

# The Oriental Watchman.

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

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## THE Oriental Watchman

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### "SEARCH THE SCRIPTURES."

WHILE pondering o'er the many creeds, it seemed  
A changing scene appeared as if I dreamed.  
Hemmed in with strong and towering walls there  
rang

A voice of millions as they loudly sang:  
'St. Peter is our rock, we cannot fail;  
'Gainst us the gates of hell cannot prevail.  
We say in words, what others say in deeds,  
'Our creed is right, but wrong all other creeds.'  
This is our theme, our never-ceasing song,  
'Our church is right, our church was never wrong.'

The scene was changed, and other throngs were  
nigh,

Each party fenced in walls both strong and high.  
Each multitude on teachers did depend,  
Who walked the walls each fortress to defend.  
Alas! what clashing creeds with error fraught!  
What base traditions from the pagans brought!  
Alas! what trusting dupes the teachers led!  
Ah! what unscriptural food to flocks was fed!  
And yet, from every party rolled the song,  
'Our church is right, our church was never wrong.'

The scene was changed; I saw before me stand  
One with an open Bible in his hand.  
With earnest face the sacred Book he read,  
And then in tones of firmness spoke and said:  
'The Bible warns us not to trust in man,  
Whose pride and blindness flames of error fan.  
'Midst all this din, what better can we do  
Than read and 'search the Scriptures' through and  
through?

Lo, many teachers who have never heard  
The Bible saying to them, 'Preach the Word'!  
This is *my* theme, *my* never-ceasing song,  
The Book is right; but man, blind man, is wrong.'

B.

### THE REFORMATION.

THE Apostle Paul told the elders of the church at Ephesus, and through them all the early church, that after his departing evil men would arise, perverting the doctrine of Christ, and leading away disciples after them. Divine prophecy, even in Daniel's day, had warned against the rise of an apostate, persecuting power in the church. Paul saw the evil already working in his day, and left this farewell counsel for the brethren:—

"I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts xx. 32.

It was neglect of and departure from the Word of the Lord that led to the great apostasy. The Word would have saved men from it, but teachers arose, who have left their stamp upon all the creeds of

Christendom, who set up human definitions and standards in the place of the Word which only is able to build up. So came the idea that the common people might not

turning to the Word as supreme authority. Wycliffe in Britain, and Huss and Jerome on the Continent held aloft the Word, and light began to break in. Then came the



THE FORBIDDEN BOOK.

"God's HOLY WORD WAS PRIZED WHEN 'T WAS UNSAFE TO READ IT."

understand the Bible, and that the learned doctors of the church were the custodians of the faith. Then came the church councils which made the creeds and fought over their definitions, even till streets, ran with the blood of the contending factions.

As turning from the Word led to the Papacy and the Dark Ages, so contrariwise, the Reformation began and continued with a

grand Reformation under Luther and others. As Luther himself declared his work was only a preaching of the simple Word, which the common people again heard gladly, and the very foundations of the Papacy were shaken for the time. All the power and all the authority were in the Scriptures preached. Luther, in his prayer before entering the hall of the Diet at Worms to answer for his faith, made this



plea to the Lord who stood by him against the great ones of earth:—

"O Thou my God, help me against all the wisdom of this world. Do Thou the work; it is Thine, not mine. I have nothing to bring me here. I have no controversy to maintain—not I—with the great ones of earth. I, too, would fain that my days should glide along, happy and calm. But the cause is Thine. It is righteous; it is eternal. . . . Be Thou on my side, for the sake of Thy beloved Son, Jesus Christ, who is my defence, my shield and my fortress. I am ready—ready to forsake life for Thy truth—patient as a lamb."

"It is by the Word that we must fight," he declared when the cause of Reformation had become strong, and some were tempted to seek alliance with political power. As long, too, as the Reformers held to that principle their cause made progress, just as it lost in later times when it became entangled with politics.

Keen controversialists said that the Reformers were but setting up their own definitions in place of the declarations of the councils. But the genuine Reformers battled not for their own infallibility, but for the infallibility of the Word of the Lord. Mary, Queen of Scots, complained to John Knox:—

"You interpret the Scripture in one way, and they [the Romish teachers] interpret it in another; Whom shall I believe, and who shall be judge?"

The veteran fighter against prelacy gave her this good answer:—

"You shall believe God who plainly speaketh in His Word; and farther than the Word teaches you, ye shall believe neither the one nor the other. The Word of God is plain in itself, and if in any one place there be obscurity, the Holy Ghost, who is never contrary to Himself, explains the same more clearly in other places."

These are the Reformation principles because the Christian principles. And they only are followers of the Reformers who follow these principles in the light of the fulfilling Word to-day, even as the fathers of the Reformation, according to their light, followed the principle of letting the Word lead. They, generally speaking, continued all their lives to be learners, but their followers, who followed not always their principles, too often stopped with the knowledge of the Word that the Reformers had gained, and bound about the light-giving Word with their creeds once again, as though all had been learned and God could reveal no more by His Spirit in His infinite Word.

Old John Robinson, the Puritan preacher, gave this wise counsel to the refugees who were leaving Delft Haven, in 1620, for America, to found the New England across the seas. It is worthy a place among the noblest utterances of the Reformers:—

If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive any truth by my ministry, for I am verily persuaded—I am very confident, that the Lord has more truth yet to break forth out of His holy Word.

For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of His will our good

God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left, by that great man of God, who yet saw not all things.

This is a misery much to be lamented: for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God; but were they now living, would be as willing to embrace further light, as that which they first received. I beseech you, remember, it is an article of your covenant: "That you be ready to receive whatever truth shall be made known to you from the written Word of God."

But I must here withal, exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other scriptures of truth, before you receive it; for it is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once.



KNOX

By the Reformation of the 16th Century the Lord lifted up the Word, and emphasized again the doctrine of Justification by faith alone, which is the foundation of all Christian living. Then as succeeding generations had lost the vital truth in Protestantism, the life of faith, and naturalism and rationalism filled the Reformed churches, yet again the Lord raised up voices to preach the necessity of personal godliness, as the Wesleys and Whitefield, of England. Another step in the Reformation was taken and the Spirit of the 18th century revival awakened the churches in all the world. Of course the cry of heresy was raised, and worldly-minded ecclesiastics scoffed at the earnestness of the preachers, and accused them of uncharitableness because their call to conversion and obedience of life seemed to suggest that all was not exactly right in the easy-going religious world. In reply to this very childish charge, John Wesley said:—

"Some allege that the doctrines of these men are false, erroneous, and enthusiastic; that they are new and unheard-of till of late; that they are quakerism, fanaticism, popery. This whole pretence has already been cut up by the roots: it having been shown at large that every branch of this doctrine is the plain doctrine of Scripture interpreted by our Church. Therefore it cannot be false or erroneous, provided the Scriptures be true."

Splendid words, these, for those to ponder who to-day scoff and cry heresy when they see people following the principles that these men followed, only stepping forward in the pathway that "shineth more and more unto the perfect day."

And now, as the course of time brought the world into this century, the Lord next raised up witnesses in all lands to the great truth of the Second Advent of Jesus Christ. In the apostolic church, before the falling away, this hope of Christ's return was the "blessed hope" of all believers, when, by the



WESLEY

resurrection of the dead, the everlasting kingdom was to be ushered in. Amidst all the paganising of the church this blessed hope had been obscured. Luther and others caught glimpses of the glory of the doctrine, and saw that the end was approaching; but it was not yet in their day the "time of the end." When the fulfilling Word brought the world to the latter days, the burden of God's message of continuous Reformation was a call to awake and prepare for the coming of the Lord. So came the great Advent movement in the early part of this century.

#### THE LAST MESSAGE OF THE CONTINUOUS REFORMATION.

And as a part of that message, it was essential that the people should be told what the needed preparation is. This brings men to face the Judgment, and the message is, "Fear God and give glory to Him, for the hour of His Judgment is come." The standard of the Judgment is the Divine law of God:—

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Eccl. xii. 13, 14.

When the Revelator saw the temple in heaven opened (Rev. xi. 19) in the closing work of Christ, while the nations are angry, and the Lord is near at hand, he saw there "the ark of His testimony," the holy law by which character must be measured in the balances of judgment. Thus the final message in God's call to Reformation from the great apostasy exalts God's law, and shows justification by faith, that grand basis of all Christian reform, to be the writing of God's law in the hearts of all who believe; for God's own definition of justification is: "The doers of the law shall be justified." To make helpless sinners doers of the holy law of God, that is the sum of the purpose of the Gospel. As the latter days are here God is sending this message of His soon coming to every nation and kindred, and people. It is but the logical development of the Reformation principle. And this preaching of the "Commandments of God and the faith of Jesus" necessarily involves the preaching of the Sabbath of the fourth commandment. The Reformers saw that the Sunday had come in by Church authority only, like every perversion of those times. Some saw the importance of the true Sabbath and desired it kept. But in the twilight of the break of the day of Reform, most saw no further than the fact that Sunday stood only by human authority, as the Augsburg Confession declared.

It was upon this very point, and because the reformed churches did not utterly repudiate the tradition by which the Sunday was given the place of the Lord's Sabbath, that the famous Council of Trent was able to deal the Reformation a blow and uphold, with a fair show of triumph over Protestants, the old contention of the Papacy—that



tradition must be accepted as of equal authority with the Word. This was the argument by which one of the learned doctors finally won from the council the decision in favour of tradition:—

"The Protestants claim to stand upon the written word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written word and follows tradition. Now the Protestants' claim, that they stand upon the written word only, is not true. Their profession of holding the Scripture alone as the standard of faith, is false. PROOF: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the Church. Consequently the claim of "Scripture alone as the standard," fails; and the doctrine of "Scripture and tradition" as essential, is fully established, the Protestants themselves being judges."

Some, evidently through fear of attack from Protestants, had hesitated to commit the council to an affirmation of tradition as of authority. But now they yielded; and from that day to this Rome has challenged Protestants for any authority for the Sunday save the tradition of the church.

The Reformation does not cease until every plant that the Heavenly Father hath not planted is rooted out from the hearts of His people. Having set free the Word, and having step by step in successive reformations shown the path away from the apostasy back to the primitive faith, the faith and walk of Jesus Himself, it was inevitable that the final call of the Gospel should sum up every vital truth of Revelation and bring out a people who shall be ready to greet the Lord at His appearing. The old controversy is on to-day. It is, Shall the Word of God prevail, or shall traditions and customs that make void the commandments of God be still held to? The greatest day in the history of this world is just before us, and the greatest decision any soul can make is to decide on which side in the controversy he shall stand. It is not a call to accept some new human creed. It is an appeal to a searching of the Word of God to learn for one's own self what God requires in the daily life. The scoffing cry is raised now, as of old, to keep people from hearing these things. But those who want to know, like the noble Bereans, will search the Scriptures daily to see if these things are so. It is not a new Gospel, this preaching of the preparation for the Lord's coming. It is the same "everlasting Gospel" in a new time, when the day of God is at hand. Still the Reformation goes on, and still the Spirit, by the Apostle's words, commends all to God and the word of His grace, which shows the steps in which Christ our Example and Leader walked, and which still is able to guide our feet in His steps.

#### BRING THAT GLAD DAY.

How swiftly the days are all passing away,  
With their burden of sorrow and tears;  
With your hours of pain, of death, and decay—  
O, hasten, ye swift-rolling years!  
Fly onward, speed ever,  
Bring that glad day  
Where there'll be no more fears,  
Neither crying nor tears,  
For Jesus will wipe them away.

Hasten onward, sad years, O, quickly depart  
With your freightage of anguish and woe;  
With your weeping, your sorrow, and sad broken  
hearts,  
We pray ye, roll on, quickly go!  
Fly onward, speed ever,  
Bring that glad day  
Where there'll be no more fears,  
Neither crying nor tears,  
For Jesus will wipe them away.

M. L. O'REILLY.

#### THE HOLINESS OF GOD.

##### THREE CHANNELS OF ITS MANIFESTATION.

HE is the Holy One (Isa. lvii. 15), and he desires that we should be holy as He is. The very purpose of the Gospel is to restore in each one who will receive it the very holiness of the character of God. The means that God has provided by which this may be restored is all wrapped up in the gift of Jesus Christ. How has He wrought to bring this gift to us so that we may take hold of it? He has provided a triple channel for the revealing of Jesus Christ and His life—the holy Sabbath, His living presence in time; the Holy Child, His living presence in the flesh; the Holy Word, His living presence in language.

##### "MY HOLY DAY."

THE Lord has taken common time—a day which appears just like other days—and put into it the blessing of His own holy presence, which those who recognize it by faith in what he has done will receive in the day. All those who fail to recognize the difference that God has made, simply cut themselves off from the blessing that God has given in the day—a blessing that can be received in no other way, because God has given it in this way, and has made the day a sign of His sanctifying power.

##### THE HOLY CHILD.

GOD has taken common, sinful flesh, just like ours, and revealed His own holy presence in Jesus of Nazareth. But because He outwardly appeared the same as other men, many are offended in Him; and seeing only the peasant of Galilee, do not receive the blessing that God has put in Him for them.

##### THE HOLY WORD.

SO with the Word of God. He has taken common language, and by putting His own holiness in it, made it His own Holy Word. Just as He took man, common clay, and breathed into him the breath of life and holiness, so He has breathed into common language the breath of life, and made it the living Word. Yet many say, "These words look just like any others," and fail to recognize the life and presence of God in them, and so cut themselves off from the

blessing of holiness, which He imparts through the Word.

It makes no difference to the holiness of Jesus Christ, of the Sabbath, or the Word, whether we accept them or not; for we can neither make holy nor unholy. But it makes a great difference to us; it is simply a question of salvation—holiness restored.

#### THE HAND OF THE APOSTASY.

Since these three things are in their very nature inseparable,—one triple channel of holiness—if one is tampered with, the others must be. The Catholic Church did by its own authority, as it itself says, set up another day in the place of the Sabbath, and command the observance of Sunday, for which there is no authority in the Word. Having made a change in the holy Sabbath, they must, in order to authorize it, make a change in the Holy Bible, and put tradition and the authority of the church above the Word. This is a logical necessity from the change of the Sabbath.

But then there is the holy Child Jesus, who made the Sabbath and gave the Word. Of logical necessity, also, his place must be supplanted. So the Virgin Mary is exalted at the expense of Jesus Christ. So long as His teaching and example are given their true place, and the Holy Scriptures are given their true place as the Word of God, the Lord's Sabbath must remain as the only Sabbath. So when the Sabbath is supplanted, the Holy Child and the Holy Word must be supplanted also. Then what is there left, through which man may receive the holiness of God? Thus we see that this is a question of salvation, of life, and holiness.

W. W. PRESCOTT.

#### NO PLACE.

IN describing the destruction of the great image which Nebuchadnezzar saw in his dream, which was a symbol of the kingdoms of the world, it is said that it became as the chaff of the summer threshing floors, and the wind carried it away, so that there was no place found for it. This is a figure of complete destruction. The kingdoms exist no longer; for they have been broken to pieces and removed, so that they are to be found in no place. They are no longer kingdoms, and they exist nowhere.

In like manner the destruction of the ungodly is described. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

To be, means to exist. They shall not exist. Where can they be found? Nowhere. They have no place in the universe of God. Search as much as you will, and as far as you can, and it cannot be found. It does not exist. Like burning fat, the wicked have consumed into smoke. They exist no more, and their place cannot be found.—Ps. xxxvii.

R. F. COTTRELL.



## Bible Reading.

### "COME."

WHO says it?

"The Spirit and the Bride say, Come."

To whom do they say it?

"Let him that is athirst come."

How many may come?

"Whosoever will, let him take the water of life freely."—Rev. xxii. 17.

May the poor come as well as the rich?

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. lv. 1.

Who has this water of life to offer so freely?

"Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink."—John vii. 37.

But is there not danger that the supply will be exhausted?

"How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life." Ps. xxxvi. 7-9. God is "the Fountain of living waters."—Jer. ii. 13.

What will those receive who listen to this gracious invitation?

"Incline your ear, and come unto Me; hear, and your soul shall live." Isa. iv. 3.

What kind of existence is it that He gives those who come? Is it a life of toil and drudgery?

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and my burden is light."—Matt. xi. 28, 30.

Do you say that you do not know where to find the Lord?

He is "not far from every one of us."—Acts xvii. 27. "Do not I fill heaven and earth? saith the Lord?" Jer. xxiii. 24.

Are you so weak that you have not strength to come? That is all right; see what power there is in the word "come."

The disciples of Jesus were on the stormy sea, in a boat, tossed by the waves, when Jesus appeared to them, walking on the water. Peter said, "Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus."—Matt. xiv. 28, 29.

Thus we see that there is power in the word "come," which Jesus utters, to bring any one to Him who yields to the word, and trusts it. It matters not whether it be on the water, or through the air; the word "come" has the power to carry.

With what power does this gracious invitation of Christ draw those who listen and yield to it?

"The Lord hath appeared of old unto me, saying Yea I have loved Thee with an everlasting-love; therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3.

"Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."—1 Peter iii. 18.

Has the Lord given us any visible, tangible evidence of His power to draw and to hold?

"He draweth up the drops of water, which distil, in rain from His vapor; which the skies pour down and drop upon man abundantly."—Job xxxvi. 27, 28, R. V. He "hath measured the waters in the hollow of His hand." "He taketh up the isles as a very little thing."—Isa. xl. 12, 15.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. v. 1, 2.

"For the Son of man shall come in the glory of His Father with His angels." "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xvi. 27; 25, 34.

If we listen now to His voice, saying, "Come," and become acquainted with it, and love it, when He comes in His glory, and says, "Come," we shall be "caught up" "to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. iv. 17.

The power by which our bodies will at that time be changed, and we be caught up to meet the Lord in the air, is the same power that now works to change us from sin to righteousness. Will you not yield to it?

"O come, let us worship and bow down; let us kneel before the Lord our Maker."

E. J. WAGGONER.



### PREPARATION FOR THE HEAVENLY HOME.

"COME out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Here are stated the conditions of adoption into the family of God. We are to separate ourselves from the enemies of the Lord. Those who will firmly take their stand upon God's Word, and obey His commandments, will be called old-fashioned and singular. But God designed that His people should be a peculiar people, zealous of good works. Christ gave Himself for us, that He might redeem us from all iniquity, purifying unto Himself a peculiar people. Those who belong to Christ are not like the world in thought or action, and only those who are unlike the world will God acknowledge as His. There are many pretenders to peity, yet but few live for Christ, and let their light shine forth to the world in good works. Those who are content to have little knowledge of God here, who take no delight in communing with Him, will never see heaven, because they do not delight in heaven or heavenly things.

John says, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

This is glad news to all who love God; but is it a matter of rejoicing to those who delight in feeding the mind on commonplace and trivial things? Those who take no pleasure in thinking and talking of God in this life, will not enjoy the life that is to come, where God is ever present, dwelling among His people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the thought of heaven, will be happy in its holy associations.

The prophet says, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads."

The image of God will shine forth from the faces of His servants, and they will be openly acknowledged as sons and daughters of God. When in the world they did not claim to be their own, and God set to His seal that they were His. Heaven will be for those who desire it with intense desire, who put forth efforts in proportion to the value of the object which they seek. The thoughts of those who will obtain heaven, will be upon heavenly things; but those who are all taken up with the excitement and pleasure of this world, will have no love whatever for God or heaven. Superficial minds and carnal hearts love the things that are earthly, sensual, and devilish.

We should be careful as to what kind of record passes up to heaven concerning our daily life; for God is no respecter of persons, but will render to every man according to his works. The Judge of all the earth will try every man's case. You may deceive human eyes. In the courts of justice on earth, justice is not always done; the innocent often suffer, the guilty are often set free, for lack of proper evidence; but there will be no lack of evidence in the court of heaven. The deeds of men, with every concealed motive, will be revealed. The eyes of the Lord run to and fro over the whole earth. He who has offered salvation to the sinner will one day judge the thoughts and deeds of all who stand before Him. He who died that man might become a partaker of the Divine nature, will one day acquit or condemn him before the Father and the holy angels. Gold and silver will not be a sufficient ransom in that day: nothing but the merits of the blood of Christ will suffice to wash out the guilty stains from the hearts of men.

MRS. E. G. WHITE.





“The Hour of His Judgment is Come.”

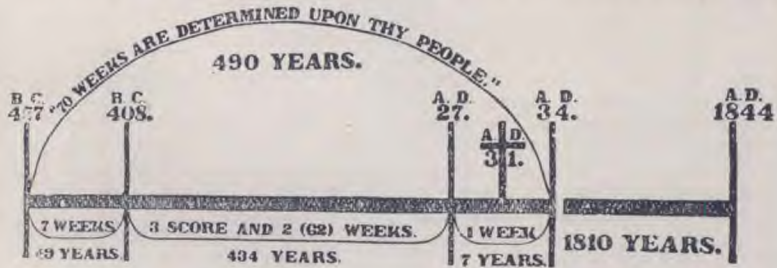
THE THREE MESSAGES OF REV. XIV.

WHEN THE TIME WAS FULFILLED.

ABOUT twenty-five centuries ago the Lord showed Daniel, and the prophet wrote the record for all time, that two thousand and three hundred years after the decree went forth to restore and rebuild Jerusalem (in 457 B. C.) the great work of cleansing the sanctuary would begin. It is a fact that the exact time of Christ's manifestation as the Messiah was also fixed by one division of this prophetic period; and as that time drew near John the Baptist was sent to prepare the way before Him. At the right

send the message for the people “before the coming of the great and dreadful day of the Lord.”—Mal. iv. 5.

As the time drew near when the 2,300 prophetic days, or literal years, of Daniel's prophecy were to end, the Lord stirred up the minds of men in various parts to study these prophecies and declare them. The ending of the 2,300 years brought the world to the year 1844. Then the work of cleansing the sanctuary was to begin, which, we know by the simple teaching of the typical



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

time he arose and did his work, and then Jesus came saying, “The time is fulfilled.”

The religious teachers of the day wanted to know John's authority for stirring up the people by his message. He told them that he was only a voice—a voice crying the message of preparation given in Isaiah xl., and calling for a repentance and reformation of life. The doctors of the law were busy with human speculations and traditions. Out in the wilderness God was arousing the people by a voice that spoke His words. Thus the message was given when that first great division of the prophetic period had reached the time of its fulfilment.

Any one reading the fortieth of Isaiah will see at once that John's message of preparation is the message for the world also at the close of time, when again the way of the Lord is to be prepared, and the warning cry raised. John came in the Spirit and power of Elias to prepare the way before the Lord at His first advent. In the

service in the earthly sanctuary, meant the beginning of the Judgment in heaven.

The world was to be warned of this opening of the great Court of Heaven. John, in vision of the closing work of the Gospel, saw this message being given:—

“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come.”—Rev. xiv. 6, 7.

To man's lips the preaching of the Gospel is committed, and from about 1830 to 1844 thousands of voices raised the cry. In America William Miller and hundreds of associates amongst all denominations were sounding it. Mourant Brock, an Anglican writer, wrote of the movement from his point of view in Great Britain:—

“It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the Continent of Europe.

In America, about three hundred ministers of the Word are thus proclaiming the ‘gospel of the kingdom,’ while in this country about seven hundred of the Church of England are raising the same cry.”

Through Germany and Holland, in Spain, and the Scandinavian countries the message was carried, and the Anglican missionary, Dr. Joseph Wolff (father of the well-known ambassador, Sir Henry Dummond Wolff), made it the burden of his message in Syria and the Levant. From the study of the prophecy these apostles of the Second Advent, with, generally speaking, no communication with one another, saw plainly that the hour of God's judgment was at hand. The Lord was directing the attention of men to that great event, of so absorbing interest to every soul. It was as though the Court Crier of the Judgment were passing up and down the earth telling all men that the Court was about to sit. And while the opening of the Court was



Wm. Miller a Baptist, was the most prominent preacher of the advent message of 1844 in America. With him were many workers of all denominations.

thus heralded to the world by a movement attended with mighty reviving and awakening power on earth, the prophet Daniel thus describes the opening scenes in heaven:—

“I beheld till thrones were placed [Revised Version], and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: The Judgment was set, and the books were opened.”—Dan. vii. 9, 10.

This was the great event which should have drawn all eyes and hearts toward the closing work of Christ as man's advocate. In the Advent awakening the general idea was that the cleansing of the sanctuary and the expiration of prophetic time meant the immediate coming of the Lord in the clouds of heaven and the end of the world. Therefore the world scoffed and forgot when the passing of time showed that the Advent believers were mistaken in the event that was to transpire at the end of the prophetic period of Daniel.

But a few of the believers, who knew that the Spirit of God alone could have wrought in the movement, and that the Scriptures could not fail, sought for a deeper understanding of the event called the cleansing of the sanctuary. Thus they saw the truths in this subject which throw such glorious light on the closing



work of our great High Priest in the heavenly sanctuary, where even now the final ministration is going forward. "The time of the dead, that they should be judged" began in 1844. When the work will pass to the living, and all cases be decided for eternity, no man knows. But by all the signs of the times, it can be but "a little while" till Christ shall appear "again the second time, without sin, unto salvation." Until then He ministers for sin and still men may find mercy and forgiveness.

This view of Christ's work of investigative Judgment before His second coming explained to the disappointed believers the meaning of the world-wide Advent movement prior to 1844. And it showed also that from that time on to the end the message should be given, "Fear God and give glory to Him, for the hour of His Judgment is come." And two other messages follow with this, the call to come out of Babylon, which stands for worldly religion and sin, and further a terrible warning against yielding to the demands of worldly religion in power, or receiving the institutions bequeathed to Christendom by the Papal Apostasy.—See Rev. xiv. 6-12. The message is to go on and on until the crisis at the last proves on which side each will finally choose to stand. The end of it all is, as the angel declares, a people made ready for the coming of the Lord, of whom it is said:—

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Then follows the coming of the Son of man in the clouds, and the harvest is reaped.

It is to call attention to these things that the Seventh-day Adventist Society exists—merely to be a voice declaring what the Word says. It is not a theory to be presented but a call to a life of preparation for the coming of Christ. It is a Gospel

for soul and body, a call to holiness of life and habits, and a separation from worldliness. In the ancient time, he that did not humble his soul before God on the typical day of atonement and cleansing of the sanctuary was cut off. Now in this time when the great anti-typical day of atonement is come, and has well-nigh passed, the urgency of the message increases. Study these things, we beg of all, and get ready for the coming of the Lord. God calls now to humbling of soul:—

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—Zeph. ii. 3.

#### OUT OF THE MOUTH OF BABES.

IN the last volume of his church history, Professor Kurtz, a German writer, refers to the advent awakening in the early part of the century, and the subsequent rise of the work of Seventh-day Adventists. He also refers to one peculiarity in connection with the preaching of the advent in the Scandinavian countries, namely, the part which women and even children acted in some cases. He says these peculiar manifestations in some cases brought the agents before the courts; but he records the fact that matters were not pressed to great lengths as it was found that those who thus uttered warnings and exhorted the people under the power of some influence were among the most godly and orthodox in the churches. A recent writer, J. N. Loughborough, refers thus to these developments in Sweden in those times:—

"In countries where the laws forbade the preaching of anything contrary to the established religion, God had His way of working, which men could not stop, and which bore its own marks of divine origin. Sweden was such a country, and had such laws. There the beginning of the advent movement was with little children from five to ten years of age. In the year 1806 it was the privilege of the writer to pass over those parts of central and southern Sweden where this preaching took place, and to converse with those connected with the movement, some of whom preached the doctrine when they were children. To one such person the writer proposed the question, 'Did you preach the advent doctrine when you were so young that you had not even learned to read?' His answer was 'Preached! I had to preach. It was nothing I had thought up; but when the power of God came upon me, it told me what to say. I could not help it. I had to say what the Spirit impelled me to say.' This one, not ten years of age at the time of his preaching, was severely whipped, but this did not prevent him from proclaiming the message God bade him preach, and by His Spirit constrained him to utter.

"Near Eksjö, in southern Sweden, the work started with a little girl five years of age, who had never learned to read or sing. One day the power of God came upon her, and she sang a long Lutheran hymn, pronouncing the words correctly, and then began to quote Scripture, and exhort the family to the get ready to meet Lord; for He was soon coming.

"Among the first preachers in the vicinity of Karlskoga was a little boy eight years of age, a son of poor parents, who had never learned to read or sing. Being called before the authorities by the priest, his answers and knowledge of the Scriptures led the people to say: 'The boy knows more about the Bible than the priest does.' This really shamed the priest, and he desisted from further persecution. Thousands were converted to God during the movement begun through the children, a movement to

which was finally given the name of 'Ropare.' Of it, as of the advent movement in America, some slanderous reports were circulated. But it bore evident marks as a part of the Lord's great message for the time, urged on by the power of His Holy Spirit."

#### "I CANNOT FEEL SAVED."

MARTIN LUTHER, in one of his conflicts with the devil, was asked by the arch-enemy if he felt his sins forgiven. "No," said the great reformer, "I don't feel that my sins are forgiven; but I know they are, because God says so in His Word. Paul did not say, Believe on the Lord Jesus Christ, and thou shalt feel saved, but, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'"

Ask that man whose debt was paid by his brother, Do you feel that your debt is paid? "No," is his reply, "I don't feel that it is paid; I know from this receipt that it is paid, and I feel happy because it is paid." So with you, dear reader. You must believe in God's love to you as revealed at the cross of Calvary, and then you will feel happy, because you may know you are saved.

A dear old Christian, on hearing persons speaking of their feelings, used to say: "Feelings! feelings! Don't bother yourself about your feelings. I just stick to the old truth that Christ died for me, and He is my surety, right on to eternity; and I'll stick to that like a limpet to the rock."

"Be my feelings what they will,  
Jesus is my Saviour still."

—Selected.

#### USE YOUR STRENGTH.

A LADY was watching a potter at his work, whose one foot was kept with "never-slackening speed turning his swift wheel round," while the other rested patiently on the ground. When the lady said to him in a sympathizing tone, "How tired your foot must be!" the man raised his eyes and said: "No, ma'am; it isn't the foot that works that's tired, it's the foot that stands. That's it."

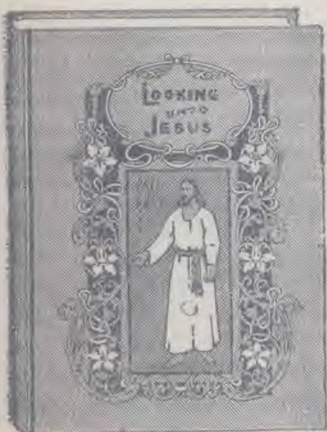
The people who are tired of life are not those who work, but those who are too proud or too lazy to do so. Many of the rich are morbidly restless, while those who have to earn their daily bread are comparatively contented and happy. The Bible says that "the sleep of a labouring man is sweet, whether he eat little or much" (Eccl. v. 12); and the busy worker has health and blessing which the listless idler never knows.—Selected.

#### FOLLOW THE GUIDE.

LIKE Alpine climbers, our only safety is in steadfastly fixing our gaze on Jesus, our guide, and following step by step the path He trod, that He might know the dangers and difficulties that beset our way. And we may be sure He will never lead us further or faster than we can safely follow.—*Rose Porter.*

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We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime.  
Hark! the waking up of nations,  
Gog and Magog to the fray;  
Hark! what soundeth? Is creation  
Groaning for her latter day?

### DISTRESS OF NATIONS.

AS PLAIN and unmistakable signs of His second coming, Christ said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken."—Luke xxi. 25, 26.

This was Christ's answer to the disciples' question—"What shall be the sign of Thy coming, and of the end of the world?" The answer is plain and explicit. With a definiteness and a certainty characteristic of all His utterances, Christ says, "There shall be signs."

The signs in the heavens have already appeared. The sun and moon were supernaturally darkened May 19, 1780. The stars fell with a profusion, the like of which had not before been seen in the annals of time, on the never-to-be-forgotten night of November 13, 1833.

And just so surely as the signs in the heavens have appeared, just so surely are the signs upon the earth now coming to pass. Each sign is coming in the exact order of its prediction. In all this may be seen the fact that behind these most wonderful predictions was a divine and infinite mind. They were spoken by Him who knew the end from the beginning.

### CONDITION OF THE NATION.

NEVER since these profound predictions were made, or since there was a nation, have the nations of this world been in such distress or perplexity as they are at the present moment. Never have they been in such an unsettled and disturbed condition, or so severely taxed to maintain peace.

An able writer in *Pearson's Magazine* makes the following statements:—

"At no time in the history of the world have there been so many soldiers under arms, and never have the nations been more prepared for the instant outbreak of war. Europe, the home of civilization, has been aptly described as an armed camp. The Continent may also be compared to a house crammed with combustible and inflammable materials, for only a spark is needed to set it ablaze, and loose the dogs of war."

"In all, there are five and a quarter million men on this globe whose daily business is war; and were

war actually to break out, there would or could be forty-four and a half million men under arms."

"Every nation is paying more attention to its navy, and the end of all these war-like preparations no one can foretell."

After paying a visit to the various nations of Europe, General Nelson A. Miles, Commander of the United States army, said:—

"I have seen all the great armies of Europe, except the Spanish army. What I have seen does not indicate that the millennium is at hand, when swords will be beaten into ploughshares. There never was a time when so much energy, ingenuity, and wealth were being devoted to war purposes."

### MEN'S HEARTS FAILING THEM.

WITH all these warlike preparations and the heavy taxations which they entail, and with all these national and international jealousies and complications becoming all the while more and more strained and complex, and the war spirit rising in every land meanwhile, men of astute minds are beginning to shudder at the thought of what the outcome of it all is to be. Referring to the burden of taxation consequent upon all these preparations for war, in a speech at the opening of the British Parliament, Jan. 20, 1897, Lord Salisbury said:—

"The burden has become so serious to many nations that many have thought that the day will come when nations will rather rush into war and provoke a decision once for all, than to continue to groan under the suffering which modern necessity forces upon them."

The editor of the *Melbourne Age* thus speaks of this same matter:—

"Nothing is more evident than that this increasing drain upon civilized communities must some day come to an end, even if its conclusion is only arrived at by the exhaustion and bankruptcy of the poorer rivals in the suicidal contest. The only question is whether reason will prevail before or after an appeal to the last argument of kings, an Armageddon on a scale unheard of, and with consequences in blood-shed and destruction at which imagination boggles."

These are sufficient to show what men are looking for, and how their hearts are failing them for fear. They are looking for war, for war upon a scale never before heard of—universal war. And the things they are looking for, and the things they fear are coming, Christ said *are coming*.

And all this is an unmistakable sign that Christ's coming and the end of the world are at hand. We have reached the time so long foretold by Him. Each succeeding year only intensifies the condition of things

which He predicted would characterise the world in the closing up of its history.

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged."—Rev. xi. 18. Soon the world will pass the boundary line of its allotted probation. Soon its cup of iniquity will be full, and the judgments of God's unmingled wrath will fall upon it. Soon we shall be in eternity. Are we ready for the great issues before us? Are we prepared to stand through the "time of trouble such as never was since there was a nation"? Dan. xii. 1. Are we ready for translation?

W. A. COLCORD.

—o—

### "A POOR UNTUTORED SAVAGE" AND HIS BIBLE.

A RELIGIOUS journal gives the following story told by a missionary among the Indians of Western America:—

"An Indian boy, one of the converts in a mission school in the far West, surprised his teacher one day by rushing into the room where she sat, and throwing his Bible into her lap.

"'Take Bible!' he said, in a voice of great excitement. 'Can't be a Christian any more; want to fight!' And he began to make fierce gestures with his arms and head.

"The teacher spoke calmly to him, and tried to impress upon his mind the necessity of sticking to his religion, no matter how much he might be tempted to give it up.

"'I can't!' he exclaimed; 'want to fight! Must fight; can't have Bible, can't be Christian any more. Big Indian steal Winona's corn. Winona fight big Indian. Can't love God and hate his brother,' laying his hand upon his heart.

"It took a great deal of reasoning and explaining to make him understand that it was the 'fight' that was in him, and not the 'Christian' that he must give up; but at last he was convinced that the teacher was right, and, taking his Bible, he went back to the big Indian and read the passage the teacher had pointed out: 'Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.'

"What a lesson might many professing Christians learn from this poor untutored savage!"

Yes, indeed they might. Is it not grotesque that the churches send missionaries to savage tribes to teach them that it is wicked to fight and kill, while yet at home these same churches and professors of Christianity regard it as quite in keeping with Christianity to engage in civilized warfare? Chaplains are provided to encourage the soldier and look after his religious interests, and not a few cases are on record where a chaplain has achieved a reputation by fighting with his men. Why not? He is there to put the approval of religion upon fighting. Why should he not fight as well as preach? It is an awful thing—a horrible apostasy—that in these days, so far from being for peace, the churches of Christendom, by teaching that it is not contrary to Christianity to fight and kill, are actually forces making for war. If the churches and those who profess Christianity could learn the lesson from "this poor untutored



savage," the children of this word would be left to fight for the things of this world.

But because the nominal church has become altogether "of the world" it repudiates the plainest command of Christ and takes the sword and prays to the Lord Jesus to help in killing men for whom He was ready to lay down His life. Is there not need for preaching the Gospel of peace as Christ taught and lived it? When the Lord comes, His Word says, all the kings of the earth and their armies will be found fighting against Him. Is it not time for all who name the name of Christ to drop carnal weapons and follow Him?



#### A SERIOUS MISTAKE.

THERE is a serious and very bothersome mistake which is made by many persons.

That mistake is made in thinking that when they are converted, their old sinful flesh is blotted out.

In other words, they make the mistake of thinking that they are to be delivered from the flesh by having it taken away from them altogether.

Then, when they find that this is not so, when they find that the same old flesh, with its inclinations, its besetments, and its enticements, is still there, they are not prepared for it, and so become discouraged, and are ready to think that they never were converted at all.

And yet, if they would think a little, they ought to be able to see that that is all a mistake. Did you not have exactly the same body after you were converted that you had before? Was not that body composed of exactly the same material—the same flesh and bones and blood—after you were converted as that of which it was composed before? To these questions everybody will promptly say, "Yes." And plainly that is the truth.

And now there are further questions: Was not that flesh also of exactly the same quality as before? Was it not still human flesh, natural flesh, as certainly as it was before? To this also everybody will say, "Yes."

Then, also, a still further question: It being the same flesh, and of the same quality—it still being human flesh, natural flesh—is it not also just as certainly *sinful* flesh as it was before?

Just here is where creeps in the mistake of these many persons. To this last question they are inclined to think that the answer should be, "No," when it must be only a decided, "Yes." And this decided

"yes" must be maintained so long as we continue in this natural body.

And when it is decided and constantly maintained that the flesh of the converted person is still sinful flesh, and only sinful flesh, he is so thoroughly convinced that in his flesh dwells no good thing that he will never allow a shadow of confidence in the flesh. And this being so, his sole dependence is upon something other than the flesh, even upon the Holy Spirit of God; his source of strength and hope is altogether exclusive of the flesh, even in Jesus Christ only. And being everlastingly watchful, suspicious, and thoroughly distrustful of the flesh, he never can expect any good thing from that source, and so is prepared by the power of God to beat back and crush down without mercy every impulse or suggestion that may arise from it, and so does not fail, does not become discouraged, but goes on from victory to victory and from strength to strength.

Conversion, then, you see, does not put new flesh upon the old spirit, but a new Spirit within the old flesh. It does not propose to bring new flesh to the old mind, but a new mind to the old flesh. Deliverance and victory are not gained by having the human nature taken away, but by receiving *the divine nature* to subdue and have dominion over the human—not by the taking away of the sinful flesh, but by the sending in of the *sinless Spirit* to conquer and condemn sin in the flesh.

The scripture does not say, Let this *flesh* be upon you, which was also upon Christ; but it *does* say, "Let this *mind* be in you, which was also in Christ Jesus."—Phil. ii. 5.

The Scripture does not say, Be ye transformed by the renewing of your *flesh*, but it does say, "Be ye transformed by the renewing of your *mind*."—Rom. xii. 2. We shall be translated by the renewing of our *flesh*; but we must be transformed by the renewing of our *minds*.

The Lord Jesus took the same flesh and blood, the same human nature, that we have—flesh just like our sinful flesh—and because of sin, and by the power of the Spirit of God through the divine mind that was in Him, "condemned sin in the flesh"—Rom. viii. 3. And therein is our deliverance (Rom. vii. 25), therein is our victory. "Let this mind be in you, which was also in Christ Jesus." "A new heart will I give you, and a new spirit will I put within you."

Do not be discouraged at sight of sinfulness in the flesh. It is only in the light of the Spirit of the God, and by the discernment of the mind of Christ, that you can see so much sinfulness in your flesh; and the more sinfulness you see in your flesh, the more of the Spirit of God you certainly have. This is a sure test. Then when you see sinfulness abundant in you, thank the Lord that you have so much of the Spirit of God that you can see so much of the sinfulness; and know of a surety that when sinfulness abounds, grace much more abounds,

in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

A. T. JONES.

#### ALL IN CHRIST.

THERE is beauty in the presence  
Of the Christ of Calvary;  
Chiefest 'mong ten thousand thousand,  
Altogether fair is He,  
Tell me, tell me, O Beloved,  
Where Thou mak'st Thy flock to rest;  
I would meet Thee in the vineyards,  
I would lie upon Thy breast.

There is mercy in the presence  
Of the cleansing, flowing blood;  
Let me bathe within the fountain,  
Let me sink beneath the flood,  
Wash me, wash me, O Beloved;  
Thou canst make me clean, I know;  
Thou canst cleanse my crimson garments,  
Thou canst make me "white as snow."

There's forgiveness in the presence  
Of the tender Lamb of God;  
Then I'll claim Thy loving pity,  
And I'll bow beneath Thy rod,  
O there's healing in Thy presence,  
For my body and my soul;  
I will touch Thy blessed garment,  
Thou alone canst make me whole.

O there's LIFE within the presence  
Of the Source of life and love;  
For His love is everlasting—  
"Higher than the heights above,"  
From His throne, life's glorious river  
Floweth like a crystal tide;  
O there's life within the presence  
Of the blessed Crucified.

L. D. A. STUTTLE.

#### DAY BY DAY.

A LITTLE clock had just been finished by the maker, and put on a shelf in his ware-room between two older clocks, which were busy ticking away the noisy seconds.

"Well," said one of the clocks to the newcomer, "so you've started on this task! I'm sorry for you. You're ticking bravely now, but you'll be tired enough before you get through your thirty-three million ticks."

"Thirty-three million ticks!" said the frightened clock. "Why, I never could do that," and it stood still instantly with despair.

"Why, you silly thing," said the other clock at this moment, "why do you listen to such words? It's nothing of the kind. You've only got to make one tick this moment—there, now, isn't that easy, and now another the next moment, and that is just as easy, and so right along."

"Oh, if that's all," cried the new clock, "that's easily done, and so, here I go," and started bravely on again, making a tick a moment, and not counting the months and millions. But when the year was ended it had made thirty-three million vibrations without knowing it.

Oh, if Christians would only live by the moment, not the year! "Day by day" is the limit of the Lord's prayer. "Sufficient unto the day is the evil thereof," said the Great Teacher; and "As thy day, so shall thy strength be," is a promise which four thousand years have not exhausted.—*Selected.*





### MY TEMPLE.

I SEEK no man-built temple, grand and high,  
Wherein to worship God:  
The earth my fane, my canopy the sky,  
My kneeling-place the sod,  
I want no golden censer swung aloft,  
To scatter incense sweet:  
Each laden flower sheds perfume soft  
That rises to God's feet.  
I crave no rolling organ tones to thrill,  
And wake my soul to praise:  
The sighing woods, the murmuring rill,  
Earth's sweetest music raise,  
I care not for a choir of white-robed men,  
To lead my anthem here:  
The voices of the birds, from thrush to wren,  
Sound praises full and rare.  
I need no story-sculptured altar stone,  
Whereon to place my gift:  
Here in His temple, as I stand alone,  
My heart to heaven I lift.  
I ask no vested human priest to stand,  
And mediate for me;  
For in this holy temple, great and grand,  
God's smiling face I see,

W. J. KNIGHT.

### THE USES OF LEAVES.

THE leaves are the lungs of the tree. Do you think they breathe into their lungs what we breathe into ours? Hardly; we breathe oxygen, and throw off carbon dioxide, while the plants breathe carbon dioxide and throw off oxygen. So you see that what we reject as poisonous and harmful, the plants receive and use.

The Creator has so planned it that there shall be no waste. Oxygen is necessary to sustain the life of human beings, and carbon dioxide is necessary to sustain the life of plants. You may ask, "How does the plant take in carbon dioxide?" If you examine a leaf under a microscope, you will see that the surface is covered with little openings. Through these the plant breathes.

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

You may wonder where the plants get this water. It is drawn out of the earth by means of the roots, and carried up through the stem and branches into the leaves. This watery fluid is called "sap," and especially valued in the maple tree on account of its sweetness. When the maple sap is boiled sufficiently, it turns into sugar.

If you cut a twig from a tree, the leaves

upon it will soon wither and die, because they are disconnected from the stem, which provides them with their drink and food. The sap of a plant contains the material which goes to build up the tree, flowers, and fruit. Thus do we find that a branch cannot even bear leaves, "except it abide in the vine."

M. E. CADY.

### A WONDERFUL WORK.

IN past ages grew trees which, like our roses now, and everything that grows, laid hold of the gases in the air and in the soil, drinking them through its roots, breathing them in through its leaves, till they were distilled into sap, and bud, and leaf, and wood.

But those old trees had another thing to do, just as our present trees have, and that is, to drink in sunbeams and absorb them, as a chemical force to be locked up for ages in their woody fibre. The old trees die and decay and are buried, and in process of ages turned to coal; the sun-force within, still imprisoned, age after age, working invisibly and always helpfully for man.

By-and-by the coal is dug up, and thrown on the fire, to all appearance a dead black lump. A corner of it, an atom, warms till it reaches the igniting point; and then the sun-force, bound for ages, breaks its prison doors, and blazes out as light and heat once more, returning in a moment into the same shape in which it entered the growing leaf a thousand years before.

"Marvellous are Thy works; and that my soul knoweth right well," sang King David, who knew well enough whose Hand wrought all the wonders and beauties of nature he noted in his wanderings on the mountains, or his long watches in his youth over his father's sheep; and when he bids all the powers of nature, or better still to say, all the works of God, to praise Him, fire is among them; and surely not one in its origin, or history, or beauty, has the finger of God more clearly discernible upon it.—*Everyday Things.*

### FLOWER-COLOURS REFLECTED LIGHT.

#### THE LESSON OF COLOURS.

IT is difficult for some to appreciate the fact that the flowers have no colour of their own, that their colour is only the colour of light, that their colour is light itself. And so, too, there are some who cannot appreciate the fact that they have nothing of their own. They pride themselves on their talents, abilities, and good graces, and really think that these things are their own, forgetting that every good and perfect gift is from above, and comes down from the Father of lights.

God is the *Father of lights*. If you have even a flicker of a rush-light, God was the Father, the original progenitor and present sustainer, of that light. God is the only light; all else is darkness. The light which

you give, if any, is *but the reflected light of God.*

Light itself is invisible; it cannot be seen unless it find something on which to shine. We would not know of the matchless colour in light were it not that it is reflected from the flowers, the grass, the trees, the clouds, the sky, and all that it touches with its glory. It seeks these things that it may clothe them with beauty, and show forth its own hitherto unrevealed loveliness.

When you pass the ray of light through a prism, you must have some sort of screen upon which to catch your mimic rainbow, or it will not be seen. If there is an old board near by, or only the old mud wall, or if there be dust in the air—wherever the light rests, it glorifies the spot it touches, and is thereby revealed. Without something to shine upon, it could not be revealed. So God depends upon *us*—made only of dust—to reveal his matchless glory. It *GLORIFIES us*; it *REVEALS him*. "Ye are my witnesses."

And so whether red, or white, or blue, it matters not if we but reflect God's light in God's appointed way. Only thus shall we shine like the firmament, shine like the stars, shine like the sun, in the kingdom of our Father. All these shine by his reflected light; so must we. Some day we shall dwell in his most glorious presence, and the effulgent splendor will flood both earth and heaven, and between us and Him there shall be no dimming veil; for—

"The heavens shall glow with splendor,  
But brighter far than they,  
The saints shall shine in glory  
As Christ shall them array;  
The beauty of the Saviour shall dazzle every eye  
In the crowning day that's coming by and by."

L. A. READ.

### HOW CARNIVOROUS PLANTS CHOOSE THEIR FOOD.

THE life which teaches the plant to take from the soil the elements and quantities required is, in these plants, perverted into the faculty for discriminating in the choice of victims for its depraved appetite. Thus we read of them:—

"The order of flesh-eating plants, of which the well-known Venus flytrap is a sample, display such a wonderful discrimination in the selection of food, and an adaptation of means to ends, as to afford a striking and wonderful problem in this direction. If a live insect alight upon the leaves of the dionea, the unwary victim is immediately entrapped by its parts closing over it like a thing possessed of life and intelligence; and when the insect's juices are extracted and digested, the plant again slowly opens, ready apparently for another victim. Small bits of beef will be devoured in the same manner, but inanimate substances, such as minute stones or fragments of dead moss, will be rejected as completely as by any animal judgment and discernment."





### KEEP YOUR WORD WITH THE CHILDREN.

"We cannot estimate too highly the importance of keeping faith with the children. When once that is destroyed, the corner-stone of our influence is taken away, and it will not be strange if the whole structure crumbles around us." How true are these words. I am often made sad by hearing mothers thoughtlessly make promises to their little ones, and by seeing how careless they are in fulfilling their word.

I was once walking with a friend who was leading a little child. We met a woman with whom my friend stopped to exchange a few words, and chanced to mention that she was not feeling well, in fact, was scarcely able to be upon the street; and that but for the fact that she had promised the little one at her side, to go walking with her, she would have remained indoors. The woman to whom she was speaking laughed, and said: "Why, Mrs. —, do you value a promise made to your child so sacred? and do you always keep your word to your children? I don't. I promise almost anything to get rid of being teased. I never think of a promise, if it only quiets my child." Mrs. — replied: "Most assuredly, I *always* keep a promise made to my children, or if anything prevents me from so doing, I explain it to them so they understand why I cannot keep my word."

I never forgot that conversation, and in after years, when I became a mother, I always endeavored to keep my word sacred with my children.

It is a sad fact, though it may seem a harsh statement, that many children are taught their first lessons in falsehood, from parental lips—thoughtlessly, of course, but none the less effectively. A mother will say, "Baby must not do that again; if he does, mamma will whip hard." He looks at her a moment, then goes back, and is soon engaged in the same mischief. Again the mother says, "Mamma whip baby, if he does not mind." He turns his bright eyes upon her face for a moment, but keeps right on. Finally, the mother picks him up, and kisses him, saying, "You little rogue, why don't you mind mamma?" The child had already learned that mamma would not keep her word.

A young mother was visiting with me one day. Her little one was running about the room. When she chanced to push open a bed-room door, her mother said: "Do not go in there. Auntie keeps a black man in there, and he cuts off little girls' ears. He will catch you, and cut yours off." The child ran away, but was soon back; and again pushing open the door, looked in, and said: Mamma, there is n't any black man in there 'tall." Her mother laughed as she said: "She used to scream, and run away when I told her about a black man; but she don't care since she has found out there is no black man there."

I talked with this mother, telling her how wrong she was doing, and that she was planting seeds that would grow into falsehood as her little one grew older.

Parents, be careful what promises you make your children. But a promise once made, either for reward or punishment, should be sacredly kept; if not, your child will soon lose confidence in your word. Never threaten a child. Be firm, but gentle and kind; always require prompt, obedience to every command; but be careful not to give your commands without due thought.

MARIETTA CARPENTER.

### "THE MAN OF THE HOUSE."

WHERE is he? He is scarce. There are men of the farm, men of the shop, men of business, men of leisure, the working man, and the lazy man; but where is the man of the house? Men are often found in the house and about the house, but they are rarely of the house. They go to the house to eat, rest, and sleep. They have a property right there, but the only share they take in the business of the establishment is to find fault and make a fuss when things do not go to suit them. But these are not the kind of men we are in quest of. We want to find a genuine man of the house. We want to find not simply the man to whom the house belongs, but the man who belongs to the house and to the family.

In many homes there is an invisible and impassible line of boundary drawn at the threshold over which the wife does not venture with any burden or care as to what lies outside. Her responsibilities and jurisdiction lies wholly within that line; and when the husband crosses that line to enter the domicile he drops his sense of responsibility, and becomes a boarder, more or less critical, as he may be inclined.

In some cases he could not well be anything else, for sometimes the wife is heard to say that she desires no interference or assistance in her work or affairs, for she cannot bear to have a man mixed up in her work. But happily those independent women are an exception. Cold-hearted independence is not a womanly trait, so when it appears, it may be looked upon as abnormal. Independence is far more liable to be manifested on the other side of the house. Quite a number of husbands have been heard to say: "I do not meddle with household affairs. I attend to my business, and let my wife attend to hers."

Well, this is not the man of the house, so we go on.

At last we find him. In his home the threshold is not the boundary of his care. He invites the wife to participate in his plans and the management of his business. He counsels her in all matters of importance. On his part he is more than willing to do all that he can to lighten the burdens which go to make the life of his wife heavy and monotonous.

Such is the man of the house. We do not hold that a man should neglect his own work in order to make a nuisance of himself around the house. But the principle of helpfulness in the house is a manly trait of character, and belongs to the true husband. A little of his strength, a few of his steps, a little work here and there, a careful thoughtfulness for domestic cares, would lift many a heavy burden, and cheer many a sad heart.

G. C. TENNEY.

### WISHES AND WORK.

"It seems to me that I would give anything in the world to make those piano keys sing as you do," a girl said one evening to a friend. The answer came instantly:—

"You need not give 'anything in the world.' Two hours' conscientious practise every day for five or six years would do it. Would you give that?"

The girl flushed a little, and then looked up, half laughing. "No," she answered honestly, "I know that I wouldn't. I would get tired and give it up in three months. But I thought I was telling the truth. I didn't mean to be insincere."

We never mean to be insincere, and yet is it not true that many of our wishes are not worth the breath it takes to put them into words? For if we wished earnestly enough we should not rest content with sighing—we should set ourselves to win the things we want. In nine cases out of ten patience and perseverance would answer our wishes for us.—*Forward.*

### MAKING OVER HER FACE.

WHETHER the demand created the supply, or the supply the demand, at any rate specialists have arisen who make a living by making over the features of those who want to look more beautiful. A foreign journal gives us this insight into the new profession, along with some very pertinent comments:—

"A young woman, with a face in which sleepy-looking eyes, a large mouth and a thick nose played a prominent part, applied last winter to one of those face-doctors who profess to produce a beautiful countenance out of the most unpromising materials. The treatment which would be required in her case was thus outlined to her:

Daily compression of the nose, five hours.

Massage, four separate half-hours at regular intervals.

Application of lotions plasters, and so forth, two hours daily.

Surgical operation on eyelids, requiring the eyes to remain closed for two weeks.



Mouth drill, to produce a pleasing expression of the lips, one hour in the morning and one in the evening.

The patient read this schedule through carefully. "This treatment occupies all the waking hours of the day, I suppose?" she said.

"Yes," was the cheerful reply.

"How long a time would the cure take?"

"We could not promise entire alteration under six months."

"Six months' absorption of my mind in the appearance of my face! Why, it would give me a self-conscious smirk for the rest of my life that no massage could cure! I will leave it as God made it, and attend to more important things."

Symmetrical and well-proportioned features, with a clear complexion, are certainly attractive and desirable possessions; but cleanliness, careful diet, and exercise will do much toward securing them.

But more attractive than all these may be the expression of the face, which, as the years go by, will more and more mould itself into conformity with the character, so that the man or woman who has kept the heart pure and sweet, and the mind employed with worthy and noble concerns, will assuredly attain to a beauty of countenance which, if less obvious than that of line and tint, is no less real and pleasing.

#### THE NEW WAY.

CLARA was having a very enjoyable time. She had tied her mother's best bonnet on Fido's head, and he was making the most comical efforts to remove it. While Clara was laughing immoderately at his annoyance, her mother came in, and the aspect of the scene suddenly changed. Mrs. Ford did not seem to be amused. On the contrary, she looked vexed as she took the bonnet from the dog's head, and said, reproachfully: 'O Clara! how could you be so naughty?"

"But, mamma, he looked so funny I could n't help it."

"I am sure you would not have laughed if it had been your bonnet. You would n't want your little girl to be so unkind to you, would you?"

Quickly flashed the question from Clara's lips, "What kind of little girl were you, mamma?"

The thrust went home, and Mrs. Ford drew a long breath as she said, with candid sadness, "Very much such a little girl as you are, I fear."

"Well, did your being naughty make me naughty?"

"It certainly made it easier for you to be naughty."

"Then I'm not to blame, am I? You ought not to scold or punish me, I think, if you are the one who made me naughty."

The child's logic was apparently irrefutable. How could the mother make the little girl understand the irresponsibility of receiving an inheritance, and the responsibility of transmitting it? After a moment's hesitation, she drew the little daughter to her knee, and said, gently: "When I was a child, no one told me that what I did would in any way affect my children, and so I never thought that I ought to be good for their sakes; but if I had known, I might have made it much easier for you to be good, by doing always

just what I would have known I would like you to do."

"Yes, mamma, but you did not know that I would ever be, and I don't know that I'll ever have any little girl."

"That is true. Still, if I had thought of a possible daughter, and had behaved always as I would have wanted her to behave, and she had never existed, I should have been a better girl and a better woman; and now that she does exist, she would be better and happier because I had been good for her sake."

"I see, mamma, and you think it would be a good thing for me always to think how I'd want my little girl to do, don't you? I guess I would n't do lots of things that vex you if I thought that way. I believe I'll try it."

No more was said, and Mrs. Ford imagined Clara had forgotten the conversation. But not so; she was pondering the thought in her little brain, and it was to bear much fruit in her own life. And not only that, she sowed the seed in other fertile soil. A little friend came to play with her, and in the course of afternoon did that which offended Clara's sense of justice, and she rebuked him, saying: "You would not want your little boy to do that way, and my mamma says we make it easy for our children to be naughty if we are naughty."

"Oh, I don't believe that," said Harold.

"But it's true; for my mamma always tells the truth, and she's sorry she did n't know it when she was little, so she could have helped me to be good. And I'm going to try it, and always do just as I'd want my little girl to do."

"Well, I'll try it, too, and do as I'd want my little boy to do. I think I can tell about that." And so the play was resumed on this new basis of conduct.

A few nights later, as Harold's mother put him to bed, he requested that the door of his room might be left open, so that he could hear when his father came home, as he had something to say to him. As the sound of his father's foot was heard in the hall, a clear voice piped out, "Come here, papa. I want to tell you something."

Mr. Grey and his boy were great friends, and he hastened gladly to have a word with the child, who too often was asleep when he returned from business.

"Well, my boy," he said, as he stooped to kiss the little face lifted to meet his own, "how has the world gone to-day? Have you been a good boy?"

"Papa," said Harold, with serious earnestness, "I've found out the way to be good, and I want to tell you: it's always to do as you'd want your little boy to do. I've been trying it. May be you have noticed that I have been more than usually careful to shut the door without slamming lately." Harold liked to talk maturely when holding confidential converse with his father.

"Perhaps I have not noticed that; but I remember that I have not had to correct you so often."

"Well, that's the reason. I thought if I came home tired, I would n't want my little boy to slam the doors, and make my headache. And I've brought your slippers every night before I went to bed, but you did not know that. And I've tried to mind mamma, 'cause I know that's what I'd want my little boy to do. It's been so easy to know what to do since I began this way, and I remembered hearing you say that it was hard for you to know what to do sometimes, so I thought it would help you to know this way, too."

Mr. Grey was greatly amused, but kissed the child good-night very tenderly, and went down-stairs thinking what a queer little boy he was. But somehow he could not banish from his mind the tender eagerness of his son to help father understand this new, easy way to be good; and as the remembrance of some of his youthful follies flashed across his mind, he wished he had known the way sooner.

The next morning, however, he had forgotten the talk and the new rule of conduct until, as he was about leaving home, he put his hand into his pocket to take out his morning cigar. Just at that moment, Harold came running out on the porch to wave his hand in farewell, and to call out, cheerily: "You won't forget, papa? you'll try the new way to-day?"

The cigar remained untouched; for he well knew he would n't want his little boy to smoke. As he passed down the street, he was greeted heartily by an old friend.

"Hallo, Grey, how are you? I have n't seen you for a month of Sundays. Come in and take a drink for the sake of auld lang syne."

"Thank you," responded Grey, preparing to accept the invitation; but the memory of Harold's sweet face rose before him, and the thought, "I would n't want my little boy to drink," checked the words of acceptance. His first impulse then was to excuse himself through subterfuge; and again the thought, "I would want my boy to be brave," came to help him say, frankly: "Thank you, Hartley, but as business men we can't afford to go to work with alcohol poisoned nerves. Give me your real self for a few minutes, instead of offering me the devil that steals away men's brains."

"You're right, Grey. I wish I had stamina to refuse to drink. I'd be far better off, and my children too."

During the day the cares of business drove the thought of Harold's new way from his father's mind, but late in the afternoon there came to him a terrible temptation. By a few strokes of his pen he could secure a large sum of money for himself, and no one be any the wiser. He needed the money. Not for selfish aims, oh, no! but for his family—to obtain comforts for the dear wife; to educate his boy, his beautiful, noble boy; and then came flashing through his mind the thought: "I would n't want my boy to do this, not even to secure the greatest material advantage."



the world could offer." He dropped the pen, the temptation vanished, and, the cold sweat beading his forehead at the narrowness of his escape from crime, he thanked God for Harold's new way.

Again that night the little eager ears were listening, and the sweet voice called, "Papa," as soon as he opened the door.

"Did you try it to-day?" he asked.

"Yes, dear," whispered the father, kissing his child with thankful lips.

"It's a nice way, is n't it?"

"It's a beautiful way, dear boy"

—Mary-Wood Allen, M. D.

## HEALTH HINTS

### HOME HINTS ON PHYSICAL CULTURE.

THE attitudes assumed by people in the performance of the common, every day duties of life is a matter of great importance in the line of proper physical culture. A person may take exercise properly and regularly for months and even years; but if he is at the same time careless in regard to his manner of standing, walking, sitting, or lying down, he will more than counterbalance the good results obtained from the exercise.

To be sure, one of the very foundation principles in physical training is that of standing and sitting correctly. But so



CORRECT POSITION IN SITTING.

many times this is forgotten when the individual is busy reading, writing, or engaged in some other occupation at which he will continue for several hours at a time, and careless positions are taken, and thoughtlessly habits are formed which afterwards result in permanent spinal curvatures or other deformities.

The backaches which are many times thought to be due to overwork or some strain, are far more often simply the cries of abused muscles which have for a long time been forced in to some cramped position, or perhaps deprived of their freedom of movement by being encased day after day by stiff supports of various kinds. The bony spine is surrounded and thickly covered by muscles. The muscles of the back are thirty-two in number, and are arranged in five distinct layers. Some of these muscles are large and some are very small,

yet each has its own individuality, and its own work to do, and will develop into a powerful and faithful worker if it is only given a chance. But when its action is limited, or when it is over-strained, its usefulness is to a corresponding degree destroyed, and pains and aches are the result.

For example, take the school child who, when growing rapidly, spends the greater part of his time in the school room, sitting by a desk or table, or standing for his recitations. When studying or reading there is always a tendency to drop the head and shoulders forward, while all the muscles of the body are more or less relaxed. In this position the natural curve of the upper part of the spine is greatly exaggerated. At the same time certain muscles are overstretched and kept in this unnatural position, until in time their normal elasticity is lost.



INCORRECT POSITION IN SITTING.

Other muscles are unduly contracted and in this way weakened. If the child is allowed to continue in this position, a permanent curvature of the spine is sure to follow. This flattens the chest, hence breathing is interfered with. Extra work is thrown upon the muscles of respiration which also are often cramped by these awkward positions, and the child does not make the extra effort required to take full, deep, breaths. The blood is deprived of its proper supply of oxygen, so poor circulation and faulty nutrition follow in the train. Often this story is told in actual experience of only a few months.

A prominent Western physician has aptly



HARMFUL ATTITUDE IN LYING.

said, "Many people wear their chests on their backs," and the statement is sadly true. It is equally true that this condition exists in the majority of cases as a result of carelessness in regard to these very matters in childhood and youth.

Much mischief is often done also by crowding several pillows or cushions under the head and shoulders of a person when lying down. This has practically the same effect upon the spine. If other support is

required than one, or at the most two, *small* pillows under the head, it is much more in harmony with nature to place the cushions where they will support those parts which do not naturally come in contact with the bed, as the hollow of the back, or the knees. For invalids, and people who for any reason are obliged to remain in bed for a long time, such an arrangement of the cushions will be found far more comfortable than to have them all under the head and shoulders.

The effects upon the spine and chest of these various bad positions are made plain by the accompanying illustrations. And not only the physiological effects are disastrous, but the personal appearance is so awkward and ungainly that the individual gives an impression vastly different from that which God designed to be given by man whom he created "upright."

The importance, then, of carefully watching the children and of training them into correct habits cannot be over-estimated. Or perhaps it would be more accurate to say, watch them to keep them from forming the incorrect habits; for it is true that in infancy and early childhood the positions taken by the little one are all perfect, easy, and natural, and it is not until he is influ-



SHOWING EFFECT ON THE SPINE OF HIGH PILLOWS.

enced by erroneous and unnatural surroundings that these improper habits are gradually acquired.

For sitting in the proper position, it is first necessary to have a proper chair upon which to sit. Unfortunately, the popular easy chairs of to-day are constructed with backs which throw the head and shoulders forward, while the middle of the back, which should naturally curve forward, is obliged to curve backward in order to fit the back of the chair. A person may better sit on a stool or a bench, which has no back at all, rather than on such a chair as this. The back of the chair should be of a shape that will correspond to the natural curve of the spine, and then the entire spine will be supported in its natural position. Such chairs can be found, and effort should be made to procure them, especially for children and for adults whose occupation is such that they are obliged to sit for long periods of time.

It is also important that a chair should be of the proper height, so the person will not be obliged to slide forward on the seat in order to have the feet reach the floor and set squarely upon it.

For children in school, care should be



taken to not only have the seats comfortable, but the desks or tables which are used by the children should be of such a height, and at a convenient distance in front of them, so they will not be obliged to lean far forward to write or read from books on the desk.

For lying down, the head may with propriety be raised a little by a small pillow. Some people prefer using no pillow at all, and this is all right; but no harm is done by use of a small cushion for those who so desire.

If these few simple principles are applied to the various common occupations, and even in recreations and during resting time, there is nothing in any of these lines but what can be made a means of training and development of the muscular system. It will even lead to a symmetrical development, for, in the ordinary round of duties and pleasures which fall to the lot of all, there is certainly variety enough to bring into action all the muscles of the body, and this is all that is necessary in order to secure a healthy growth.

DR. OLIVE INGERSOLL.

Calcutta.

IN the beginning of disease, deep breathing is invaluable. The best tonic is not found on the drug shelves, but is manufactured in the great laboratory of Nature, and is free to all who will breathe full deep breaths according to her laws.—*Hunter.*

#### SIMPLICITY OF DIET.

VARIETY is needed; but the general tendency is to supply our tables with too many kinds, and to prepare each dish in the most elaborate manner, until, in many households, the cooking of food has become almost the chief end of life.

Eating simply for the gratification of the appetite is a degrading custom. A great variety of foods at one meal exerts a potent influence in creating a love of eating, and is likewise a constant temptation to overeat. Let us have well-cooked, nutritious, and palatable food, and plenty of it; but not too great a variety at each meal.

The prevalent custom of loading the table with a great number of viands upon occasions when guests are expected is one to be deplored, since it is neither conducive to health, nor necessary to good cheer; but is, on the contrary, a laborious and expensive custom which debars many from social intercourse because they cannot entertain as others do. Upon this subject a well-known writer has said, "Simplify cookery, thus reducing the cost and labour of living, and how many longing individuals would thereby be enabled to afford themselves the advantages of culture and social intercourse. When the barbarous custom of stuffing one's guests shall have been abolished, a social gathering will not imply, as it often does now, hard labour, expensive outlay, and dyspepsia. Perhaps when that time arrives we shall be sufficiently enlightened

to demand pleasures of a higher sort. True, entertainments then will be more costly than now in one respect, for cake comes easier than culture. The profusion of viands now heaped upon the table, betrays poverty of the worst kind. Having nothing better, we offer our guests victuals."

MRS. E. E. KELLOGG.



#### A BOY'S THOUGHT.

"As He was in the world are we,"  
Was written on a card  
That led a mother and her boys  
To talk about the Lord,  
And think of Jesus' earthly life,  
And dwell upon His love,  
From child to youth, from youth to man,  
And of His work above.

One day the eldest lad came in  
With features all aglow,  
"Oh, mamma! I have had a thought  
You'll surely want to know!"—  
His eyes grew very dark and deep,  
As if in some amaze—  
"One day my Lord was old as I,  
And lived as many days.

"And one day Jesus measured up  
In height the same as I."  
He took his tape-line from its place,  
And measured just how high.  
Then grew an earnest, solemn peace  
O'er all his youthful grace,  
It seemed we caught a look divine  
Upon his boyish face.

And day by day the pleasant thought  
Took hold upon his heart.  
It seemed the Saviour was a boy,  
Nor walked from him apart:  
Companion of his youthful days,  
He learned the heavenly plan,  
And grew in stature and in grace,  
Beloved of God and man.

HOPE ONSLOW.

#### WANTED.

ALL study of the wonderful works of God shows us how "all things work together" for the good of all things. Nothing lives for itself alone, but each is a part of God's plan for blessing others.

In all of His *great* works God is thinking of the little things, and working for the good of the smallest. He works in the great and glorious sun to bring to life the little flowers, and to gladden the tiny insect.

"Thus sunbeams pour alike their glorious tide  
To light up worlds, or wake an insect's mirth."

In causing the tides of the mighty ocean and seas, God is thinking of and caring for those tiny creatures that need to live a part of their time in the water and a part on the land. Their needs are just met by the going out of the tide, which leaves them for some hours on the beach out of the water.

In His great work of drawing up the water

from the earth, and causing it to float in great billowy clouds in "the spacious firmament on high," God is preparing to water the little flowers, to give drink to man and "to every beast of the field," and even "to cause it to rain on the earth where no man is; on the wilderness where-in there is no man; to satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth."—*Job.* xxxviii. 26, 27.

In all these and many other ways we see what great works God is doing in His care for the very least of His creatures, using the great things to minister to the very smallest.

But we find also that in all these little things, which may at first seem to us so unimportant, and to have no special use or meaning, God has some wonderful purpose, which we find when we enquire into them and seek them out. God's greatness is shown in the very smallest of His works. He has a purpose in everything that He does.

The least thing in the earth is "a part of God's great plan," and is needed just where He has placed it. "He weighs the mountains in scales, and the hills in a balance;" so even the tiny little grains that make up our world are considered by Him and placed just where He wants them. His *great* works are just as dependent on these *little* things, as the little things are on the great.

There is a poem which tells of a discontented little buttercup who was fretful and unhappy because she "wished she were a daisy." And this is the advice given to her in the parable by a robin whom she asked to try to find "a nice white frill" for her, like the daisies wear:—

"You're nicer in your own bright gown,  
The little children love you;  
Be the best buttercup you can,  
And think no flower above you.

"The swallows leave me out of sight,  
We'd better keep our places;  
Perhaps the world would all go wrong  
With one too many daisies!

"Look bravely up into the sky,  
And be content with knowing  
That God wished for a buttercup  
Just here where you are growing."

Are you not glad, little children, that God *wants* you in His world? He needs you, or He would not have put you here. And He has put you in just the place where He wants you, at the very time when He needs you there.

We are told of His Son Jesus, that "when the *fulness of time* was come, God sent forth His Son." And this is true of every child of God. He thought of you long ages ago, and has been preparing a place and a work for you. And when His time came, just the right time for you to come into the world, He put you here in exactly the place where He wants you.

Though you may not know what God is doing with you, you may be quite sure that, like every one of His works, you are a



part of His plan. And if you give yourself to Him, doing day by day what you know He would have you, He is carrying out in your life some special purpose of good to the world that He could not do without you.

EDITH E. ADAMS.

#### SWEETMEATS FOR THE ELEPHANTS.

DURING one of England's many "little wars" in India some elephants were employed in dragging the guns up a precipitous pass.

A big powerful elephant was the first, and his driver encouraged his efforts with all sorts of endearing words. "Well done, my dear! Wonderful, my life! Try again, my dove! My son! That's right, my wife!"

At last the elephant got the gun up, and his delight was extreme—he caressed his keeper and threw the dust about in a most playful manner.

Now it was the turn of another elephant, a younger and smaller one. He did his best, and was struggling up with his gun, when the big elephant, reaching over the top of the cliff, held out his trunk to help his brother over his difficulty.

The younger elephant entwined his trunk in his brother's, and was thus pulled up in safety.

When on the top the two elephants embraced each other and seemed delighted to have done their task so well.

Their drivers then made the animals salaam to the General.

"Give them each five rupees' worth of sweetmeats, driver; they have worked well!" said the General.

At the mention of sweetmeats the intelligent animals again salaamed to the General.—*Selected.*

or may be permitted to say *sde*. The words mean the same thing, but *sde* is Czech and *hier* German, and the recognition of Czech as an official language is involved. The Czech soldiers have insisted on answering *sde*, but the emperor decrees that they must say *hier*.

ALL Europe is suffering from a shortage of coal. The increasing demand and in some mining regions the decreased supply have sent prices away up. Taking advantage of the situation miners in some parts have struck for higher wages.

THE grievances of English farmers against the railways are many, and the manufacturers also suffer in competition with foreign traders. The situation is thus stated in the *Westminster Review* :—

"Belgium can send its iron 100 miles by rail to Antwerp and thence by sea to London for considerably less than is charged from Staffordshire to London. Finished iron and steel are transferred on the Belgian railways at an average of '5d. per ton per mile; in England the rates vary from 1d. to 1½d. per ton per mile. Instances can be multiplied indefinitely through every class of goods. The charges for home-grown vegetable produce are far above what is charged for foreign produce, favoured by special import rates by the railway companies, and the difference paid by the British farmer is equal to £2 per acre on the cost of British land."

THE *Lady's Realm*, perhaps the leading ladies organ in London, gives place to a discussion of the question, "Should ladies smoke?" Four ladies say Yes, one says No. It is a serious fact that smoking and other ways of drugging and narcotizing the nerves are reported to be rapidly increasing among women in England.

THERE is no doubt that the Paris World's Fair has helped thus far to keep France steady since the opening of the South African war. It is so declared semi-officially by the French. Millions have been invested, and the French people expect to reap millions of profits from visitors. But many think the Fair will prove a failure, as the political uncertainty discourages exhibitors and visitors.

A COLONIAL writer, Mr. Mels, describing the Kafir of South Africa, says that he appears at his best before being touched by civilisation. After, he is generally a child in the virtues of civilized life, but a full adult in its vices. The fear of a native rising in the midst of the war has evidently passed. The heavy artillery and tremendous fighting of the contending armies may well have driven the idea of a rising out of the minds of the young men of the tribes. Mr. Mels says, however, of the Basutos :—

For more than one hundred years this tribe has been undergoing a process of forcible civilisation. Good men and good women have sacrificed their lives to the noble cause. Just before the present war began, there was a gathering of Indunas, or native priests, near the Free State border. Thousands of "Christian" natives attended. Two oxen were brought into a ring formed for the purpose. One of the animals was snow white, representing the

British. The other, coal black, represented the Boers. With weird incantations and wild dances, these Christianised Basutos skinned the poor oxen alive. The white ox succumbed after five hours of terrible agony; the black one lived for nearly a day and a night. The gods of the "Christian" Basutos had answered the oracle—the Boers would win.

This shows how readily the veneer of nominal religion disappears in a crisis, leaving the natural superstition of paganism.

#### CATHOLICISM IN NORWAY.

THE *Catholic Mirror* reports this of the growth of the influence of Rome in Norway, which used to be called a Protestant stronghold :—

"At the beginning of the present century there was not a single Catholic in Norway. To-day the Catholic Church has more liberty and a better status than in any other country in Europe. Since 1890 the appointment to all ecclesiastical posts is left entirely to the church herself; the Catholic priest is the civil officer for the Catholics of the district; the Catholic marriage ceremony has legal force; the liberty of the public is guaranteed; Catholic processions are escorted by the police with great pomp, and at the solemnity of Corpus Christi the Lutherans actually go to the length of presenting flowers for the decoration of the altars."

War Finance.—Men discuss the financial profit of war just as they make estimates of gains by any other method that may not involve the shedding of blood. The *Cassell's Saturday Journal* says :—

Japan made an exceedingly fine thing out of her war with China, which she managed so well. Japan had only 80,000 men engaged, and the war cost her altogether the comparative trifle of £6,000,000. China had to pay her afterwards the nice little sum of £37,000,000, leaving a clear profit of £31,000,000, which, reckoning the time the war lasted, worked out to a profit of £10 per Jap per week. Sixty years ago, when we were ourselves at loggerheads with China, we made a profit of £2,000,000 as the result of nearly three years' fighting.

But Germany's gain in the Franco-German war of 1870 is what "Ministers of Finance dream about." She made a clear profit of considerably over £200,000,000, all in one campaign. But to hold her place she has had to spend more than this, and all Europe has had to spend money on armaments as never before since that profitable campaign in 1870.

A LONDON Justice has struck terror to a class of solicitors by ordering a solicitor to pay his clients costs on the ground that there was no case at all, which the solicitor must have known, and the client ought never to have been advised to go into court.

It has recently been made public that a firm of dressmakers in Dublin has been supplying its lady customers with liquor, and charging the bill up as "trimmings." The Dean of the Royal Chapel visited and remonstrated with the offenders, telling them to be honest, and if they must call it by that name, it should be designated as "delirium trimmings."

DUTY belongs to us; results rest with God. We are to sow the seed; God will give it life; angels will reap the harvest.



THERE are 400,000 people in London living in one-roomed houses. Just in proportion as money is spent in war and useless luxuries these conditions must abound.

AFTER the discovery of gold in Klondyke (of which we now hear scarcely a word) comes the news of gold-finds across the way, in Siberia, on the shores of the Sea of Okhotsk. Here, at least, there can hardly be any question of boundaries for nations to quarrel over.

ALL ABOUT A SINGLE WORD.—The race feuds in Austria-Hungary, which block legislation and seriously threaten the stability of the empire, are now, says a foreign journal, largely concentrated upon a single word. The burning question is whether Czech soldiers must answer *hier* at roll-call,





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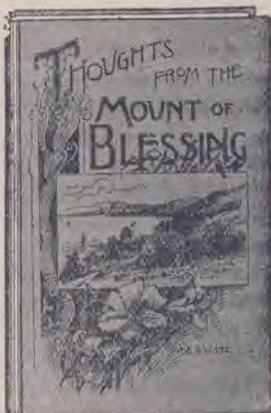
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EVEN the Quakers feel the stress of the strong war spirit in England. Many of them are said to be discussing the abandonment of their historic attitude of protest against Christians engaging in war.

A NEW publication comes to us from Valparaiso, Chili, *Senales de los Tiempos* (*Signs of the Times*), the organ of our work in that part of South America. Another similar paper is published in Spanish in Buenos Ayres.

ECHOES reach us from England of heated controversy in religious circles about the war. Those who oppose the Government's policy seem not to see that statesmen are better prepared to judge of political necessities than preachers who play at politics. If the protest were on principle, against Christians going to war on any account, there would be consistent ground to stand on. Kingdoms of this world must use the sword to maintain themselves.

But Christianity stands absolutely apart from all the quarrels and racial sentiments that separate men and cause war. It has a message of peace for all alike. Christians are in the world to represent Christ. The manner of His life is easy to learn, and that is the Christianity of the Kingdom of Heaven.

"THE attitude of the Vatican press is remarkable for its bitterness towards England," says the London *Public Opinion*, "so much so that British Roman Catholics have entered a protest, and their voices have at length reached the Vatican; but no heed has been taken." It is supposed the clerical party wishes to win the sympathies of France.

The "Church Crisis."—This is a running head in Anglican journals in England just now. Like all attempts to compromise in matters of principle the efforts of the Archbishops to go half-way with the Ritualists and half-way with the Protestant party have displeased both parties. At a recent great Protestant meeting in the Royal Albert Hall (London) the Earl of Portsmouth declared that the Confessional and the mass were being daily taught under episcopal patronage. But this meeting called upon Parliament to take over the control and

legislate these things out of the church. Of course, this is a flat denial of the genuine Protestant principle. Thus the Protestant party goes on fighting with carnal weapons and the other side reap all the permanent victories. Protestants nowadays would do well to take some lessons from the early Reformation days. They would not then put their trust in princes nor appeal to a political body to order the affairs of the church.

READERS are frequently going to England. Some may wish to make a note of the fact that the British organ of our Society, devoted to Bible study and the home life, is *The Present Truth*, 59 Paternoster Row, London. It has now a weekly sale of about 16,000 copies.

DR. HORTON, in the *National Review*, declares that "the prodigious growth of conventual establishments in England" is an evidence that Rome's power is increasing in Britain. He warns against the increasing practice amongst Protestants of sending their children to Roman Catholic Schools.

### AMONG MOHAMMEDANS IN SYRIA.

A FEW months ago we gave a report of a remarkable movement among Moslems in Syria, as the result of the preaching of the Gospel, in a simple quiet way, by one of our Society's agents. The last report stated that the leading Moslem convert, Shakker, a teacher, had been imprisoned, and he and others were being abused and flogged to drive them to recant their profession of faith. Our brother now reports further as follows:—

"During Shakker's imprisonment he has not been idle. The Lord gave him a good opportunity to work for souls by causing him to be transferred to the soldiers' barracks soon after his arrival in Joppa. Twelve soldiers, one a captain over twenty men, openly confessed Christ through his labours. Some of them were quite often whipped for visiting my house, and yet they remained firm. One was compelled to lie in his bed two days owing to his whipping, and still he came. Eight of them have been sent to the mountains of Moab. Four Egyptian shieks who were converted, were also imprisoned several days, but after they found that they were Egyptian subjects, they discharged them with a threat that if they should visit me again they would receive sorer punishment. Notwithstanding this, my house was the first place they visited. Even while the threats were yet ringing in their ears they entered my door, and threw their arms around my neck, and some of them wept for joy. These men have worked in different villages, but as soon as it is found out that they have become Christians, they are whipped and driven out. The Lord has also raised up two Moslems of great prominence, secret brethren, who have held persecution in check, and at the same time secretly supported the four brethren and their families when they were driven out of different towns. These arrests soon attracted the attention of the Mohammedans in the surrounding country, and they came in from all points of the compass to hear us. Through these visitors we now have good friends and secret brethren in Jerusalem, Ramleh, Gaza, Nazareth, Beirut, and different points of Egypt.

"The persecution, however, became stronger, and many of our friends, becoming solicitous for my welfare, advised me to leave Joppa for some time. But I felt as though it were better to stand the storm. My house was watched about four weeks by two

soldiers, one on each side of it. This soon caused the number of our visitors to decrease, but, as is often the case, Satan's vigilance caused the victory of the Lord to be greater. In this instance one of the soldiers who watched was so impressed that he went to Shakker to find out what we teach, and soon he himself rejoiced in the knowledge of a pardoning Saviour. And he himself afterwards was watched when he visited us, and was sentenced to be flogged for it.

"Although many attempts have been made by Christians and Mohammedans to cripple our work, it is steadily going forward. Letters from both sources have been written against me to the highest officials with the intention of driving me out of the country. But the son of one of these officials who is a believer told us his father tore them in pieces. Notwithstanding all these trials, I have thus far enjoyed a remarkable degree of respect even from my enemies. For this I feel to praise the Lord with my whole heart."

CAPE TOWN must be crowded according to the prices for accommodations in some of the hotels. It is stated that some ladies were quoted a rate of a hundred pounds per month for each bed in a three-bedded room.

The revival of old-time superstitions and idolatries is one of the signs of the times in the West. Under the Count and Countess Macgregor, the Isis-worship of ancient Egypt, has been set up in Paris. Gods many are believed in, and their sacred book is the Egyptian Book of the Dead.

A WRITER in the *Quarterly Review* thinks the limit of speed in sea travel has been reached until some new form of propulsion is discovered. "The truth lies in a nutshell," he says; "energy cannot be created, it can only be transformed." People often overlook this truth, and think of modern invention as having discovered ways of producing energy or power, whereas it has only devised ways of using the power which comes from God alone. Of course, the light of the sun is the agent by which energy has been stored in the coal that gives out again the energy to propel the liner across the seas. But the sun only gives out the energy that the Creator placed within it when He made it the light bearer.

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