iniquity as fill the records of the days when men seized upon the civil power to force men's consciences. We shall have occasion in future numbers to go into this question, as it relates to our own day, in the light of scriptures which plainly predict a revival of the papal spirit and power in the last days and a falling away from Protestant principles. Meanwhile, that all may know that this falling away has already made prodigious progress, note the following facts:—

In December last a convention of clergy was held in New York City in the interests of the National Reform movement, which has long been working for stricter Sunday laws and other religious ordinances. One of the callers of the convention was Mr. Clark, the father of the Christian Endeavour movement. At this meeting, the Rev. J. M. Foster, of Boston, declared amidst applause that "those who persist in violating God's Sabbath [meaning, of course, Sunday] should be put to death." He also included idolatry and blasphemy in the same category as worthy of death.

This is the plainest announcement yet made by these reformers of their understanding of the ultimate result of the success for which they are working. There is apparently a conspiracy of silence on the part of the religious press and religious leaders in India in regard to what is going on in these lines in lands where the clergy are getting political power into their hands, so that people who are not in touch with the press of other lands do not know how the world is going on. Yet at least one leader in the Lord's Day Union of India has said that the idea of the union here is to work along the lines of similar unions in America. When once the evil principle is espoused,

of forcing men's consciences in religious things, there is no logical stopping-place short of the end now so frankly avowed by the professedly Protestant preacher of Boston, and applauded by those who may fairly be said to represent all the American churches, though they by no means represent all the people of these churches.

The men who are working for laws to enforce religious institutions mean to use their power when they get it. Many of them are ignorant of the spirit that is leading them, but it is precisely in order that they and all people may know that God is sending the closing message of the everlasting Gospel to warn men against yielding to the spirit of the Papacy and receiving its institutions and practices. We have many live questions to study during the volume of the WATCHMAN for 1900.

One of the symptoms of the breaking down of American civilization is the growth of crimes by mob violence. Lynchings are so common as to attract little attention. In December occurred the burning of a negro criminal in the presence of thousands of men, women, and children, who cheered at the cries of the victim. The *New York Independent* says:—

"Nine negroes have been tortured and burned to death since 1892, when the first burning occurred in Arkansas. This was followed by burnings at the stake in Texas, Virginia, Georgia, Mississippi, Tennessee, and now in Kentucky."

It is in these same regions of America that most of the cases of prosecutions under Sunday laws have occurred. The coincidence is no mere accident.

THE question of religion and the State that we frequently touch upon is by no means limited to the question of Establishment or Disestablishment as it is raised in England. The only really consistent disestablishment party in England is a body of churchmen who want their church set free from the trammels of State control because contrary to New Testament principles. Non-conformity is largely committed to a union of religion and the civil power, and it is more earnest than the ultra church party in trying to drive legislative bodies into interference with religious questions. We well remember that, a few years ago in London, when our Society's Publishing House was being prosecuted under the Sunday Act, it was from thorough and well-known churchmen that there came some of the most pronounced protests in favour of the recognition of religious rights.

THE Lord created the world by his Word, and it is still His Word that creates men anew. Therefore, wherever men are turning the attention of their fellows to the word, the Lord's work is going forward.

THE death of the well-known evangelist, D. L. Moody, closes a specially active and fruitful life. It is worth noting that Mr. Moody's success and power rested in the simplicity with which he accepted and preached the Word.