

The Oriental Watchman.

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

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THE LORD OUR RIGHTEOUSNESS

THE ROBE OF RIGHTEOUSNESS.

THEN cometh Jesus from Galilee unto Jordan, to be baptized of John. And John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." In "fulfilling" all righteousness, Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps of grace in genuine conversion. He did this as an example, that we should follow in His steps. In His humanity Christ filled up the measure of the law's requirements. And this He did as an example to us. He was the Head of humanity, its substitute and surety. Human beings, by uniting their weakness to the strength of His divine nature, may become partakers of His character.

Satan will use every subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. "Yea, hath God said, Ye shall not eat of every tree of the garden," Satan said to Eve. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, ye shall be as gods, knowing good and evil."

Adam and Eve both ate of the fruit, and obtained a knowledge which, had they obeyed God, they would never have had,—an experience in disobedience and disloyalty to God, the knowledge that they were naked.

The garments of innocence, a covering from God, which surrounded them, departed, and they supplied the place of the heavenly garments by sewing together fig-leaves for aprons.

This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience. They have sewn together fig-leaves to cover their nakedness, caused by transgression. The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men and women to the truth, the making of fig-leaves into aprons will commence, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work, will come to naught.

The Lord Jesus Christ has prepared a covering, the robe of His own righteousness, that He will put on every repenting, believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." Sin is the transgression of the law. But Christ died to make it possible for every man to have his sins taken away. A fig-leaf apron will never cover our nakedness. Sin must be taken away, and the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner. He sees, not the fig leaves covering him, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

Christ came to give an example of the perfect conformity to the law of God required of all, from Adam, the first man, down to the last man who shall live upon the earth.

"IN his days Judah shall be saved, and Israel shall dwell sately; and this is his name whereby he shall be called, *The Lord our Righteousness.*" Jer. xxiii. 6.

"BUT of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1. 30.

He declares that His mission is not to destroy the law, but to fulfil it in perfect and entire obedience. In this way He magnified the law and made it honourable. In His life He revealed its spiritual nature. In the sight of heavenly beings, of worlds unfallen, of a disobedient, unthankful, unholy world, He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded with eternal life. He came as a man to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God. But in no case did He come to lessen the obligation of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He came not to set men free from the law, but to open a way whereby they might obey that law, and teach others to do the same.

MRS. E. G. WHITE.

ONE FOLD AND ONE SHEPHERD.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."—Gen. xlix. 10.

THESE are a portion of the words uttered by Jacob just before he "died in faith." He had called his sons together, and was giving a prophetic view of what should befall them "in the last days."—Verse 1. The meaning of Shiloh is *peace* or *quiet*, and the personal pronoun used indicates that it refers to a person and not a city. We know that Christ, the Prince of Peace, who "is our peace," is the one referred to.

Many hundred years after these words were spoken, another man, of far different character, uttered by inspiration similar words. Jesus was on earth, drawing men to Himself. The jealous priests held a Council to determine how best to oppose Him. Then said the high priest Caiaphas:—

"Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself; but being high priest that year he prophesied that Jesus should die for that nation; and not for that nation only, but that He should gather together in one the children of God that were scattered abroad."—John xi. 49-52.

The high priest thought of nothing more than that by sacrificing Jesus they would save the people from destruction by the Romans; but God used his mouth for a prophecy that the death of Jesus should indeed save the people from perishing, and save not only the Jewish nation, but all the children of God scattered abroad. This He does by saving His people from their sins; for in Him "we have redemption through His blood, even the forgiveness of sins."—Eph. i. 7.

THE COMING OF CHRIST AND THE RESURRECTION.

So we see again that from the most ancient times the hope of God's people has been

solely in the death and resurrection of Christ. Jacob and his family were in Egypt when the words first quoted were uttered; but Jacob knew that the gathering of the people from Egypt and from all the lands of their captivity would come only through the cross of Christ, which brings eternal redemption. The cross of Christ embraces the second coming of Christ; for as often as we eat and drink in real faith the body and blood of Christ, we "show forth the Lord's death *till He come.*"—1 Cor. xi. 26. Jacob was therefore looking forward to the coming of Christ in glory, for the gathering of Israel; even as the Apostle Paul exhorts us "by the

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, curse'd is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."—Gal. iii. 13, 14.

Abraham received the sign of circumcision, "a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised."—Rom. iv. 11. Therefore all the people of the world are possible children of Abraham, or the sheep of the house of Israel. "The whole world lieth in wickedness" (1 John v. 19), lost, and Christ is come to seek and to



coming of our Lord Jesus Christ, and by our gathering together unto Him."—2 Thess. ii. 1.

"But how can the promise to gather Israel be taken to mean the gathering of all believers at the second coming of Christ? The question should rather be, How can it be taken to mean anything else? The promise to Abraham was the same to Isaac and Jacob. The promise to Abraham was, that in him all the families of the earth should be blessed (Gen. xii. 3), and this blessing was to be through the death and resurrection of Christ.—Acts iii. 25, 26.

save the lost.

THE LOST SHEEP OF THE HOUSE OF ISRAEL.

He is the true Shepherd; the hearing of His voice is the test which determines who are really His sheep. He says, "My sheep hear My voice, and I know them, and they follow Me."—John x. 27. Those who refuse to hear His voice place themselves among the goats. Now it was while He was among His disciples that He said, "And other sheep I have, which are not of this

fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd."—Verse 16. So we see that the lost sheep of the house of Israel are scattered throughout all the world, and the voice of Jesus alone can find them. He sends under-shepherds, but they must speak with His voice, or else the sheep will be driven away, instead of gathered. The words of Jesus, "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24), when about to grant the request of the Syro-Phœnician woman, who had been drawn by the sound of His voice, show that the poor, believing, heathen woman was one of the lost sheep of the house of Israel.

GATHERED BY THE GOSPEL.

It is by the preaching of the Gospel, therefore, that Israel are to be gathered; for the call of Jesus at His second coming, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 34), is but the same voice that now says, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." Matt. xi. 28. Only those who heed these words, will come in response to the call at the last day. It is the word of the Gospel,—the word of salvation,—that is to renew the earth, and people it with righteous men, who have been renewed by that same word. Thus the Lord says.

"The captive exile shall speedily be loosed; and he shall not die and go down into the pit, neither shall his bread fail. For I am the Lord thy God, which stirreth up the sea, that the waves thereof roar, the Lord of Hosts is His name. And I have put my words in thy mouth and covered thee in the shadow of Mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art My people."—Isa. li. 14-16.

BUILDING UP THE TABERNACLE OF DAVID.

IN addition to all that has been set forth from the Scriptures in this and preceding articles, we will here read two more Scriptures which show most plainly that the number of the people of Israel is made complete only by those from among the Gentiles who accept the Gospel. And as we read, let it not be forgotten that the father of all Israel, Abraham, was taken from among the Gentiles, and that he received the promises, and the blessing of the Spirit, before he was circumcised, to show that God is no respecter of persons, but that, all who believe are Israel.

The first that we shall consider is in the fifteenth chapter of Acts. The apostles and elders had come together, not to settle a point of doctrine, nor to enact something new, but to ease the minds of the new converts from among the Gentiles, who were being troubled by false teachers. Peter had told how the Gentiles had heard the Gospel at his mouth, and had believed, and that God had given them the Holy Ghost, "and put no difference between us and them, purifying their hearts by faith;" and then Peter added that by the grace of Christ the Jews themselves would be saved even as the Gentiles.—Verses 7-11.

Then James addressed the congregation, saying:—

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world."—Verses 14-18.

The portion which James quoted is from Amos ix. 11, 12, and the verses immediately following are:—

"Behold, the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Compare this last with the promise to David in 2 Sam. vii. 10, 11.

The tabernacle or house of David is to be built up only through the preaching of the Gospel to the Gentiles; and this is what the ancient prophets declared. That it was not done, or at least begun, before the first advent of our Lord, was not the fault of God, nor of His prophets, but of the people, who would not heed. God showed in many ways how anxious He was for the gathering in of all the Gentiles. Let not any Christian in these days repeat the selfish unbelief of the professed people of God in ancient times, and think that Israel are to be gathered in any other way than through faith in the Gospel of Christ, which is "to all people."

HOW ALL ISRAEL SHALL BE SAVED.

THE other portion of Scripture which we shall briefly notice in this connection is in the eleventh chapter of Romans. Here the people of God are called an olive tree. This is in harmony with Isa. xi. 1 and liii.—1, where Christ is called the Root. Some of the branches have been broken off "because of unbelief."—Rom. xi. 17-20. It is the Root that makes the branches holy (verse 14), and therefore when the wild olive branches are grafted in, they partake of "the root and fatness of the olive tree;" but they stand only by faith, and may be cut off if they are heedless.—Verses 16-22. The branches which because of unbelief have been cut off, will be grafted in again, "if they abide not still in unbelief."—Verse 23. Thus we see that both Jew and Gentile according to the flesh stand in exactly the same relation to God. The Jew by nature, who is unbelieving, is separated from the Root, Christ Jesus, while the believing Gentile by nature is joined to Him. But a failure to continue in the faith will result in the cutting off of the Gentile convert, while the Jew who had been cut off because of unbelief has the same privileges that the Gentile has, provided he is obedient to the faith.

"For I would not, brethren, that ye should

be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the gentiles be come in."—Verse 25. Blindness in part is the lot of Israel at present, because at present Israel exists only in part. Israel can be made full and complete only by the coming in of the Gentiles, that is, as many as will believe. When "the fulness of the Gentiles" has come in, then will that which is perfect be come, even the perfect day.

"And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins."—Verses 26, 27. Compare also Acts iii. 24-26.

Note the connection in verses 25 and 26. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." That is to say, all Israel cannot be saved except by the bringing in of the Gentiles; which is the same as saying that real Israelites are now reckoned as Gentiles, but that in due time they will all come in; "and there shall be one fold and one Shepherd."

"We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." "There is no difference; for all have sinned, and come short of the glory of God."—Rom. iii. 9, 10, 22, 23. But there is hope for all alike; "for God hath concluded them all in unbelief,"—"shut them all up together in unbelief,"—"that he might have mercy upon all."—Rom. xi. 32.

This is an outline of how Israel are gathered.

E. J. WAGGONER.

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THE WORD "PROTESTANT."

THE word Protestant comes from *Protestans*—"standing for a witness"—that is, a witness for the truth, as well as a witness against error.

Rome sneers at Protestantism as a religion of negation, but it is deeply interesting and significant to notice that the one mark given of the throned souls in glory is a purely negative mark: *Had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*—Rev. xx. 4. Virtually you have here four times over the negative particle.

"Art thou a king?" Pilate asked the Master; Jesus answered: "Thou sayest I am a King. To this end was I born, and for this cause came I into the world that I should bear witness for the truth."—John xviii. 37. This is the true Protestantism, to bear witness for Divine truth against all error that might corrupt it.—*Converted Catholic.*

"We open the hearts of others when we open our own."

NEARNESS OF HIS COMING



THE DAY OF THE LORD.

THE thirteenth chapter of Isaiah presents "the burden of Babylon, which Isaiah, the son of Amoz, did see." The old Babylonish kingdom was the great mother of evils. Her sun-worship and other idolatrous practices made her iniquities such that the Bible continually uses her as a symbol of the evils of succeeding ages. In the book of Revelation the apostasies of the church clear to the end of time, are presented under the term "Babylon."

So when we find Babylon mentioned in the Bible, we will not get the full truth, as the Lord presents it to us, unless we take into account the use that the Word of God makes of the name. It may seem to the superficial thinker that the prophet is describing things that took place in the time of the old Babylonish kingdom, when in reality the thought should be directed to things that are to take place at the close of time.

This thirteenth chapter of Isaiah begins with "the burden of Babylon," but in the sixth verse we read, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." So it should be evident to us that there is a connection between the conditions in old Babylon, and the time that immediately precedes the "day of the Lord." To assist in seeing this more clearly, read the whole of the chapter in connection. You will then see that the complete and everlasting overthrow of Babylon is placed before the mind. And from other Scriptures we learn that this overthrow was caused by the incorrigible wickedness and arrogance of that nation. At the time of the "day of the Lord" the world will again be going almost wholly to evil, hence the overthrow of Babylon is set forth as a type of the everlasting overthrow of the whole world because of its evils. This accounts clearly for the frequent mention of Babylon in connection with things that so manifestly apply to the closing hours of time.

With these thoughts before us let us read what is said in this chapter about "the day of the Lord." It is as follows:—

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt; and they shall be afraid; pangs and sorrow shall take hold of them; they shall be in pain

as a woman that travaileth; they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger."—Verses 6—13.

Carefully consider some of the expressions in this remarkable prophetic Scripture. When the "day of the Lord" is at hand, there is to be a howling among the people. "As a destruction from the Almighty" shall it come. "All hands" shall "be faint," and "every man's heart shall melt." The fear that possesses them shall be such that "pangs and sorrow shall take hold of them," so that "they shall be in pain as a woman that travaileth." As they look at one another they shall be "amazed," because "their faces shall be as flames." These words of the Lord certainly present, in most vivid language, the conditions among men when the "day of the Lord" is at hand. These statements should be pondered carefully, for they narrate facts that will exist in the days that are just before us. To enable us to escape these awful conditions, the Lord is calling us to His shelter, that is not only secure, but ample for every one that will allow himself to be persuaded to enter into it.

Think of the condition of the world at the present time. Men as a general thing are considerate of anything else rather than the "day of the Lord." They do not consider that the Lord will have much to do with the affairs of this world, and so crime and wickedness are freely indulged in. Hilarious and absorbing amusements are the order of the day. He who can convince the people that he can provide them with the most "fun" is the one who draws the crowd. Upon the ears of this giddy throng the warnings of the "day of the Lord" fall as an idle fancy of a fanatical dreamer.

But "the great and the terrible day of the Lord" is steadily coming on, and finally, after all its warnings have been despised, it bursts with all of its intense realities upon the deluded throng. Is it any wonder that such indescribable anguish and suffering will take hold of the people at that time? In the face of trumpet-toned warnings they have pursued the pleasures of sin. They have mocked at every entreaty that the Father of infinite love could send them, and now they are left to their terrible fate. And terrible indeed will be that condition!

No one in that time can say that they have not been told of these on-coming

dangers. The Word of God most forcibly and explicitly foretells the current events that are a sure evidence that the "day of the Lord" is approaching, and we may see these things and be prepared if we will. Hence the remorse of that time will be the bitter sorrow of realizing that the truth of the Almighty and His shelter so beneficently prepared have been stubbornly repelled until hope is gone and eternal despair is the dreadful fruit.

But not only does the prophet depict these things that will be stirring the souls of men so intensely in that day, but he also tells of the upheavals in the earth itself. The anger of the Lord will "lay the land desolate," and further the Lord says, "I will shake the heavens, and the earth shall remove out of her place." The great frequency of earthquakes and terrible storms in recent years is the beginning of the fulfilment of this prophecy. What will it be when the heavens are being shaken, and the earth removed out of her place? Are you prepared for these events that are coming?

Note, as is stated in verse 11, that the Lord is required to do this punishing because of the wickedness of mankind. Men may parade their sins to-day, and boast of them, as so many are doing, but the time is not far distant when every one of these sins will be a burning remorse, to eat the very soul. These are not the expressions of fancy, but they are the words of the eternal truth of the living God. To be honest to yourself you must admit that there is a strange and solemn conviction that steals over you, in spite of yourself, as you read these warnings from the Lord. That conviction that is thus coming to you is the effort of the Spirit of God, acting with the presentation of His Word, to lead you away from the sin and folly of this time into the shelter that the Omnipotent One has prepared.

How grand is the thought that right in connection with the stirring prophecy that presents these thrilling themes, and that tells of the destruction that will be visited by the Lord because of sin, there is also the wonderful promise that "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir!"—Verse 12. The mammon god of this present generation is seeking to turn the minds of all to the value of gold. Man, made in the image of his Maker, is ground beneath the wheels of selfish, greedy commerce and traffic in the furious scramble for wealth. But our heavenly Father, through every human instrument that will permit it, will make it manifest to all the universe that a man is more to be esteemed than the most precious of the finest gold.

How thrilling is the thought to be living amid such scenes! How inspiring it is to know that the God of heaven and earth is calling men to act with Him to-day in the great events that are described in this wonderful prophecy! The Lord is doing all that infinite power can do to save men from the terrible calamities that are surely and rapidly coming on the world because of the

sins of this time; and in that great work of saving men He is calling loudly for human volunteers. How can you find it in your heart to refuse such a call? It is the grandest opportunity of the ages. Great business interests, or the most ideal dreams of worldly pleasures, or the kingliest honours that earth can bestow, are as insignificant nothingness in comparison to it.

Do not make a mistake in these times that are so freighted with eternal possibilities and opportunities. Take the Word of God as your sure guide, and thus know that you stand with the right.

A. O. TAIT.



THE SEAL OF GOD.

“AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.”—Rev. vii. 1—4.

In this inspired language, the prophet presents before our minds, a picture, grand, peculiar, and sublime; not only on account of its lofty imagery, but also because of the volume of truth it reveals concerning the eternal destiny of the last generation of the human race. The importance of this subject is greatly magnified by the fact brought out in Rev. xiii.; that all who do not receive the seal of God will have an opposite sign or mark called “the mark of the beast;” and will be found worshipping the beast or his image. And this interest becomes intensified by the truth of Rev. xiv., that those who have the seal of God in their foreheads stand delivered on Mount Zion; while the other class who have the mark of the beast, drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.”

Our text speaks of a seal, and also of a sealing. We shall first seek to learn from the Scriptures what is meant by

The Seal.

Rom. iv. 11 proves sign to mean the same as seal; for Paul says of Abraham, that he “received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.”

And signing is called sealing in 1 Kings xxi. 8; for Jezebel “wrote letters in Ahab’s name, and sealed them with his seal.” In Daniel vi. 8, the same act is called signing; “Now, O king, establish the decree and sign the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.”

The seal is also called a mark. Ezekiel ix. 4 represents this same sealing work, by a man with a writer’s ink-horn, sent “through the midst of Jerusalem, to set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” We next inquire what are the.

Essential Elements of a Seal?

Suppose a stranger comes to one of your neighbours and commands him to leave his work and go and attend court; but can present no authority for such a demand. Do you think he would be apt to go? or, if a paper were presented with a command written upon it commanding the man to go, but no name signed to it; is there a man in Calcutta who would respond to such a call? If the paper were signed John Smith, how would that do? The labouring man reads the name and inquires, “Is that John Smith, the Governor, or John Smith, the carpenter? or is it John Smith, the rag-picker who lives in the cabin down in the lane? A command signed “John Smith, Sheriff, is presented; but the labouring man replies: “He is probably Sheriff of some town in Australia or South Africa; your paper is of no interest to me.” But “John Smith, Sheriff of Calcutta, India,” would sound like business; would it not? So we find the NAME, the OFFICE and the TERRITORY, to be the essential elements of a seal.

As it must be evident to all that any law without a seal would be powerless, we are now prepared to inquire for

The Place of the Seal.

It must be found in some part of the law.—Isa. viii. 16; “Bind up the testimony, seal the law among my disciples.” This is the same sealing work spoken of in our text, and has its fulfilment just before the coming of the Lord; for the next verse says “And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for Him.” But why this call for sealing the law in the last days? Did the Law giver, amid the thunders of Mount Sinai, forget to sign His name to His law? or did He give it to man in such an imperfect condition as to contain no evidence of its authorship? This cannot be; for David says, in Ps. xix. 7, “The law of the Lord is perfect, converting the soul.” Therefore we conclude that this call for sealing the law, predicts general disregard for that part of it which God claims as His seal.

Did you ever examine the ten commandments for the purpose of ascertaining which one of them contains the seal? If not, let us now undertake the work in earnest. Suppose you go to some heathen nation, to try to convince them who is the true God, and the Author of the moral law. Of course,

you will not depend upon your own eloquence or wisdom; but will go in the name and strength of Jesus; “For there is none other name under heaven given among men, whereby we must be saved.”—Acts iv. 12. And you would not forget to take the law with you; for “By the law is the knowledge of sin.”—Rom. iii. 20. So you would first hold up the law of God before them, to convince them that they are sick; and then you would point them to the Great Physician. We will suppose you have arrived in a heathen country, whose inhabitants worship the sun as their chief god, as many heathen nations have done. You are standing in the midst of a congregation as large as the one that Paul addressed at Mars Hill; and they are all as intensely interested to hear some new thing. Now, you unroll your chart containing the law of God; and you read the first commandment. “Thou shalt have no other gods before me.” The chief of the tribe says “Amen: we have no other gods before the sun.” He is not yet converted. Then you read the second commandment. “Thou shalt not make unto thee any graven image,” &c. “Amen” says the chief; “We never make an image of the sun and worship that; we always worship the sun directly.” The third commandment is read, and the old chief arises with a slight look of indignation, and replies: “We never take his name in vain: we always speak the name of the sun with great reverence.” Supposing there would be nothing convincing, or that would have a converting effect in the fourth commandment, you pass that by, and read the fifth. “Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” The heathen says: I do honour my father and my mother; and I expect to live long upon this good land which the Lord my god the sun gave to me.” Then you go on and read the sixth, seventh, eighth, ninth, and tenth commandments; and the name of God is not mentioned in either of the last five. Not a soul in all that vast heathen throng is convicted of worshipping a false god; not a soul is converted.

The old chief arises once more and says: “My people came together to-day, expecting to hear something new. We must count this a lost day; and go home disappointed.” But the bright-looking son of the old chief arises and says: “The biggest of all those commandments you forgot to read to us. May we not learn something from that one? Now, you hesitate; knowing that in many congregations in Christian lands, objections have been raised against accepting that commandment just as it reads. But, as your congregation are so earnestly asking what “that big commandment” says, you venture to read; though almost trembling with fear lest the plain and positive language of that commandment should teach them “doctrine that is not orthodox;” and make them hesitate about indorsing your creed by and by. Now, as you read you see a new light beaming in the eyes of your congregation as they bend forward to catch every word.

“Remember the Sabbath day to keep it

holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within the gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." "What?" says the old chief, "Have you come to tell us of a God of such infinite wisdom and almighty power that He could make the heavens and the earth? This is new to us all; for none of our nation ever heard of such a God before; though we have often wondered how the heavens and the earth began, and how they became so beautiful. Will you remain among our people and teach us more about the great God who could do such wonders?"

G. K. OWEN.

(To be continued.)

MY LOVING SAVIOUR.

I have loved Thee with an everlasting love, therefore with loving kindness have I drawn Thee.—Jer. xxxi. 3.

Jesus my loving Saviour,
When everything seemed lost,
When I was heavy laden,
With mind so tempest toss'd,
I heard Thy sweet voice whisp'ring,
In accents sweet and low,
I love Thee and I'll cause Thee,
Eternal Life to know.

Then like a helpless infant,
I lay quite still and calm,
And felt my Saviour clasp me,
In His Almighty arm.
So tenderly He soothed me,
Till all my griefs were gone,
Spoke peace that passeth knowledge,
And filled my soul with song.

And daily now He keeps me,
From falling back to sin,
And shows me how He loves me,
By keeping watch within.
By helping me behold Him,
The Life, The Truth, The Way,
And heed His gracious warning,
To ever watch and pray.

And so I wait in patience,
To see my Saviour dear,
I know that He is coming,
And that He's very near.
Haste on O day of gladness,
When Paradise I'll see,
And live in perfect union,
With God who so loved me.

G. S. GWYTHER.

"GENUINE FAITH always works by love. It supplies a motive power. Faith is not an opiate, but a stimulant. When you look to Calvary, it is not to quiet your soul in the nonperformance of duty; not to compose yourself to sleep, but to create faith in Jesus; faith that will work, purify the soul from all the slime of selfishness. When we lay hold of Christ by faith, our work has but just begun. Everyone has corrupt and sinful habits that must be overcome through vigorous warfare.—Mrs. E. G. White.



THE OLD BOOK LIVES!

MORE than three thousand years have passed since Moses began to write the Bible, and over eighteen hundred years have gone by since John of Patmos closed the record. During the twelve hundred years that separated these writers, thirty other men joined in the task of writing for that wonderful book. Few of the writers, if any, were acquainted with each other. They lived in different lands and at different times; wrote in different languages, and under different conditions; shared in different empires, and governed different kingdoms; worked at different trades, and wrote with different pens on different kinds of material; occupied different positions, from the throne to the fisherman's boat; studied in different schools, under different teachers, and then wrote what they had seen and heard at different times.

It might be expected that a book produced under such varied circumstances and conditions would be somewhat mixed, and, though a curiosity in its way, would exert no vital bearing on the thought of this enlightened age. It is true that Moses began to write that book nearly thirty-five centuries ago, and yet to-day, after the production of untold editions, it has but reached the national boundaries that the unseen Author first intended that it should occupy.

Whatever atheists may choose to say there is one thing they cannot deny—that old Book lives! We do not find it living to-day from the fact that it has always been well cared for and thoughtfully handled! No other book ever traced by human pen has withstood so many assaults, proscryptions, and burnings, as the Bible. Sometimes the smoke of the conflict has for a little time hidden it from sight, but the shattered remains left on the field have taken life and multiplied a thousandfold.

No other book has been translated into so many languages, or given to so many people as the Bible. During the last one hundred years no less than 275,000,000 copies of the Bible have been sent out to the world through the agency of the Bible Societies alone. This would give a Bible for every five inhabitants on the globe.

In addition to this, the Bible can now be read in 381 languages. Fifty-two versions have been printed during the past five years, and one hundred fresh translations were made last year. In thirty different instances, languages have been reduced to writing for the first time in connection with the printing of this book.

In 1881, when the Revised Version of the New Testament first came out, the entire volume, from Matthew to Romans, was telegraphed from New York to Chicago—118,000 words, the longest message ever sent over the wires—so as to get it there twenty-four hours sooner than by steam, to print in the Sunday newspapers. When it was printed in England, vessel loads were sent out to other countries, and so great was the demand at home that the streets were blocked with waggons, either waiting for, or taking away, their loads of Bibles to sell. So great was the demand that men sometimes offered £100 to get a copy a few days in advance of its publication.

The most costly book in the world is said to be the missal sent by Pope Leo X. to Henry VIII of England, at the time when the title "Defender of the Faith" was conferred on that much-married monarch. This volume was sold by auction some years ago, and was purchased by the German Government for £10,000. There is, however, a volume at the Vatican that stands at a much higher price than this. It is a Hebrew Bible, and when, in 1512, the Jewish people of Venice desired to purchase this

book, they offered to pay its weight in gold. It was so heavy that the united strength of two men could hardly lift it. The estimate made of its weight in gold amounted to £20,000. Pope Julius was trying to borrow money at the time, yet refused this great sum, and the book still remains at the Vatican. But it claims the distinction of being the most valuable book in the world.

In the days of Wycliffe, 1383, it required ten months of labour to produce a copy of the Bible, and then it would cost about £40. But God has developed His plan, and Bibles are now produced at the rate of two per minute. New Testaments can now be purchased at the price of one penny per copy.

Yes, it is a book that lives! After the storm of centuries and the opposition of ages, its eye is not dim, nor its natural force abated. In its production printing has reached the highest level. Much of the skill and genius of our century has been employed in perfecting machinery to produce its pages.

John Gutenberg invented the plan of printing by moveable type, and in 1450 the first book, said to have been a Bible, was printed. It was a Latin Bible in two volumes, and but eighteen copies of it are known to exist. In 1873 one of these copies sold for £3,400. Since 1450 the printing-press—that tongue of nations and terror of tyrants—has done noble work in the multiplication of this silent messenger from heaven; while Bible and Tract Societies have proved mighty instrumentalities in sending to all lands and all peoples the written voice of God.

The life of God is in this volume, and man cannot destroy it. Whenever the effort has been made, a thousand have sprung up from its ashes to bless and cheer and enlighten the weary ones of earth. It has been the most despised, and yet the most venerated, of all books. Its history has been the most wonderful of all histories—covering more than three thousand years of opposition and persecutions. Its story the most interesting of all stories, beginning and ending with Paradise.

In the beginning of this book we read of the heaven and earth created; at the end, of the heaven and earth made new. At the beginning, we read of Satan entering to destroy; at the end, we read of Satan himself being destroyed. In the beginning, we read of angels standing with the flaming sword to guard the way of the tree of life; at the end, of angels standing by the gates of the city to welcome those who have the right to the tree of life. God has preserved this book that man might know of His will, and of the Conqueror who has passed from death unto life.

R. HARE.

"GOD IS A CENTRE to the soul; and just as in a circle what is nearest the centre is subject to least motion, so the closer the soul is to God the less the movement and agitation to which it is exposed."—*Gott-hold.*

LIVING FOR ETERNITY.

"THE *eternal God* is thy refuge."—Deut. xxxiii. 27.

He "whose goings forth have been from the *days of eternity*" is your Saviour. —Micah v. 2, margin.

"The *eternal Spirit*" is your guide. —Heb. ix. 14; John xvi. 13.

The eternal Spirit guides you into the knowledge of "the *eternal purpose* which he purposed in Christ Jesus our Lord." —Eph. iii. 11.

Through him "whose goings forth have been from the days of eternity," "the eternal God" gives to you "*eternal life*," in order that "the eternal Spirit" may guide you into the knowledge of that "*eternal purpose*," in which he "hath called us unto his *eternal glory*."—Rom. vi. 23; 1 Peter v. 10.

And our light affliction, which is but for a moment, worketh—is working—for us an *eternal weight* of glory, while we look at the things which are *eternal*.—2 Cor. iv. 17, 18.

And, "Thus saith the high and lofty one that *inhabiteth eternity*, . . . I dwell in the high and holy place,—with him also that is of a contrite and humble spirit."—Isa. lvii. 15. "Fear not: for I have redeemed thee; I have called thee by thy name; *thou art mine*."—Isa. xliii. 1.

Do you not see, then, that the Christian belongs to eternity, and not at all to time?

O then stand up, and be a Christian in the full enjoyment of the presence of eternity and the consciousness of "the power of an endless life."

A. T. JONES.

A HORRIBLE DOCTRINE.

JONATHAN EDWARDS soberly and believably wrote the following concerning the fate of the wicked:—

The world will probably be converted into a great lake or liquid globe of fire,—a vast ocean of fire, in which the wicked shall be tossed to and fro, having no rest day or night, vast waves, or billows, of fire continually rolling over their heads, of which they shall ever be full of a quick sense within and without. Their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements: and also they shall eternally be full of the most quick and lively sense to feel torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after another, but forever and ever without any end at all, and never, never be delivered.—*The Doctrine of a Future Life*, Alger, p. 516.

That sober, Bible-believing Christians can advocate a doctrine so incompatible with the character of God, is indeed a marvel. Many persons do believe it, however, and they think the Bible teaches it. This theory is not a man-made theory, but it originated with Satan, the father of lies. In the garden of Eden God told our first parents that death would be the penalty of transgression, but Satan afterwards told them that they would not surely die. Man chose to believe Satan rather than God; and to this day men still choose to believe Satan. Over and over again has the Lord told us in His word that death is the result of sin, and that the final wages of sin will be death, the second death from which there will be no resurrec-

tion. The doctrine of an immortal soul has so taken possession of the minds of men, that all the natural outgrowths of the doctrine are received without question.

Men reason in this way, and their reasoning is logical: If man possesses an immortal soul, then the fires of *gehenna* cannot consume that soul, but it is destined to live on and on in conscious suffering.

No, it is not the logic that is faulty, but the taken-for-granted theory from which the conclusion is drawn, viz, that man possesses an immortal soul. The Bible distinctly tells us that God only hath immortality; that man is to seek for it; that it is brought to light through the Gospel; and that man will receive it at the resurrection of the just; *i.e.*, the righteous will then receive it. To the wicked there is no promise of immortality except as they seek for it in the Gospel of Christ; therefore an eternity of suffering for them is not in the plan of God. Let not the reader be of that number who charges our loving, merciful heavenly Father with such diabolical cruelty towards the beings whom He has created

I. J. HANKINS.

JESUS SAYS THE DEAD SLEEP.

To his disciples, Jesus said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

Lazarus had been sick; and the disciples, thinking that now he was "taking rest in sleep," answered, "Lord, if he sleep, he shall do well."

Then said Jesus unto them plainly, "Lazarus is dead."

First Jesus said, "Lazarus sleepeth." Then he said, "Lazarus is dead."

When he said, "Lazarus sleepeth," Lazarus was dead; and it was with direct reference to Lazarus dead that Jesus said, "Lazarus sleepeth."

It is, therefore, perfectly plain that the direct teaching of the Lord Jesus is that when a man is dead, he is asleep.

When Jesus said, "Lazarus sleepeth," Lazarus was dead. In saying to his disciples, "Lazarus sleepeth," he was informing them that Lazarus was dead. In so saying, he *meant* that Lazarus was dead; for he so explained his word.

It was only the misconception of his meaning by his disciples that caused Jesus to say anything further than that Lazarus was asleep. But seeing this misconception, he said, further, "Lazarus is dead."

It is, therefore, perfectly plain not only that Jesus definitely taught, and intended definitely to teach, that the dead are asleep; but that he taught, and intended to teach, his disciples to think and speak of the dead as being asleep.

It is, therefore, perfectly plain that, upon the authority of Christian truth, the dead are asleep, and that the *sleep* of the *dead* is distinctively a Christian conception.

That many people—even professed Christians—do not believe this does not in the slightest affect the truth of it. Jesus taught it, and it is the truth.

A. T. JONES.

WHAT DO THE SCRIPTURES SAY ?

THE Scriptures say in regard to the Sabbath institution that God rested from His work on the seventh day. They do not thus particularize in regard to the first day. He claimed the seventh day as His own ; He did not so claim the first day, but gave it to man for labour. He blessed and sanctified the seventh day ; He did not sanctify the first day. He commanded that the seventh day should be kept holy ; He did not command to keep the first day. He has uttered fearful threatenings against those who profane the seventh day ; He has not spoken aught against those who labour on the first day. He has given special and great promises to those who keep holy the seventh day ; He has not uttered one word of promise or blessing for keeping the first day. Everything that is necessary to give importance to the day, or that is calculated to induce a proper observance of the day, is produced in favour of the seventh day ; nothing of the kind can be produced in favour of the first day,—no institution—no sanctity—no command—no penalty.

Friends, are you, or do you desire to be, "followers of God as dear children?" Are you believers of the Word of God? Then you will surely, with me, consider as unavoidable the following conclusion: No obligation exists to observe, in any manner as a rest day, or holy day, the first day of the week.—C. P. Whiteford.

FACTS NOT THEORIES.

THE Word of God deals with facts. Its names mean something. God does not call a man a name because such a name is desired by man, but because the name expresses what he is. In the order of Divine providence, the second son of Rebekah was called Jacob, and that indicated his character—close, grasping, supplanting ; but the man yielded himself to God, and by faith won the victory. His character was changed, and God gave him a new name,—Israel, warrior of God, a conqueror, a prevailer. Men might have called him Israel before that, but it would not have made him such ; it would not have changed his character. The name would have been a lie.

In the same way God called His Son, Jesus, Saviour. But the unbelieving Jews called Him Beelzebub. God's name was truth. But the name given by unbelief could never be truth. God calls the seventh day of the weekly cycle the Sabbath. That is truth. Sabbath is rest, and God rested the seventh day, and no other. Men may call the first day of the week the Sabbath of the Lord, or the Christian Sabbath, but the name expresses a falsehood, and a falsehood it will ever be. Dictionaries may call Sunday the Sabbath, churches may so call it, but the name is untrue still. Why not adopt God's nomenclature? Why not call the seventh day the Sabbath? He did, and so have all His servants who have spoken by his inbreathing.

M. C. WILCOX.



THE WORD IN NATURE.

"THE heavens declare the glory of God ; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Even as we may learn of heavenly things by the Word, so we may learn great spiritual lessons by studying the book of nature, "which is as deep as the sea, as high as heaven, and as broad as the universe ;" for "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."

To the humble, God-fearing student of nature, the Word, by which all things were made, is revealed in the works of his hands. Unfolding leaves and bursting buds, tiny creatures of land and sea, the mighty forces of earth and sky, are manifestations of divine wisdom, love, and care. God's judgments are portrayed in the lightning's flash and the thunder's roar amid the murky clouds of a tempest ; but again the bow of promise spans the sky, and we realize that God's justice is but another name for boundless love and mercy. The golden glow of the cloud-curtained sunset reminds us of the golden gate to the city of God, and—

"Our thoughts, like palms in exile,
Rise up to look and pray
For a glimpse of that dear country,
That lies so far away."

The teachings and parables of Jesus are full of lessons drawn from nature. The seed sown by the wayside, the lily of the field, the barren fig-tree, the tiny mustard-seed, the raven and the sparrow,—all served to illustrate great spiritual truths ; and the "common people heard him gladly."

Beautiful to him were the blue waters of Galilee ; beloved were the hills and vales of Judea ; calm and sweet was the influence of the night vigils on Olive's brow. All nature veiled its face in horror when its Author and beloved Commander hung upon the cross, and "from the sixth hour there was darkness over all the land unto the ninth hour."

DAVID, the sweet singer of Israel, was a lover of nature, and of nature's God, who was revealed to him in Bethlehem's plain. He beheld him in the starlit watches of the night, in the ever-changing seasons, and in the tender herbs that supplied his flocks with food. In majestic strains of melody, with harp and voice he sang the love and praise that welled up in his heart. Listen to his song :—

"Great is our Lord, and of great power :
His understanding is infinite.
Sing unto the Lord with thanksgiving ;
Sing praise upon the harp unto our God :

Who covereth the heaven with clouds,
Who prepareth rain for the earth,
Who maketh grass to grow upon the mountains.
He telleth the number of the stars ;
He calleth them all by their names.
He giveth to the beast his food,
And to the young ravens which cry.
He giveth snow like wool :
He scattereth the hoar-frost like ashes.
He casteth forth his ice like morsels :
Who can stand before his cold ?
He sendeth out his word, and melteth them :
He causeth his wind to blow, and the waters flow."

The grandest poetry of all ages has been inspired by beholding the beauty and grandeur of the works of God. We are indebted to William Cullen Bryant for some of the finest interpretations of nature, which he looked upon as a great allegory of human life and destiny. He talked to nature as to a friend, and learned that,—

"To him who, in the love of nature, holds
Communion with her visible forms, she speaks
A various language : for his gayer hours
She has a voice of gladness, and a smile,
And eloquence of beauty ; and she glides
Into his darker musings with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware."

And she will speak to your heart and mine, if we will listen to her voice, and will teach us more of God than all the sages can.

ELLA CORNISH.

WHAT THE STARS SAY.

WHEN we look at the stars with our naked eye they seem to be very small. They look like mere sparkling points, no bigger than little diamonds.

But the only reason why the stars look so small is because they are so very far from us. And though they *look* so small, they are really of very great size. The sun is more than a million times as large as our earth, and most of the stars, that we see shining in the sky at night, are suns, as large as our sun ; and some of them a great deal larger.

And yet, although the stars are so many in number, and so great in size, God made them all, God holds them all in their places, God guides them all, and God takes care of them all.

Those bright, beautiful, twinkling stars are all so many witnesses for God. They tell us that there *is* a God ; and that He is very wise, and very good, and very powerful. And every time that we look at the stars they should lead us to think about God.

You know that a good many years ago there was what is called a revolution in France. A revolution means a turning round, or turning upside down. When a wheel turns round, so that the part that was at the top comes to the bottom, and the part that was at the bottom comes to the top, we call that a revolution of the wheel. But the revolution in France was a revolution of the government. Wicked men killed the king and upset the government. They burned the Bible, and said there was no God. The churches were shut up, and many of them were destroyed.

One day one of these wicked men said to a pious countryman, "I am going to have your church tower pulled down, so that you may have nothing left to remind you of God or religion."

"Then," said the countryman, "you will have to blot out the stars. They are older than our church tower, and can be seen at a much greater distance. If our church is destroyed, the sun, and the moon, and the stars will never cease to speak to us about God, and to remind us of what we owe to Him."—*Dr. Newton.*

SOME "CARNIVOROUS PLANTS."

HOW is it that the birds, the insects, the fish, many animals, and even many people, now feed upon other living creatures, instead of only upon the plants which God said should be their food?

It is because the curse that came upon the earth through man's sin has had an effect upon the whole creation, and changed and perverted the nature that God gave to His creatures in the beginning.

It is still the life of God that is seen in all things. This is shown in the wisdom and skill that the animals have, in their tender love for their little ones, and often in their kindness to one another when in difficulty or trouble.

But God's will is not now "done on earth as it is in heaven," and as it will be when God makes the earth new and fills it with new creatures. For then, He says, "They shall not hurt nor destroy in all My Holy Mountain."

But we are not now going to talk about the animals. We want to tell you about some *plants* that have such an unnatural and perverted appetite that they are not content with the good food that God has provided in the earth for their roots to suck up, and in the air for their leaves to absorb. These are called "carnivorous plants" just as the animals that feed upon the flesh of others are called "carnivorous animals."

One is called "Venus's Fly-trap." I need not tell you why it is called a fly-trap, for you will see how the cruel prickly leaves fold over the poor little unsuspecting fly that has alighted on it. Crushing it to death, the leaves suck in the juices from its body, and then open again, and wait in seeming innocence for another victim.

There is also the sundew, which grows in soft, marshy places. Its leaves are covered with stiff hairs, at the end of which are little drops of sweet moisture that attract insects to come and feed. But like the fly-trap this is only a snare, for the insect soon becomes entangled in the hairs of the leaves which fold over and feed upon it.

These plants do not need these things for their food, any more than we ourselves need to feed upon animals; for God has provided abundant nourishment for them in just the way that He meant them to take it, which we may be sure is the very best way for them. They thrive when

they are not able to get any of the living food that they crave, for they can draw up food from the earth just as other plants can.

You may have heard too of the "pitcher plant." The end of each of its long green leaves is shaped like a pitcher and filled with sweet, intoxicating juice. Ants, flies, and all kinds of insects come to this plant, attracted by the contents of the pitcher. But, like people who drink intoxicating liquors, they soon lose their senses, and become the prey of the deceitful plant that has lured them to their death only that it may feast upon their bodies.

When man sinned, God said to him, "Cursed is the ground for thy sake." Since the ground itself is cursed, everything that comes from it, which includes everything that lives on it, bears more or less of the curse. It is much more plainly seen in some things than in others, but it rests upon all, and all things must be redeemed and made new before the plan and purpose of God can be carried out in the earth.

In the beginning God said to man, "Of every tree of the garden thou mayest freely eat." But now there are many trees and plants which bring death instead of life to those who eat of them or even breathe in their deadly odours.

The promise we spoke of, "They shall not hurt nor destroy in all My Holy Mountain," takes in not only men and animals, but the plants also. Then they will again give out nothing but life; all their murderous tendencies will be taken away, and only God's pure, unperverted life of love will be seen in all things.

EDITH ADAMS.

HOW SEEDS SPREAD.

DARWIN found in six grains of earth adhering to the feet of a plover three different kinds of seeds, and in the mud sticking to the feet of ducks and geese shot in England he found the seeds of plants peculiar to the Victoria Nyanza, in Central Africa, thus proving not only the extent of migration, but also the possibility of plants appearing in strange localities through the agency of these birds. In the mud sticking to the feet of a Texas steer the seeds of five different kinds of weeds and grasses common in Texas were found by a microscopist after the arrival of the animal in New York.

FEVER IN PLANTS.

WHEN plants are wounded their respiration increases, and at the same time their temperature perceptibly rises, as if a kind of fever had been produced by the wound. Mr. H. M. Richards, who has been experimenting with a thermo-electric apparatus capable of registering a change of one one-hundredth of a degree, states that when a potato was wounded a fever manifested itself by an elevation of temperature, which was greatest at the end of twenty-four hours, when it began slowly to decline. An

onion similarly treated acquired an increase of temperature many times greater than that shown by the potato, and the fever, instead of being confined to the neighbourhood of the wound, affected the entire onion. In fact, the onion proved to be more readily affected in this way than any other vegetable experimented with. The rise of temperature is caused by increased absorption of oxygen.—*Thrice-a-Week World.*

A VEGETABLE AWL.

IN the *Plant World* Professor C. E. Bessey says: "A friend handed me a 'spring lily' which illustrates what a plant can do when necessary to overcome obstacles. The leaf which started up from the small bulb late in the winter, after growing nearly four centimetres, encountered a serious obstacle to its upward growth in the form of a twig five millimetres thick, which, while somewhat rotten, was still quite well preserved. This twig was held down by twelve or thirteen millimetres of earth, so that it remained firm when the point of the rolled leaf began to push against it.

"It must have been a severe struggle which took place under the ground when the young leaf steadily pushed its way toward the light. The leaf must reach the light or perish, and, as the diver who meets with an obstruction to his ascent *must* overcome it or drown in the depths, so this leaf must overcome the obstructing twig which bars its way to the sunlight. Not being able to lift the twig or push it out of the way, it pushed through it, as an awl is pushed through a piece of wood.

"An examination of the specimen shows that the apex of the leaf is armed with a mass of harder cells which protect the softer tissues below the apex, just as the iron shoe of an alpenstock protects the softer wood of the shaft. In the leaf this hard point bore the pressure from the swelling cells below, and it was finally thrust into and through the twig, the hole being exactly like that made by an awl when thrust into wood without twisting.

"The leaf and the plant as a whole are none the worse for this exploit, the blade being perfect in outline and of full size while the long petiole shows but its usual graceful curves."

"MOSES WIST NOT that the skin of his face shone." Looking at our own shining face is the bane of the spiritual life. O for closest communion with God, till soul and body—head, face, and heart—shine with divine brilliancy. But O for a holy ignorance of our own shining."—*Bonar.*

"BEING JUSTIFIED by faith, we have peace with God;—that is we enter into the state of peace immediately. He is a rich man who has a thousand acres of corn in the ground, as well as he who has so much in his barn or the money in his purse. So Christians have rest and peace in the seed of it, when they have it not in the fruit. They have it in the promise, when they have it not in the possession."—*Flavel.*

THE CODE OF HEALTH.



ONE HUNDRED AND FIVE YEARS OLD.

A REMARKABLY interesting man is Goddard Ezekiel Dodge Diamond, of San Francisco, Cal., who claims to have been born May 1, 1796. He is the wonder of all who see him. A photographer who made a portrait of him on his hundredth birthday, gave this testimony as to his appearance:—

"Naturally expecting so old a gentleman to be very feeble, on the day appointed for the sitting, I made preparations accordingly. I covered my skylight with cloth, thinking that eyes at that age would not be able to stand the light. I remember also, placing an easy-chair ready for the sitting. Presently my friend came in, with another gentleman, and announced the arrival of Mr. Diamond. I asked them to have the old gentleman's carriage driven around into the court, when, to my great astonishment, my friend introduced the gentleman with him as Captain Diamond, himself. I was dumfounded! Here was a man standing straight as a young prince, moving with an elastic, sprightly step, with a bright, youthful twinkle shining in his eye! I could see at once that I had gone to much unnecessary trouble in my preparations. Photographers are often obliged to refuse direct sittings for large portraits, and instead enlarge from small pictures, because of the inability of the subject to remain perfectly quiet for the requisite length of time. In spite of his great age, there was not the slightest difficulty of this kind with Mr. Diamond. He certainly is the best sitter I ever had. During the long exposure necessary to insure the quality in a direct life-sized portrait, he never moved a particle. Every hair of head and beard came out as sharp as in any other sitting I ever made of a man of thirty, no matter how much I braced the latter up with back and head rest."

A San Francisco physician who made a clinical examination of Mr. Diamond at the age of one hundred and two, reported in part as follows:—

"Height, 5 feet, 6½ inches. Present weight, 141 pounds. Nine years ago he weighed 225 pounds. Reduced himself by diet. Appetite always good; digestion excellent. Diet plain; no sweets, no meats since 1852. Never used a stimulant of any kind; never used tobacco. Drinks hot water thrice daily; no tea, no coffee. Tem-

perament passive. Uses olive oil externally and internally. Never been married. Keeps the same weight. No difficulty in breathing. Can lie in any position, preferring an abdominal one. No palpitation. Pulse regular in rhythm, tension slight, easily compressible, irregularly intermittent. Pulse rate, 76. Respiration regular, full 18. Vision good; reaction of pupils normal; range of vision somewhat shortened, reading a ten-foot chart, short at 8 feet. Physical appearance good, resembling a well-preserved man of 78. Absence of wrinkles, face slightly flushed; condition of the skin in all parts of the body excellent, except over the abdomen which shows the loss of tissue, owing to the great reduction in weight. Hair gray, not bald. Chest well formed with exception of a deep depression in the lower sternal region, which has persisted since youth.

"The physical examination of Captain Diamond reveals a remarkable preservation of tissue integrity and functional activity. There is no factor or combination of factors which would suggest any approach to dissolution; and if the same vegetative routine of life is maintained, and no intercurrent complication supervenes, it would be purely speculative to hazard an opinion as to the probable future span of life."

Mr. Diamond, in describing the methods by which he has preserved his health and vigour so far beyond the ordinary term of human life, says that he gave no especial attention to the matter until he was sixty-five years old, although he had always lived a temperate life. At this time, however, he began a systematic study of the measures necessary to promote comfort and longevity. He came to the following conclusion, as expressed in his own words:—

"The two things, as it appeared to me, required to attain the results which I desired, were diet and oil. To carry out my plan I knew that self-mastery was the chief obstacle to overcome. By this I mean that personal attention must be given the body, and that the palate must be educated to self-denial and correct taste."

At this time Mr. Diamond began the practice of rubbing himself daily with olive oil after a cool sponge bath,—a practice which he has continued, sometimes using the bath and the oil both morning and evening, for forty years. As to what he eats and drinks he says:—

"Long life and good health are not sustained alone by external applications. That which enters within a man, tells the story of building up and pulling down.

"Breathing, eating, drinking, are the three processes of taking into the body the vital forces of nature. These forces work outward, and afford something to be washed, rubbed, and oiled. Three things I have faithfully practiced in the last half century, jointly. The first is that of breathing the freshest air possible—long, deep draughts. The second is the selection and eating of the best bone and blood food at my com-

mand. The third is the use of pure water at proper time and temperature. When I began to prepare the body for long and healthy life, I left out of my diet slaughtered meats. Strong meat, often taken, is the source of all kinds of disease, laying the foundation for untold suffering."

Upon the philosophy of the subject, he declares himself as follows:—

"The selection of food and drink is of vast importance in youth, but it does not become of first importance in the estimation of men until they have reached the meridian of life. By this time the machinery of the physical man has been running several decades with but little attention, and there are rheumatism, chronic headache, liver pains, kidney trouble, stomach rebellions, dyspepsia, which means chronic constipation. It is generally known and admitted by the most thoughtful people, that by far the greater amount of physical suffering is the result of eating too much or eating the wrong kind of food. A man will be systematic in allowing to his horse two quarts of oats, and is careful to confine him so that he cannot get to the oat bin and eat all he wants, lest he 'founder,' and swell his body and feet, undermining his constitution, knowing that ever after, the chances are that the horse will 'founder' on every little provocation. The same man will go from the stable to the table, and sit down to eat of at least ten varieties of food, the most of it cooked in poor oil fats, and during the meal drink freely of water, wine, and coffee, capping it off with a cigar.

"That man will get into his road wagon, behind that scientifically fed horse, and reel off ten miles at a two-forty clip; and when he gets there, his horse is in good condition, but he walks up the lawn slope of two hundred yards, winded, holding his stomach with both hands, and panting like a fat ox. He is a crank on horsefeeding and a fool about feeding himself. . . .

"There are better uses to which to put cash, food, and raiment, than to overfeed and clothe the body, cut short the life, and fail to enjoy this world. The man who sins against his own body, sins against his neighbour, against nature, and against his Maker.

"My rule is to avoid ice water, and not to drink unboiled water unless it be distilled. Nature intended that man should live on the products of the earth. To provide for his thirst, nature draws up the water from the rivers and the rills, distills it, sends it down into the earth, and up through the roots of vegetation into the leaves and bark, fruit and nuts, and in such proportions as to provide for hunger and thirst in nature's own gifts. Even dried fruits can be restored to their original quality by the free use of distilled water. But men tell me that they thirst, and must take large quantities of water to satisfy that thirst. Certainly! But they are large meat-eaters, hot because of the meat they have taken; or perhaps they are accustomed to the use of stimulants and narcotics, introducing foreign elements into the body,

thus reversing nature. As the jaded horse submits to the lash, so the exhausted energies of man resort to stimulants. The body seeks to obey nature in rest, but the ambitious man urges it on by the use of strong coffee, wine, beer, or liquid, until nature is exhausted.

"The man who thinks well of his body will study how much nature can endure, as the architect studies the weight of the superstructure before he selects the size and material for supports. The thin man can put on flesh, and the fat man can put it off. At the age of ninety-three years, I weighed 225 pounds, with but five feet seven inches height; for two successive summers I went into the hot climate of California, lived mainly on fruits, nuts, and melons, and dropped to 142½ pounds, since which time I have not gone above 160 pounds. The thin man can fatten his cattle and hogs, why cannot he put flesh upon his own skeleton? I have never used the pipe, cigar, or cigarette; never indulged in wine, liquors, nor any stimulants, omitting entirely the use of tea and coffee. None of these things contain food, and nature rebels at their use until, through custom or social life, the taste is educated to indulge in them, after which nature receives them because too weak to resist an encroaching enemy.

"My practice and advice is not attractive to the man who has "money to burn," and passions to serve as a master. The after-dinner man, the banquet man, the rich clubman, and the high-tea ladies may not be interested in these simple methods of living long and living happily, because they prefer the good things of to-day, and let the morrow come with its heavy bills, in the shape of pains, aches, and early death. The rich man who fares sumptuously is ill, peevish, goutish, and miserable; but his valet nurse, cares for, and ministers unto him, feeding himself upon the crumbs from the rich man's table.

"My practice is such as comes within the reach of the common people. The working man and woman can ward off disease, suffering, and premature death by the use of these means, and enjoy life to a ripe old age."—*Good Health.*

A Dangerous Thing.—The question was once asked Dr. J. H. Kellogg, "Can a woman ever wear a corset with safety?" He answered, "Yes, I saw a woman the other day wearing a corset, and it did not seem to be hurting her at all—she was a wooden woman in a show window. If a woman is made of wood, or cast iron, or steel, she can wear a corset with safety; but if she is made of flesh and blood, with soft, yielding skin and muscles, she cannot wear any closely fitting clothing without serious injury."

"O, the lack of deep, soul-touching sympathy for the tempted and erring! O for more of Christ's spirit, and for less, far less, of self!"



THE PREACHING OF BETSEY LEE.

BETSEY LEE was poor and old;
Through summer's heat and winter's cold,
Like a policeman on his beat,
She daily trod the crowded street.
Sometimes she offered home-made wares
To travellers on the thoroughfares;
Sometimes she asked in stately halls,
Where priceless paintings decked the walls,
For honest work, whereby to earn
A loaf of bread; or she would turn
A willing hand to aid distress;
Thus many lives did Betsey bless.
Year after year 'twas much the same,
Except that she grew deaf and lame;
Yet always honest, faithful, true,
The dwellers on the street all knew
That Betsey Lee would sooner die
Than beg or steal or tell a lie!
Full many gave her kindly word,
Which, I am sure, in heaven was heard;
And many a one who passed her by
Wondered that she should never sigh,
While every day the rich and great
Lamented o'er their bitter fate.
They wondered, too, why Betsey Lee
In everything some good could see.
I'll tell you why: Long years before,
Down to the river's winding shore,
Where wretched hovels filled the square,
And oaths and curses rent the air,
A missionary came one day,
To sow some seed beside the way.
A thoughtless crowd it may have been,
Of rogues and roughs and river men—
About the same as by the sea
Our Saviour taught in Galilee.
I know not whether many heard,
And learned that day, to love God's Word;
But this is certain: from that hour
Poor Betsey knew the Spirit's power;
From that day lived the Gospel plan
Of love to God and love to man.
Now Betsey wasn't learned at all:
But she could spell out, on the wall,
The golden texts the teachers wrote,
And all those texts could rightly quote;
Though when the words were hard and long,
She sometimes got the meaning wrong;
And Betsey's heart was warmed and cheered
When short and easy words appeared.
The text she loved the best of all
Was very short—the words were small—
'Twas this: "Go ye and preach." Said Betsey
Lee,
"That's plain and simple, just for me."
So day by day, as Betsey went
About her work, she preached content—
Preached faithfulness and love and hope—
Her every act for Jesus spoke.
She didn't wain for sunny days;
'Mid storm and cloud she sang God's praise.
Her life the sermon was she preached,
And many a heart her Gospel reached.
If poor old Betsey Lee could tell
The story of the cross so well,
With scarce one talent in her power,
With poverty her only dower—
Pray what will Jesus say, when we
Before our Judge meet Betsey Lee?

—*Gospel in All Lands.*

THE PIECE THAT WAS LOST.

It was a midsummer morning. The grass was waiting for the scythe; but after breakfast Silas Rogers took down the old Bible, and they sat down to worship. The reading was that tender lesson of the wandering sheep, and the lost piece of silver, and ended with the heavenly rejoicing "over one sinner that repenteth;" and then, after an earnest, though homely prayer, they were ready for work. Abner, the hired man, and Reuben, the boy, as they started out of the house, almost stumbled over a woman sitting in the doorway, absorbed in thought. Silas looked at her, but did not stay to question her. And when they were gone, she rose abruptly, and said, "Will you give me some breakfast?"

Mrs. Rogers looked at her. She was a tall and not uncomely woman of about thirty, but with something indefinably evil about her face. The bold, defiant eyes repelled her, yet it seemed as if at any instant they might break into scornful tears.

"Who are you?" asked the good wife. Again the face darkened and lightened, grew hard and yielding, with the sudden declaration, "I am the piece that was lost!"

Martha Rogers had not a particle of poetry in her nature, but she had the most profound reverence for the Scripture; therefore the words both puzzled and shocked her. But she was not the woman to refuse bread to the hungry; so she placed food upon the table, and motioned the woman to a chair.

All the time that the woman was eating her eyes followed the mistress and Hetty, the bright young daughter, until Mrs. Rogers grew nervous, and sent Hetty out of the room.

"Will you give me work to do?" she demanded rather than asked.

"Who are you?" asked Mrs. Rogers again, simply to gain time.

"I thought you knew. I am Moll Pritchett; they have turned me out of my house—burned it over my head;" and her eyes grew lurid.

"What can you do?" asked Mrs. Rogers.

"Anything that a woman can do, or a man. I can work in the field with the best of them; I have done it many a time; but I should like to do what—to be like other women."

"Are you a good woman?"

The question came straight and strong, without any faltering. She had heard of this Moll Pritchett, a woman who lived alone in an old hut below the sawmill, and won a meagre living by weaving rag carpets, picking berries, and it was suspected, in less reputable ways, but Martha Rogers took no stock in idle rumours.

The woman looked at her curiously—at first with a mocking smile, then with a sullen and at last with a defiant expression.

"Is it likely?" she said fiercely. "A good woman! How should I be a good woman? I tell you, I'm the piece that was lost, and nobody ever looked for me. If I

was a good woman, do you suppose I should be where I be—only twenty-eight years old, well and hearty, and every door in the world shut in my face? I tell you, the man who wrote that story *didn't know women*; they don't hunt for the piece that's lost; they just let it go. There's enough of 'em that don't get lost."

Poor Martha Rogers was sorely perplexed, all the more that her way had lain so smooth and plain before her that she might have walked in it blind-folded. If this was a lost piece of silver, it was not she who lost it; but what if it were the Master's, precious to His heart, and a careless hand had dropped it; and left it to lie in the dust? And what if He bade her to seek it, and find it for Him? Should she dare refuse? The bread was ready for the oven, and the wood box empty.

"You may fetch in some wood," said Martha Rogers, and the woman promptly obeyed, filling the box with one load of her sinewy arms, and then stood humbly waiting. Hetty came into the kitchen, and began to clear the table; but her mother said: "Go upstairs, and fetch a big apron and one of our sweeping caps; and then you may get at your sewing, and see if you can finish your dress."

Away went Hetty, her light heart bounding with the unexpected release; and the mother turned again to the woman, furnished her with a coarse towel, and sent her to the washhouse for a thorough purification. Half an hour afterward, with her hair hidden in the muslin cap, her whole figure enveloped in the clean apron, a comely woman was silently engaged in house-hold tasks, doing her work with such rapidity and skill that the critical housewife drew a sigh of relief.

"There's a handful of towels and coarse clothes left from the ironing; you might put the irons on, Mary, and smooth them out."

The woman turned a startled face upon her, and then went quickly for the clothes; but something—was it a tear?—rolled down the swarthy cheeks, mingling with the bright drops she sprinkled over them. When had she ever heard anything but Moll?—Not since away among New Hampshire hills a pale woman had laid her hands upon the tangled curls of her little daughter, and prayed that some one would watch over these wayward feet, lest they should go astray. It made Moll shudder to think of it. What did she know about joy in heaven over one sinner that repenteth?

* * * * *

Silas Rogers listened to the day's story, as he sat mending a bit of harness with clumsy fingers, and among his other thoughts he grasped the idea that his wife had secured a valuable and much-needed helper.

"It seems a risk to run," said Martha anxiously, "and I don't know but it's presumptuous; there's Hetty, and there's Reuben—"

"And there's the Lord," said Silas, stopping to open his knife.

"Yes," said Martha, with a little start, "and I can't quite get rid of what she said about 'the piece that was lost,' though it be sure that the woman who lost it ought to hunt for it."

"She never does; folks are always losing things for somebody else to find."

"But if you lose your own piece looking after other folks'—"

"Well, there's risk, as you say, but I'd rather take a risk for the Lord than against Him."

Martha Rogers took the risk for the Lord, and He abundantly justified and rewarded her faith; for the piece that was lost becomes *my piece* to the heart that finds it again in the Master's hand; and, locking the story of the wanderer in her own breast it was only to the angels that she said, "Rejoice with me."

And when, years afterward, the woman herself said before the committee of the church, "I am a woman over whom there is great joy in heaven," there were not wanting those who thought she was presumptuously claiming to be a saint.—*Emily Huntington Miller.*

—o—

BUSINESS SUCCESS.

It is the very common mistake of youth to expect a royal road to success, and of this age, perhaps more than any before it, it is a characteristic to want to be at the top without waiting to climb up. Archdeacon Farrar writes as follows in giving some qualifications necessary to success in any line of work:—

A very rich man, who died with a title, once said to me, "Because I have been successful in life, many young men come to me and ask me to give them a start. But they all want to begin more or less where and how I *end*, not where and how I *began*. My own history was this: I was the son of poor parents; the only education I ever got was at a free school, which I left at the age of fourteen. I was then put into an office, I did my very best there; but, as I was determined to get on, I looked out for the most eminent man in my profession, went to him, and asked him to let me work for him gratuitously when my business hours were over, simply that I might thoroughly understand the conditions of the business to which I had been apprenticed. He allowed me to come and work in the evening in his office with no salary. I worked hard. By the end of the year I had learned what I wished, but I had also made myself indispensable; and the great man pressed me to enter his service with a good and increasing salary. That was the foundation of my present fortune." "Yes," he said, "there is a cheque for a hundred pounds for your church. Don't thank me! I really shall not miss it in the slightest degree at the end of the year. It makes no difference to me."

His remarks were only an illustration of the proverb that the crowd is all at the bottom. "There's plenty of room at the top."—*Selected.*

THE CHOPPED BIBLE.

THE best way to acquire faith in the Bible is to read it. The book is its own evidence.

A few years ago a Bible distributor, while passing through a village of western Massachusetts, was told of a family in whose home there was not even the cheapest copy of the Scriptures—so intense was the hostility of the husband to Christianity.

The distributor started at once to visit the family, and found the wife hanging out her week's washing. In the course of a pleasant conversation he offered her a neatly-bound Bible.

With a smile which said "Thank you!" she held out her hand, but instantly withdrew it. She hesitated to accept the gift, knowing that her husband would be displeased if she took it.

A few pleasant words followed, in which the man spoke of the need of the mind of Divine direction and of the Divine adaptation of the Bible to that need, and the woman resolved to take the gift. Just then her husband came from behind the house with an axe on his shoulder.

Seeing the Bible in his wife's hand, he looked threateningly at her, and then said to the distributor, "What do you want, sir, with my wife?"

The frank words of the Christian man, spoken in a manly way, so far softened his irritation that he replied to him with civility. But stepping up to his wife, he took the Bible from her hand, saying:—

"We've always had everything in common, and we'll have this, too."

Placing the Bible on the chopping-block he cut it in two parts with one blow of the axe. Giving one part to his wife, and putting the other in his pocket, he walked away.

Several days after this division of the Bible, he was in the forest chopping wood. At noon he seated himself on a log and began eating his dinner. The dissevered Bible suggested itself. He took it from his pocket, and his eye fell on the last page. He began reading, and soon was deeply interested in the story of the prodigal son. But his part ended with the son's exclamation,—

"I will arise and go to my father."

At night he said to his wife with affected carelessness, "Let me have your part of that Bible. I've been reading about a boy who ran away from home, and after a hard time, decided to go back. There my part of the book ends, and I want to know if he ever got back, and how the old man received him."

The wife's heart beat violently, but she mastered her joy, and quietly handed the husband her part without a word.

He read the story through, and then reread it. He read on far into the night. But not a word did he say to his wife.

During the leisure moments of the next day his wife saw him reading the now joined parts, and at night he said abruptly,—

"Wife, I think that's the best book I ever read."

Day after day he read it. His wife noticed his few words, which indicated that he was becoming attached to it. One day he said,—

"Wife, I'am going to try and live by that book; I guess it's the best sort of a guide for a man."

And he did. A strong prejudice against religious truth, growing out of a partial conviction of its necessity, is often followed by a changed life; and such was this man's experience.—*Youth's Companion.*

IN A DYNAMITE FACTORY.

A WRITER in *Pearson's Magazine* describes the works of the great dynamite factory in Ardeer, Scotland. In the nitrating house, where in great tanks the glycerine is sprayed into the nitric acid to make the explosive of nitro-glycerine, the visitor saw a man sitting watching a great thermometer.

"He neither moves, looks up, nor betrays a sign of your presence. The thermometer which he is watching is five feet in length. Only the top or marked portion extends above the cylinder, the tube which carries the mercury reaching down to the hot acids and nitro-glycerine. . . . Great heat is caused by the chemical action. . . . If the thermometer rose ever so little above the regulation limit, the man would turn on more air and shut off the inflow of glycerine. If it continued to rise slowly and he could not stop it by more air and water, he would give a warning shout: 'Stand by!' to a man watching below. If it continued, he would shout, 'Let her go!' and the man would open a valve which would sweep the whole charge down to a 'drowning tank' lower down the hill, which would drown the coming explosion in excess of water, the two men bolting to a safe position behind banks.

"If the heat rose rapidly—too rapidly for 'drowning'—the man would pull the valve, give a warning shout, and run. So would everybody, you included.

. . . . You are not allowed to speak to the man watching the thermometer, but you do not wish to do so. You prefer that he should keep his earnest gaze fixed upon that glass tube."

Yet so great care is used that there are less accidents than in any cotton mill or engineering works.

MARRIED LIFE.

Giving yourself away in true love is the beginning of true humility and usefulness. The man or maiden who opens that golden gate lives henceforth in a sweeter and better atmosphere.

All married men and women pass through a transition after they come to know each other thoroughly, and ever after they love each other more or less. If they are patient with each other's faults, and try to make the best of all things, they will find a new bond of union in this mutual helpfulness, which is the truest office of love. But if, when they find out that they are each not angels, not altogether perfect, they become indifferent and neglectful, then alas for both! Beware of this.

The sum of human happiness is made up of numberless little things. It is not great presents, great occasions, nor great demonstrations of any kind, which will

make you happy; but the many nameless courtesies and surprises of affection, the sweet looks and kind words and gentle ways and profound respect of true love,—it is these little things, which, falling drop by drop like spring showers upon the frozen earth, melt away all that is cold and hard in our natures, and make them bud and bloom with full luxuriance.—*Rev. N. A. Staples.*

CHRIST BEARS OUR LITTLE GRIEFS.

THEY tell us that in some trackless lands when one friend passes through the pathless forests, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not out of the road. Oh, when we are journeying through the murky night and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot and the brush of His hand as He passed; and to remember that the path He trod He has hallowed, and thus to find lingering fragrance and hidden strength in the remembrance of Him as "in all points tempted like as we are," bearing grief for us, bearing grief with us, bearing grief like us.

Do not keep these sacred thoughts of Christ's companionship in sorrow for the largest trials of life. If the mote in the eye be large enough to annoy you, it is large enough to bring out His sympathy; and if the grief be too small for Him to compassionate and share, it is too small for you to be troubled by it. If you are ashamed to apply that Divine thought, "Christ bears grief with me," to those petty molehills that you magnify into mountains sometimes, think to yourself that then it is a shame for you to be stumbling over them.

But, on the other hand, never fear to be too irreverent or too familiar in the thought that Christ is willing to bear, and help you to bear, the pettiest, minutest, and most insignificant of the daily annoyances that may come to ruffle you.—*Alex. Maclaren, D. D.*

IT MADE HIM PATIENT.

THERE was once a little boy who was so crippled that he could not even open the Bible that he loved so well to read. Someone else had to open it for him, and turn the leaves for him.

One day a gentleman asked him why he was so fond of reading that book. His answer was:—

"I like to read it because it tells me about Jesus Christ, who is going to give me a home in His kingdom on the new earth."

"Are you sure that you believe all that?" the gentleman asked.

"Yes, indeed, I am," replied the boy.

"Well, what makes you so sure that you really believe it?"

"Because when I read in the Bible about what Jesus suffered for me, it makes me patient when I suffer pain."—*Little Friend.*

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A HIGH MARK.

"WHAT are you doing, Felix?"
 "I'm cutting my name up here, grandfather."
 "Pretty hard work, isn't it?"
 "Oh, not so very."
 Felix puffed a little as he spoke, and turned a very red face toward his grandfather. He was carving his name in the bark of a large elm. He had been anxious to place it high up, and, in order to do so, was clasping his legs around the lowest branch of the tree, and hanging down to do his cutting. It is very likely that if he had been set to it as a task, he would have thought it a hard one, and himself a very ill-used boy.
 "I'm almost done," he added, as he rounded a period, and then, holding by his hands and letting his feet go, jumped to the ground. "You see, grandfather, I wanted to cut it away up there, and I couldn't reach it any other way without a step-ladder, and it was so far to bring it."
 "I see," said grandfather.
 "It's my name and the date of to-day. I cut it because it is my birthday, and because you gave me this new pocket-knife."
 "Are you always going to make a high mark as you go along?"
 "Well," said Felix, not quite understanding the question, "I don't expect to cut my name on many trees. In the city they won't let us boys do it."
 "No, I suppose not; but wherever you go, my boy, you are sure to leave a mark of some kind. All through your school life you will leave it. It will be on the books that a boy of your name was there, and left his record either high or low. But you will write a far clearer record on the hearts of all those about you. Your companions will all feel your influence either for good or evil. And this influence will last far longer than the name and date on the bark of a tree. You cannot pass through life without making marks which will last through all eternity!"
 "Will this last very long?" asked Felix, as he glanced up at his letters and figures.
 "Come here," said grandfather.
 Felix followed as he went round to the other side of the tree. He looked closely at some marks on the bark to which his grandfather pointed.
 "Why," he said, "that's your name, grandfather."
 "Yes," said grandfather, "I cut those when I was not much older than you are to-day."
 "Fifty years!" Felix looked in awe at these letters which had been cut such a very, very long time ago, as it seemed to him.
 "And will my name stay here for fifty years?"
 "I suppose so, unless the tree is cut down,

Every time you come back to the old place you will come here and see your name on the tree. If you live for fifty years, you will find it here. Your hair will be grey then,"—grandfather caressingly laid his hand on the curly brown head,—"and I shall be over there on the hillside"—pointing to some white stones in the distance.
 "But I shan't want to come here then, grandfather," said Felix, with tears very near to his eyes.
 "Oh, yes, you will. You will have other things to interest you then, as it is right you should have. And I am trusting, Felix, that you will have been making such high marks all along that it will be a pleasure for you to come here and see the letters you cut so long ago and be able to think within yourself, 'If grandfather could see me to-day, he would see that I have remembered what he said to me on my birthday so long ago.'"
 Grandfather walked slowly across the meadows toward the house. Felix looked after him for a few moments, and then turned again to his lettering on the elm.
 "I know exactly what he means," he said to himself; "he means that I must do my very best all the time—now, while I'm a boy, too, for I've often heard him say that it takes a good boy to make a good man. Yes, yes, yes, I must do it; for my name is up there, and it will stay and stay, no matter where I go, and if I don't keep fair, and honest, and true all the time, I shall be ashamed ever to come back here and see it."—*Selected.*

GOD WILL TAKE CARE OF YOU.

A GENTLEMAN walking along a noted street, was accosted by a boy who pleaded for a penny. At first he felt inclined to send him away, but something in the boy's face forbade that, so he asked—
 "What do you want to do with a penny?"
 "Buy bread, sir," was promptly answered.
 "Have you had nothing to eat to-day?"
 "Nothing, sir."
 "Are you telling me the truth?" asked the gentleman looking him steadily in the face.
 "Indeed, I am, sir."
 "Have you a father?"
 "No, sir; father is dead."
 "Where is your mother?"
 "She died last night. Come with me, and I will show you where my mother is."
 "Who was with your mother when she died?"
 "Nobody, but me, sir."
 "Did your mother say anything before she died?"
 "Yes, sir; she said, 'God will take care of you, my son.'"
 Sooner than his dying mother had dared to hope, God had honoured her faith by sending to her son one whose heart was touched with pity for his condition. The gentleman was a Christian, to whom God had intrusted much of this world's goods, and the little orphan was from that time kindly cared for by him.—*Selected.*

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THE present outlook is that another World's Conference will be held in Switzerland, the second week of August, 1902

There is but one source of peace, and that is of God. Men may call world's conferences, and do their utmost to bring about peace; and may enter into international agreement for accomplishment of the same; yet all the time there is a hand which holds the nations in its grasp, and lifts up one nation and puts down another. "He removeth kings and setteth up kings." "All the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, what doest Thou?"

ATTENTION is called to the account of the man on a previous page of this number, who has reached the remarkable age of one hundred and five years. He bears his own testimony, which certainly is very strong, in favour of vegetarianism and faithful care of the body.

THE SITUATION in all the world grows more and more stormy as the days go by, and the worst is not here by any means. Do you know that the Lord has provided a sure shelter for you from all this evil, and that He is longing for you to run into it and hide from the threatening danger? If you do not know this, it is nevertheless a fact that such is the case. The Word of God tells you all about it. Make that Word your constant and trusted companion. Anything based upon a less secure foundation will soon be broken to pieces.

THE SUNDAY SCHOOLS IN GENESIS.

THE Sunday schools which are following the International Lessons will be engaged for this quarter with the study of Genesis. Starting with the account of creation; then the fall of Adam; the deluge; the story of Abraham, Isaac and Jacob; and the destruction of Sodom. The "Independent" asks the following very pointed questions: "How shall these lessons be taught? Shall they be taught as history, or as a legend, or as poetry or as parable? This is a question which many a teacher is asking, and which is asked us."

It rests upon every one to settle this question for himself, and not look to others to answer it for him. Drop every preconceived, idea of science, and put aside the sophistries of men. Go to God and study

His Word and light will break through the darkness; "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is not God's will that souls should be in darkness, and not know whether His Word is truth or fable. The scepticism regarding the Bible, has come about, not through the prayerful study of it, but by the study of conceived theories of men which cannot be harmonized with it.

LORD'S DAY UNION.

THE annual meeting of the Lord's Day Union for India, was held in August 2nd at Calcutta. Considerable time was given to the discussion of the question: "Which day of the week is the Lord's Day." This is a question in which people are interested; and the "Watchman" is not surprised that the public mind is being agitated regarding which day is the Lord's Day.

The Bible alone should settle this question for every man, and all will find, who make careful investigation, that no text can be found between its two covers to prove or even infer that Sunday, or the first day of the week is the Lord's Day. In Mark ii. 27, 28 are found these words: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath. From this Scripture it is evident that, granting that the Son of man is Lord of the Sabbath is equivalent to granting that the Sabbath is the Sabbath of the Lord, which would lead to no other conclusion than that the Lord's Day is the Sabbath, which, as referred to here, is the seventh day of the week, commonly called Saturday.

The following illustration will make more clear the same thought: Mr. Brown has a book which belongs to him. That he is the owner of the book may be shown in two ways: "The book of Mr. Brown" or "Mr Brown's book." Each expression alike makes Mr. Brown the owner of the book. Just so in speaking of the Sabbath which belongs to the Lord. It may be called the Sabbath of the Lord, the Lord's Sabbath, or the Lord's Day. That He is Lord of the Sabbath is farther evident from the fact that he made it. "All things were made by Him; and without him was not any thing made that was made." John i. 3. He (Christ) the creator of all things, both in heaven and earth, after six days of work, set apart the seventh as a holy day, and rested from all His work which He had made. He ordained the Sabbath institution and rested upon it; certainly then it belongs to Him, and may be rightly called the Lord's Day.

To call the Sabbath institution Jewish, as was done at the Lord's Day Union Meeting is jumping at a wrong conclusion without proper investigation; for the Sabbath was given to man before sin entered; while Adam was still in the garden of Eden, more than two thousand years before the Israelites, who were subsequently called Jews, came into existence; and Christ who made the Sabbath, said while here on earth that "The

Sabbath was made for man" (Mark ii. 27), and how can any one in the light of these words claim that the seventh day or Sabbath was made for Jews exclusively?

The Sabbath was made for man before he sinned, given as a sacred legacy from his Creator, to be a day of worship forever, thru every generation; a sign between God and man;—see Ex. xxxi. 13. Farthermore when the earth is made new, man will go on worshipping God upon the Sabbath. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."—Isa. lxvi. —22, 23. The unchangable God has an unchanging Sabbath, which was made for man in Eden, and man will still continue to observe the same day in Eden restored.

The World on Wheels.—In referring to the great number of people to be found travelling in the world to-day the *Scientific American* states:—

In every sense of the word, we are living in an age of locomotion. A very large proportion of the people are on wheels the greater part of their time, and travelling to an extent undreamed of by those who lived but a generation ago. If, at any given hour of the day or night, on any day in the year, every train of cars, every surface car in our cities, and every vessel on the oceans, lakes, and rivers in the world, could be stopped, and a census taken of people on board, and if to this number were added those who were waiting at depots or docks to get on board, there would be found enough people to populate a nation.

This but gives us the fulfilment of the statement made by the prophet in Babylon over 2,500 years ago—"Many shall run to and fro."—Dan. xii. 4. But this was stated as the condition of things in the "time of the end." This is truly an age of travel. Though many of those who run to and fro may not know wherefore they go up and down, yet the world is on wheels—in "the time of the end."

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The Oriental Watchman.

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

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MAKE USE OF ME, MY GOD.

Thou usest all Thy works—
The weakest things that be;
Each has a service of its own,
For all things wait on Thee.

Thou usest the High stars,
The tiny drops of dew;
The giant peak, and little hill:
My God, O use me too!

Thou usest tree and flower,
The river vast and small;
The eagle great, the little bird
That sings upon the wall.

Thou usest the wide sea,
The little hidden lake,
The pine upon the Alpine cliff,
The lily in the brake:

The huge rock in the vale,
The sand grain by the sea,
The thunder of the rolling cloud,
The murmur of the bee.

All things do serve Thee here,
All creatures great and small;
Make use of me, of me, my God,
The weakest of them all.

—Dr. Bonar.

"WALK IN THE LIGHT."

"THERE is a way which seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is travelling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God's Word is given us that we may become acquainted with its teachings. We there read that if we do his will, we shall know of the doctrine. Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the

Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark

The Word of God gives men no liberty to set up a standard of righteousness of their own, as many do who claim to be without sin. They do not compare their characters with the great standard, the



on the heavenward journey, and he ought not to guess at anything, but to know what is truth. He should search the Scriptures on bended knees; morning, noon, and night, prayer should ascend from secret places, and a continual prayer should arise from his heart that God will guide him into all truth.

law of Jehovah. While they are holy, judged by their own imperfect standard, the Scriptures present them as sinful Pharisees, under the condemnation of the law of God, which they transgress daily. They walk after the imagination of their own heart, and follow their own devices. Yet many of these persons are sincere.

They think they are right; for "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Feeling is no criterion for any one; the assertions of men are no evidence of truth. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Men present many theories and doctrines, and this is the reason that so many claim to be sinless while they are transgressors of the law. Should they look into God's great mirror, they would start back with horror. They would say with Paul, "I was alive without the law once; but when the commandment came, sin revived, and I died." Oh, how many forsake the "Fountain of living waters," and hew them out "cisterns, broken cisterns, that can hold no water." This is a correct representation of the spurious holiness so prevalent in the world to-day. But God's way is the humble way of penitence, faith, and obedience, and no human substitute will be accepted. "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart. O God, thou wilt not despise." But all this vain boasting of holiness is not of God.

The Lord declared to ancient Israel, "Ye shall not do . . . every man what is right in his own eyes;" but ye shall "observe and hear all these words which I command thee." And he promised them, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments," he "shall keep unto thee the covenant and the mercy which he swore unto thy fathers," and "thou shalt be blessed above all people."

Will you, dear reader, examine critically the reasons of your faith by the law and the testimony? Satan has many bypaths strewn with tempting flowers, that lead directly to the broad way to death and hell. Our only safety is in the path of obedience. Men cannot follow their own desires, and be right. They not only involve their own souls in ruin, but by their example they imperil others also.

God is exact to mark iniquity. Sins of thoughtlessness, negligence, forgetfulness, and even ignorance, have been visited by some of the most wonderfully marked manifestations of his displeasure. Many who have suffered terrible punishment for their sins, might have pleaded as plausibly as do those of to-day who fall into similar errors, that they meant no harm, and some would even say that they thought they were doing God's service; but the light shone on them, and they disregarded it.

The Lord sent Samuel to king Saul with a special message. "Go," he said, "and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and

suckling, ox and sheep, camel and ass." Saul was faithful and zealous in performing a part of his commission. He smote the Amalekites with a great slaughter; but he took the proposition of the people before the command of God, and spared Agag, the king, and "the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good"

The Lord commanded Saul to "utterly destroy the sinners, the Amalekites, and fight against them until they be consumed." The Lord knew that this wicked nation would, if it were possible, blot out his people and his worship from the earth; and for this reason he had commanded that even the little children should be cut off. But Saul had spared the king, the most wicked and merciless of them all; one who had hated and destroyed the people of God, and whose influence had been strongest to promote idolatry.

Saul thought he had done all that was essential of that which the Lord commanded him to do. Perhaps he even flattered himself that he was more merciful than his Maker, as do some unbelievers in our day. He met Samuel with the salutation, "Blessed be thou of the Lord; I have performed the commandment of the Lord." But when the prophet asked what meant the bleating of the sheep and the lowing of the oxen which he heard, Saul was obliged to confess that the people had taken of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord in Gilgal.

Did the Lord accept this justification of Saul's conduct? Was he pleased with this partial obedience, and willing to pass over the trifle that had been neglected out of so good a motive? Saul did what he thought was best, and would not the Lord commend such excellent judgment? No. Said Samuel, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, he hath also rejected thee from being king."

These instances show how God looks upon his professed people when they obey part of his commandments, while in other respects they follow a course of their own choosing. Let no one flatter himself that a part of God's requirements are non-essential. He has placed no command in his Word that men may obey or disobey at will, and not suffer the consequences. If men choose any other path than that of strict obedience, they will find that "the end thereof are the ways of death."

MRS. E. G. WHITE.

AS the shadows of the sun are largest when its beams are the lowest, so we are always least when we make ourselves the greatest.—*Selected.*

EFFECTUAL PRAYER.

MUCH of our prayer is vague and pointless. Some pray for God's blessing on those around them for the out-pouring of God's Spirit on their land or the world, and yet have no special field where they wait and expect to see the answer.

To all the Lord says, "What is it you really want and expect Me to do?" Every Christian has but limited powers, and as he must have his own special field of labour, so with his prayers. Each believer has his own circle, his family, his friends, his neighbours. If he were to take one or more of these by name, he would find that this really brings him into the training school of faith, and leads to *personal and pointed* dealing with his God.

We all know with what surprise the whole civilized world heard of the way in which trained troops were repulsed by the Transvaal Boers at Majuba. And to what did they owe their success? In the armies of Europe the soldier fires upon the enemy standing in large masses, and never thinks of seeking an aim for every bullet. In hunting game, the Boer had learned a different lesson; his practised eye knew how to send every bullet on its special message, to seek and find its man.—*Rev. Andrew Murray.*

ONE MAN AGAINST WORLD.

WHEN Elijah stood before Ahab on Mount Carmel (See I Kings, chapters 18 and 19), it seemed to him that he stood alone as to human aid. So it was with Moses, the man of God, at different times. And when the Redeemer of the world was dying on the cross, not a friend dared to show his head; but at His death, Joseph of Arimathea, and Nicodemus, were filled with holy courage, and went forward to perform the last sacred rites of burial. Praise the Lord that they did so, for the credit of our race, there were found two men who had a little sympathy and courage.

It often happens that a single person or family in a neighbourhood have the courage to keep all of God's commandments. They sometimes feel all alone, and almost disheartened in their endeavour to keep holy the true Sabbath. To such, we would say, we are not alone. God and the universe are on our side; nature is on our side. The sun, and moon, and stars, roll on in their accustomed paths, in obedience to God. The stars are true to the Divine law. Man alone thinks to change times and laws. They will not be always in the hands of man.

Obey God; this is always safe and pleasant in the end. Obey Him, and you will range yourselves by the side of angels, and all the host of heaven, who never yet disobeyed. If God is so kind as to forgive the past, we can well afford to stop sinning.

JOS. CLARKE.

WISDOM is the principal thing; therefore get wisdom; and with all thy getting get understanding.—*Solomon.*



Bible Studies in Christian Life.

THE POWER OF SIN.

ALL would find the way of salvation easy if they would make the right calculation at the beginning. Jesus says, "My yoke is easy;" and it is so. But many people who are in the way do not find His yoke easy nor His burden light. And all the difficulty is that they do not make the right calculation as to the contest that is met in the way. Jesus said: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace."

Many start in the way, and this is the right thing to do. But by not properly estimating the force against them nor their power to meet it, they do not prosper in the way as they should, nor as they expected. They do not rightly estimate the power of sin, nor their power to meet it successfully. In a little while they find themselves failing repeatedly, and then, after many "ups and downs," they begin to think that that is the way, and then begin to excuse sin, and apologize for it, and try to strike conditions of peace in that sort of experience. But this will never do. Victory can never come that way.

No; sit down first, and "consult" as to what are the forces against you, and whether you are able to meet them, and if not able to meet them, then what to do in order to meet them successfully; for no apology, no compromise, no peace must ever be sought or allowed with sin. "Consult" the chart of the field of battle, the Bible. "Consult" the One who knows, as to the power of the enemy. "Consult" the Great Commander of the field, as to what equipment and power are essential to assure victory, not only "at last" but at *first*. Time, even much time, spent in this consultation at the beginning, would be always a gain rather than in any sense a loss.

The difficulty does not lie with anyone in any failure to acknowledge the *fact* of sin. With every one the whole difficulty lies in failure to acknowledge the *power* of sin. Everybody is willing to admit that he has done wrong,—that he has aimed to do right,

but has missed the mark; and this is only to acknowledge the fact of sin, for to sin is only to miss the mark. Many are willing to be specific, and to say that they have actually sinned, and are altogether sinners, and to confess it to the Lord. It is well, it is right, to do all this, and yet all this can be done, and, in fact, is done by many, without their acknowledging or confessing the power of sin.

Many do all this, and yet depend upon themselves, and what is of themselves, to defeat sin. They insist that they could do better if only they had a better chance, but circumstances are unfavourable—the neighbours are bad; the church-members are not all converted, and therefore matters of church or Sabbath-school work are unpleasant and "trying;" their own family relations are not the best. All these things and such as these are counted hindrances to progress in the Christian life; and they themselves could do better, and be better Christians if circumstances were only as favourable as they should be. These persons hold that inside they are all right: the good is there; it is the outside where the evil lies, and the good that is in them does not have a chance to show itself. If only all the evil influences without, and all opposing circumstances were taken away then, ah! *then*, they could easily enough be Christians of just the right kind.

But this is all a deception. It is but an argument presented by the deceitfulness of sin. It is not anything outside of us nor around us, but only what is *in* us, that can hinder us from being Christians of just the right kind. It is only the power of sin working in us that can ever hinder us in the least from being straight-forward Christians. And until that *power* is recognized and confessed, we cannot be delivered from it. But when it is recognized and confessed, we can be delivered from it; and just as constantly and just as thoroughly as it is recognized and confessed, just so constantly and so thoroughly can we be delivered from it. And deliverance from the power of sin is Christianity. The life that is delivered from the power of sin is a Christian life in truth, and it cannot be anything else.

The Word of God has made this as plain as anything can be made. The whole

thought of Scripture is to show that there is power in sin. The Scripture does not want men to entertain any other view of sin than that there is power in it, and that this power is absolute so far as man himself is concerned. The statements of Scripture, and the very terms in which these statements are framed, show this.

A. T. JONES.

WILL YOU NOT COME?

FRIEND, your heavenly Father gave you life (Acts xvii. 28); but you have forfeited that life (Rom. iii. 23; vi. 23).

Without the Saviour you must surely die (Acts iv. 12); but Jesus wants you to live (John x. 10).

God has no pleasure in your death (Eze. xxxiii. 11); but He greatly desires to save you (1 Tim. ii. 3, 4).

Your Father is not even willing for you to perish (2 Peter iii. 9); therefore He has made to you the greatest gift of all the universe (John iii. 16), because He is full of mercy and goodness (Ex. xxxiv. 6), and His very being is love (1 John iv. 16).

All this goodness leads me to my Father (Rom. ii. 4); He wants *you* to come (Isa. i. 18; Matt. xi. 28; Rev. xxii. 17). There is only *one* way (John xiv. 6); but it is easy and joyful, though narrow (Matt. xi. 30; vii. 14; Rom. xiv. 17).

This way leads to eternal life (John x. 28); every other way leads to eternal death (Prov. xiv. 12). The ways of the world do not satisfy (Eccl. i. 14); the Lord's way gives complete satisfaction (Acts ii. 28). At the end of this way is a home (John xiv. 2, 3); will you spend eternity in that home?

J. C. ROGERS.

HOW THE PRIEST HELPED HIM.

A FRENCH preacher says:—

"My mind was helped, and I received a truth from a Catholic priest over forty years ago. I told him I was honest in taking the Holy Scriptures as a sufficient rule of faith and practice, because they are able to make us 'wise unto salvation,' furnish us unto every good work, and because by them we have eternal life, and I pledged myself to renounce every religious doctrine and practice not found in the Bible. He replied that the change of the Sabbath was not taught by Holy Writ; that the Roman Catholic Church had changed the Sabbath from the seventh to the first day of the week; that Protestants were very inconsistent in keeping Sunday, while claiming that the Bible was a sufficient rule of faith and practice in religious matters; and that they should either give up Sunday-keeping and sanctify the seventh-day Sabbath, or add to the Bible tradition, or the unwritten word, embrace all the doctrines of the Catholic Church based on tradition and on the authority of the mother church, and turn Catholics. I have often thanked God for this interview with that priest, and seeing no good reason to repudiate the doctrine that the Holy Scriptures are a sufficient guide in religious matters, I have kept the ancient Sabbath for more than forty years."

"IT IS BEST to think twice before taking upon us the burden of hatred for any fellow-being. It weighs heavier every year, and exhausts the strength that ought to go in loving and bettering others."



THE SEAL OF GOD. (Continued.)

IN your examination of the law, you have found that the fourth commandment is the only one of the ten, that contains the three essential elements of a seal. In it you have found not only the *name* of the lawgiver, but also his *office* (Creator.) and his *Territory* (heaven and earth). Now you have "preached the law." Now you can say with Paul, "Ye a we establish the law."—Rom. iii. 31. (Perhaps you have established one more commandment than you intended).

But you left off where Paul commenced. He knew which is the only one of the ten commandments that will prove who is the true God. And so, when he came to Athens, and found the city wholly given to idolatry, he brought the issue right before them. Acts xvii. 22, 23. "Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, 'To the unknown God.' Whom therefore ye ignorantly worship, Him declare I unto you." And how did Paul declare the true God who was unknown to those heathen men of Athens? Not by skipping the fourth commandment, and trying all the others first; but, in verse 24, he introduces the great truth that contains the seal. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands."

This fact is presented for the same purpose (to distinguish the true God from all false gods), in Jer. x. 10—12: "But the Lord is the true God; He is the living God, and an everlasting king. At His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."

We have found that the fourth commandment is the only one of the ten that shows who is the true God, and the Author of that law; and that it contains the three essential elements of a seal; The *Name*, the *Office*, and the *Territory* of the lawgiver. We have also learned that sign means seal. We will now prove that God claims the Sabbath as His sign, or seal; and that He gave it that we might know who is the true God.—Eze. xx. 12, 20. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. And hallow

my Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

Having learned from the Bible what the seal is, we are now prepared to understand *the sealing* brought to view in our text.—Rev. vii. 1. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor any tree." We learn from Jer. xxv. 32, 33, and from Daniel vii, that the wind, in prophecy, is a symbol of war and political commotion; and from Rev. xvii. 15 and Isa. viii. 7, 8, that the waters represent "peoples, and multitudes, and nations, and tongues." Therefore, in the last days, the elements of war and strife will be held in check to such a degree as not to hinder the sealing work from being accomplished; for, we read in Rev. vii. 2, 3, "And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

We should have no evidence of the wind being held, were its power never manifested. So there has been an occasional outbreak of war during the present generation. There was the war in Europe in 1848: and just as the political horizon seemed to be the darkest, suddenly, and unexpectedly came the news across the ocean, "The war in Europe has closed!" About a dozen years later, the fierce winds of war broke loose in the great American Republic; and right in the darkest hour came the glad shout thru the land: "Richmond is taken! Lee has surrendered! The war has closed!"

quelled; and this generation, in the midst of hopes and fears, is permitted to enjoy a time of comparative peace.

And for what purpose is this little time of peace given? Thousands will be ready to say, "It is that I may add farm to farm and tear down my barns and build greater." Others will say, "To give me opportunity to develop and display my talents, and to fill the world with my fame, and the sound of my name." And thousands more are saying (by their actions). "It is for me to rob the weak, the widow and the fatherless by putting the bottle to my neighbour's lips." But He whose name, office, and territory are revealed in the fourth commandment, declares that this time of peace is given that He may send a message bearing the seal of His law to the last generation of earth.

During this time of peace such a message has been going to the nations of the earth: and it arose in the manner here represented by the angel ascending from the east; or in the manner of the sun's rising; its first rays of light touching in a few spots in the country on the highest mountain tops; then sending its beams across the many hill tops; and, finally, flooding all the land with light. A man who possessed but one shilling, commenced to write a book on the claims of the fourth commandment. He succeeded in getting it published; and as the result the light was received in a few spots in his own country. Then those who accepted the light, united their efforts and began to publish a small paper; the first edition of which was carried to the post office in a hand sachel, and the light touched in many more places.

The work has continued to increase until large Publishing Houses have been established in Michigan, California, New York, London, Norway, Switzerland, and Australia.



GROWTH OF THE PUBLISHING WORK.

Then the dark cloud rolled away, and the sunshine of peace cheered the Northern and Southern hearts that had so long been wrung with sorrow. Since that time what continent or important group of islands has not been shaken into perplexing confusion by the convulsions of war? But these fearful eruptions have been as suddenly

One of these offices at Battle Creek, Michigan, employs 320 hands, runs thirteen large steam printing presses and five book sewing machines. During the month of July 1891 that office sent out fifty-eight and one-half tons of books. During one week, ending August 14 of the same year, they sent out over 25 tons, averaging over four tons per

day. One day they sent out eight tons of books from that office.

But did any work of reform ever move forward without opposition? The present Sabbath reform and the opposition everywhere arising against it are plainly foretold in several different prophecies.

What mean these Sunday-law associations that are being formed in so many countries?—Isa. viii. 9: "Associate yourselves O ye people and ye shall be broken in pieces; give ear all ye of far countries; gird yourselves and ye shall be broken in pieces." What good is to result from these councils to "speak the word" (in the form of a Sunday-law?)—Isa. viii. 10. "Take counsel together and it shall come to naught; speak the word and it shall not stand; for God is with us." Shall we join the confederacy that is being formed for the purpose of enforcing religious opinion by law?—Isa. viii. 12, 13: "Say ye not a confederacy to all them to whom this people shall say a confederacy; neither fear ye their fear nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

Then let us go right on with the sealing work as directed in Isa. viii. 16, "Bind up the testimony, seal the law among my disciples." But this wicked opposition will continue and increase; for we learn from Daniel xii. 10, that at the time of the end, "Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Then those who are truly wise, will study these prophecies, and learn *the truth that is unfolding in them*. To those who will read carefully the seventh chapter of Revelation, it will be evident that eternal destinies will be decided in connection with this sealing work.

G. K. OWEN.

IS THE BIBLE CAPABLE OF SELF DEFENCE?

WE would not occupy space in our paper, nor the time of our readers, for the purpose of stating our opinion on this or any other topic; but would briefly and plainly deal with facts of the most vital importance and interest to the world. If the Bible is what it claims to be, it is capable of defending itself. It is claimed by millions of people to be the oldest book in the world; and will be generally admitted to have the widest circulation, among the nations of the earth, of any book written in human language: and from the very nature of the subjects with which it deals, the question is of universal interest: "Is the Bible able to defend itself?" If this be true in regard to every subject upon which it treats a plain demonstration upon any one of them will be possible. Take for instance the Sabbath question, which has already overleaped the bounds of religion, and is being rapidly wheeled into the whirlpool of politics among the nations of the earth. It is a question on which the

human mind is already kindled to a white heat. Now, if the Bible can defend itself on this subject, the plainest and most direct questions that can be asked, may be answered in Bible language, without man's comments, and all the answers will be in harmony. Should any one who reads these words be dissatisfied with the Bible answers that are given, will they, without comment, please send us, in figures, the chapter and verse where the Bible will give the answer that suits them?

1. What day does God command us to remember?—Ex. xx. 8: "Remember the Sabbath day."

2. Are we to make it holy, or keep it holy?—Ex. xx. 8: "Remember the Sabbath day to keep it holy."

3. What day is the Sabbath? The first day?—Ex. xx. 10: "But the seventh day is the Sabbath."

4. The Sabbath of whom? Of the Jews?—Ex. xx. 10: "But the seventh day is the Sabbath of the Lord thy God."

5. In what day shall we not do any work? In the first day?—Ex. xx. 10: "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

6. Are we to commemorate the Sabbath in honor of the crucifixion, the resurrection, the ascension, or the creation?—Ex. xx. 11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

7. Were those days of creation week composed of a dark part and a light part as our days are now?—Gen. i. 5: "And God called the light Day, and the darkness He called Night."

8. Did they have an evening and a morning?—Gen. i. 5: "And the evening and the morning were the first day." (See also verses 8, 13, 19, 23, 31.)

9. Were they ruled by the sun and moon as our days are now? Verse 16: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night."

10. Is the Author of this ten commandment law changeable?—Mal. iii. 6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

11. Did He give us a law that could be changed?—Eccl. iii. 14: "I know that whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything be taken from it: and God doeth it that men should fear before him."

12. Does God ever alter any of His commandments?—Ps. lxxxix. 34: "My covenant I will not break, nor alter the thing that has gone out of My lips."

12. How many of His commandments are still standing fast?—Ps. cxi. 7, 8: "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness."

G. K. O.

RIGHTEOUSNESS BY LAW.

THE Jews sought righteousness by the works of the law—so the epistle to the Romans tells us—and they failed to obtain righteousness. And the fact that they sought righteousness in this way is the reason, we are told, why they failed.—Rom. ix. 30-32.

Yet there was nothing the matter with the law. It was the law which God gave them, and was just as good a law as God Himself could make. It cannot be claimed that any legislature of men can enact a better one.

If, then, the Jews, who were scrupulous observers of God's law in outward conduct, and had great zeal for it, could not through it become righteous, how can it possibly be that righteousness can come through a human law which is imposed upon people against their wills?

Is righteousness to come by the law, or can it come by faith only? It really seems as though the situation warrants the asking, in all seriousness, for an answer from the churches to the question.

If the churches still believe that righteousness can come only through faith, why are they uniting their forces in a great movement to control the politics and shape the legislation of the country?—*American Sentinel*.

"DIALOGUES OF DEVILS."

DIABOLUS.—One of the greatest foes to our cause, next to the power of Christianity, is honest industry. It keeps the minds and hands of the people busy with other things than those we would have them engaged in.

BEELZEBUB.—That is true; but I have a plan in mind which will remedy that.

D.—Ha! what is it?

B.—Why; I will have a Sunday law passed, making honest industry a crime one day in each week, and innocent recreation as well. That will fix things just as we want them. The Christians, of course, will not be affected. They will spend the day in worship the same as before; but they are only a few. All the rest will then be where we can have full swing of them, and our job will be dead easy. We know well enough that minds and hands must have employment of some kind, and the Sunday law will give us a monopoly of furnishing the same to every one who does not care for Christianity. How is that?

D.—Good! We'll attend the reform ministers' meeting this evening, and have a committee of them sent to work the legislature right away.

Moral: Enforced idleness on Sunday might not be so bad if the law could force the devil to be idle too.—*American Sentinel*.

He that saveth his time from prayer shall loose it. But he that loseth his time for communion with God shall find it in a life of multiplied blessing.—*Wilder*.



THE LESSON OF HISTORY.

WE do not say "a lesson from history," but "the lesson of history;" for there is but one great lesson that history teaches, yet it is one that is rarely learned. For want of learning this one lesson, thousands study history in vain; while he who learns the simple, fundamental lesson in the beginning of his study will read to profit.

The reason why the lesson referred to is so almost universally overlooked, is that the records that are usually studied are so crowded with details that the mind becomes confused; history becomes to the student only a mass of occurrences, in which the underlying truth taught by history is lost. This melancholy result would be avoided if people began at the right place to study, taking the simplest history first, and afterwards that which is more complex.

"The fear of the Lord is the beginning of wisdom," and the Bible is the book that teaches the fear of the Lord; therefore it is in the Bible that the beginning of wisdom is found. It is the simplest book in the world, as would naturally be expected of a book of beginnings. That it is really a book very easy to be understood is proved by the fact that it teaches the way to the kingdom of heaven, which can be entered only by children and those who become like children. See Matt. xviii. 3. It is manifest, therefore, that the Bible can be understood by children, and consequently must be an easy book. It is the first book that children should study. But the whole of a thing is found in the beginning, just as the entire tree exists in the germ; and so the Bible, which teaches the fear of the Lord, contains the sum of knowledge, and may be studied by the gray-haired sage as profitably as by the little child. Its treasure of wisdom is inexhaustible.

Now for the first lesson in history. Very fittingly it begins with the beginning of time. We will quote a page from it, that we may clearly see what is the simple underlying truth taught by all history since the creation of the world. Here it is:—

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam [man], in the day when they were created.

"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years; and he died. And Seth lived an hundred and five years, and begat Enos; and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters; and all the days of Seth were nine hundred and twelve years; and he died. And Enos lived ninety years, and begat Cainan; and Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters; and all the days of Enos were nine hundred and five years; and he died."—Gen. v. 1-8.

Thus the record continues to the end of the chapter, of which we have quoted just one-fourth; yet the chapter covers a period of more than fifteen hundred years.

What is the sum of history, as indicated by this record?—Simply this, that men lived a certain number of years, and then died. With this first historical record agree all that have been written since. The whole of history can be summed up in the words, They lived so long, and then they died. The one thing, therefore, that history teaches, is that a man's life is but "a vapor, that appeareth for a little time, and then vanisheth away." Yet this is the thing that is seldom thought of in reading history. Histories written by man are so filled up with accounts of the incidentals,—the things that people did, the battles fought, the kingdoms established, the cities built, and the "glory" gained,—that unless one has begun the historical study with the primary book, that is, the Bible, he will lose the main point.

Secular history alone is sufficient, if one reads it thoughtfully, to show that it is utterly impossible for man to inherit or possess this earth. "For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others." Notwithstanding this, "their inward thought is that their houses shall continue for ever; they call their lands after their own names." "This their way is their folly; yet their posterity approve their sayings."—Ps. xlix. 10-13. Each generation imagines that it is an exception, and that its works will stand for ever.

DULL STUDENTS.

PEOPLE refuse to learn the lesson of history, even when it is spread out before

their eyes. They contemplate the ruins of former greatness, and even while looking, think, "How superior we are to those who lived in ancient times; their empires have all vanished, and their cities are in ruins, or utterly extinct." But that is most short-sighted reasoning. A man might as well claim to have more vitality than Methuselah, because he himself is living in the possession of full strength, while Methuselah, forsooth, is long since dead; Ah, but wait, my friend, and time will tell a different story. You will not have to wait one-tenth the length of Methuselah's life to learn your mistake.

So with the works of which men boast to-day. There are now no structures so massive and so strongly built as many of those of ancient days that have been utterly demolished by time. Should time continue as much longer as it has already continued, nothing would remain of the glory of the nations that now inhabit the earth, and their names would be forgotten unless some few fragments of stone preserved them.

No, this earth is under a curse, and unsuited for man's dwelling-place. He cannot live here. Do what he will to establish himself here; he is swept away before he can fairly get a foothold. The princes of the earth are brought to nothing, and the judges of the earth are as vanity. "Yea, scarce are they planted, scarce are they sown, scarce hath their stock taken root in the earth, when He bloweth upon them, and they wither, and the whirlwind taketh them away as stubble."—Isa. xl. 24, R.V., margin.

In spite of this truth, which is the one thing that is most evident in all history, men go on planning for this earthly life as though they were to abide here for ever. We see them throwing all their energies into a political struggle, fiercely excited over the outcome, scrambling and crowding for a place, perfectly oblivious to the fact that even if they succeed in attaining the coveted object, it will disappear, and they themselves with it, almost as soon as they seize it. So it always has been, and so it will be to the end. They are as foolish as children on the beach, fighting over the sand houses they have built, which the next wave of the incoming tide will wash away, and at the same time overwhelm them.

What hope is there then for man?—Much, every way. Go back again to our elementary history book. Surely we can believe a record that is so conclusively substantiated by facts. That tells us that God created the earth not in vain, but to be inhabited (Isa. xlv. 18), and that when He had completed it, with man upon it, He "saw everything that he had made, and, behold, it was very good."—Gen. i. 31. The critical eye of the Master could detect no flaw, nothing that could be improved, either in man or his condition and circumstances. Everything was as good as God himself could make it.

Now we know that, "whatsoever God doeth, it shall be for ever."—Eccl. iii. 14. Therefore the condition of the earth in the beginning, and of man as well, is that which is to be through all eternity. God did not place men on the earth in order that they should be swept away like gnats, but that they should *possess* it for ever, even for ever and ever. Therefore, "we according to His promise look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13. Even though there were not many repetitions of that promise, the fact that in the beginning God placed a perfect man in a perfect earth, is sufficient promise that so it will be. In view of this promise we can confidently say, even when about to be carried away by the flood of time, "God will redeem my soul from the power of the grave; for He shall receive me."—Ps. xlix. 15.

Who will begin to read history from the beginning, and learn the great lesson that it teaches? Who will cease to chase the bubble that collapses as it is grasped, and begin to plan and live as citizens of a better country, that is, an heavenly, whose capital is a city that has everlasting foundations, whose builder and maker is God?

E. J. WAGGONER.

FORGETTING GOD.

To forget God—not to defy him, not to deny him, but to forget him—is one of the prevailing sins of the day. Not only the youth, but old people as well, are guilty of the sin of forgetting God. In the morning you forget to thank him for his care during the night. You forget to open his word for instruction to guide you through the day. You hurry from your room, forgetting to bow in earnest prayer and thanksgiving, seeking God's presence to be with you, and his Holy Spirit to lead you in the way of truth.

You forget to seek the strength you need to perform aright the duties of the day. You meet with temptations, with perplexity, and attempt to "fight it out" in your own strength. Of course you fail, forgetting to call upon God, who has promised to help you in times of trouble. Forgetting God in the morning, you will forget him in the evening. You forget to return thanks for the air you have breathed, for the beautiful sunshine or the refreshing shower. Still forgetting him, you seek your pillow without returning thanks for his love.

God is forgotten in the home, in the schoolroom, in the shop, in the office, in all places of business. Yes; the Creator, the Redeemer, the Giver of all good, is forgotten.

This is a busy world, and there is much to claim the attention of both old and young. The daily paper is eagerly scanned for the latest news of war and of other important events. All these things are well enough, but do not forget God in order to learn about them. Let thoughts of his love linger with you every moment. Do not take such

large contracts from the world that you can not even think of God, to say nothing of working for him. Much that passes as *harmless* in the world has *damnation* in it, because it leads people to forget God. God never forgets you. Suppose he should forget, in so small a matter as supplying you with fresh air to breathe into your lungs, what would be the result?

MARIETTA CARPENTER.

"Moses wist not that the skin of his face shone." Looking at our own shining face is the bane of the spiritual life. O for closest communion with God, till soul and body—head, face, and heart—shine with divine brilliancy. But O for a holy ignorance of our own shining."—Bonar.

"BEING JUSTIFIED by faith, we have peace with God;—that is we enter into the state of peace immediately. He is a rich man who has a thousand acres of corn in the ground, as well as he who has so much in his barn or the money in his purse. So Christians have rest and peace in the seed of it, when they have it not in the fruit. They have it in the promise, when they have it not in the possession."—Flavel.



CHRIST IN THE GARDEN.

While nature was sinking in slumber to rest,
The last beams of daylight shone dim in the west;
O'er fields by pale moonlight, to lonely retreat,
In deep meditation, with wandering feet,
While passing a garden, I paused there to hear
A voice faint and faltering, from one that was near;
The voice of the mourner affected my heart,
While pleading in anguish the poor sinner's part.

In offering to heaven his pitying prayer,
He spoke of the torments the sinner must bear,
His life as a ransom He offered to give
That sinners redeemed in bright glory might live.
I listened a moment, and then turned to see
What man of compassion the stranger might be,
When lo! I discovered, knelt on the cold ground
The loveliest being that ever was found.

His mantle was wet with the dew of the night,
His locks by pale moonlight were glistening and bright;

His eyes like pure diamonds to heaven were raised
While angels in wonder stood round Him amazed.
So deep was His sorrow, so fervent His prayer,
That down o'er His bosom rolled sweat, blood and tears.

I wept to behold Him, and asked Him His name;
He answered "'Tis Jesus; from Heaven I came.

I am thy Redeemer, for thee I must die;
The cup is most painful, but cannot pass by.
Thy sins like a mountain, are laid upon Me,
And all this deep anguish I suffered for thee."
I heard with attention, the tale of His woe,
While tears, like a fountain of waters, did flow,
The cause of His sorrow, to hear Him repeat,
Affected my heart; and I fell at His feet.

I trembled with horror and loudly did cry,
"Lord, save a poor sinner: O save, or I die."
He smiled when He saw me, and said to me, Live;
Thy sins, which are many, I freely forgive.
How sweet was that moment, He bade me rejoice;
His smile O, how pleasant, how cheering His voice;
I flew from the garden, to spread it abroad;
I shouted "Salvation! O glory to God!"

I'm now on my journey to mansions above;
My soul's full of glory, of peace, light, and love.
I think of the garden, the prayer, and the tears,
Of that lovely stranger who banished my fears.
The day of bright glory is rolling around,
When Gabriel descending, the trumpet shall sound.
My soul then in raptures of glory will rise,
To gaze on the stranger with unclouded eyes.

S. H. D.

THE BIBLE—NOT TRADITION.

IN every age those who have been called of God to preach the truth have been confronted with the argument of custom. Children look through the spectacles of their fathers, and are loath to think that they have been in error.

In proof that practices are right, long-established precedents are often cited; and those whose duty it is to raise their voices against these long-established customs are many times sneered at as fanatics or alarmists. When the lion-hearted Luther started out to expose the corruptions of popery, he met the same opposition. When the brawling Dr. Eck met him in debate, and was smitten by his thunder-bolts of truth, he sneeringly said:—

I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose, alone, so many illustrious Fathers, and pretends to know more than the sovereign Pontiffs, the councils, the doctors, and the universities. It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs—until the advent of the reverend father.

To accept custom as always correct is only to reiterate the pagan maxim, "Whatever is, is right." Custom is often wrong, and hoary age can never make truth out of a falsehood. Satan is very old, but he is Satan still, possessing the same diabolical subtlety as when in Eden. The question with Christians should not be, Does a practice exist? but, By what right does it exist? The query should be, Who ordained it? Sun-worship can be traced back into the days of ancient Egypt, and the ancestors of Abraham were idolaters; but sun-worship and idolatry are wrong.

The conflict between truth and error has been long, and the lines of the conflict have been sharply drawn. While in every battle truth has been victorious, its heavenly beauty has become tarnished, and its immaculate purity many times destroyed through the weakness of mortals. Says Gibbon:—

The theologian may indulge the pleasing task of describing religion as she descended from heaven arrayed in her native purity; a more melancholy duty is imposed upon the historian: he must discover the inevitable mixture of error and corruption which she contracted in long residence upon earth among a weak and degenerate race of beings.

For this reason it becomes unsafe to appeal to existing customs as a guide. To do so is but to step back into that gloom which covered the world with the pall of midnight, when the "Mystery of Iniquity" sought to make Christianity—so-called—popular by mixing in heathen errors. The Word of God is pre-eminently "the truth." It is the Word of Him who "spake as never man spake." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

GEORGE B. THOMPSON.



STARRY TIME-KEEPERS.

A MAGAZINE writer describes the use which the observers of Greenwich make of the "clock stars" or fixed stars in the computation of sidereal time. Of the instrument used he says:—

Upon looking through this telescope the observer's eye is first arrested by a vertical row of what seem to be iron bars placed at equal distances from each other. They are, however, neither more nor less than spiders' webs, the centre one, passing through the focus of the object glass, being the meridian line.

What could afford a finer illustration of the intermingling of the great with the little in this world of ours than the fact that the meridian of Greenwich is formed by so insignificant a thing as a spider's thread! Nothing that the human hand can fabricate is fine enough for the purpose.

By observing the time at which the "clock stars" pass over these web-lines, or "wires," as they are called, is sidereal time regulated. The adjustment of the instrument has to be extremely exact in order to obviate error. The slightest thing will put it out, even so small a matter as too much sunshine.

The sun, moon, and planets have all appreciable discs, which are wondrously enlarged by the telescope; but the fixed stars, however high the magnifying powers of a telescope may be, appear not the slightest bit larger. Their distance is so great that they only look brighter and clearer. From these are selected the "clock stars" with which the observatories have to deal.

HOW THE SEAMAN KNOWS.

Of the practical use in navigation of the tables which the staff of assistants make up, showing the position of the moon and stars at all times and places, several years in advance, the writer says:—

Let us suppose we are on board a ship, and somewhere on the Atlantic. The sun has not been visible for several days, and a heavy gale has driven us we know not where. During the night a slight opening in the clouds reveals some few dozen stars.

Two of these are recognised, and the height of each above the horizon is carefully noted with the sextant. One is due south, the other is south-west. At the instant that the observation of the south-west star was made the time shown by the ship's chronometer (which has been rated at Greenwich) is noted.

Upon reference to the *Nautical Almanac*, we find the correct position in the heavens of these two stars. By aid of the star in the south the ship's latitude is at once obtained, whilst by the aid of the second, the sidereal time of the observation is reckoned.

This sidereal time can, by the aid of the tables and data supplied from Greenwich, be converted into mean time, which will be the mean time of the ship. The chronometer shows Greenwich time, and hence the difference of the time between the two localities gives the longitude of the ship, and thus its exact position on the ocean.

Thus we see how those patient watchers and workers on the quiet tree-shaded hill overlooking the Thames have so potent a hand in guiding ships over the trackless deep, in saving life that would otherwise be lost, and generally in fostering commerce, and so aiding in the growth of the empire—and all this—as Emerson so forcibly puts it—by getting the moon and stars into harness.

THE "GLORY OF THE STARS."

DID you ever stand, on a bright, clear night, and gaze upon the sparkling heavens? Did you ever realize that those tiny scintillating points are the centers of far-distant systems of worlds, immensely greater than this globe of ours, which we sometimes look upon as the ideal of greatness and stability,—that the great hazy track of brightness that spreads across the sky is but an immense aggregation of starry suns, too far away to be distinguished separately by the naked eye? It was on such a night that God took Abraham, and showed him the the spangled canopy that spread above him, saying, "Look now toward heaven, and tell the stars, if thou be able to number them: . . . so shall thy seed be." The patriarch, as he gazed upward in solemn wonder and simple faith, could not realize all that God meant even as far as the number of the stars was concerned. Yet he must have been touched to the heart, as you and I are to-day, when he thought of the graciousness of the loving Father, who, stooping from the care of his stupendous universe, came to speak the word of love and promise to the poor, expectant human heart. After many centuries of study, of investigation, and of wonderful inventions to aid astronomical research, to-day we are still on the brink, peering into the unknown immensity of the universe.

Two thousand years ago, Hipparchus gave to science his first catalogue of the stars, containing one thousand and twenty-two. This was received with astonishment by his contemporaries. The catalogues used by astronomers of the present day contain upward of one million. There are now in preparation, in the great observatories of the world, two general charts, the first of which will contain two and one-half millions of stars whose proportions are to be calculated and tabulated; and the second will contain some thirty millions.

The stars whose existence at this time we are able to realize are divided by astronomers into fourteen magnitudes, according to their brilliancy, the second being a little less brilliant than the first, and so on. All those beyond the sixth magnitude are invisible to the naked eye. Of the more than forty millions of stars that come within the ken of science, only 6,591 are visible to the human eye alone. The presence of the rest can be realized only by the use of powerful telescopes and very sensitive photographic plates.

This number is too great for humanity even to attempt to catalogue, and yet it may be that this is but a corner in the universe, whose immensity, crowded with great worlds and planetary systems, stretches out far beyond the remotest conception of the human mind. As we stand with bowed heads in the presence of the great God of the awful universe, realizing our own infinitesimal smallness in his sight, there comes to our hearts, like the voice to Abraham, the loving words of the Son of God: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore." Although our minds, with all the advancement of knowledge and development of training, cannot comprehend even the least of his works, yet truly "the secret of the Lord is with them that fear him; and he will show them his covenant."

WALTER K. JAMES.

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THE BOY WHO BECAME A GREAT ASTRONOMER.

ANY boy who determines to learn all that he can that is useful, will be a useful man. Here is the story of Professor Barnard, whose name is often seen now in scientific journals:—

Some years back, perhaps thirty or more, a little lad was loitering along the street of an American city. As he passed the shop of the local photographer, a man came out and spoke to him. "Do you want a job?" he asked. The boy said promptly, "Yes, sir!"

"If you get it, will you attend to it?" the man asked.

Again the answer was. "Yes, sir!"

"It is not a lively one. You have to sit still and watch things," the man said. "Do you think you can keep awake?"

"I can try, sir!" the boy said; so, after a little more talk, he got the job.

It was not a lively one. He had to sit upon a housetop and watch a lot of photographic negatives, to make certain that they got just enough light and none too much. He did the work well. The photographer never caught him napping, no matter how suddenly he came upon him. In a little while he showed that he was as intelligent as he was trusty. Then the photographer noticed that the lad's clothes, tho worn, were always clean and decently mended. A little inquiry proved that the new boy was a widow's son—a widow who had very little besides her children and her trust in the Lord. The little her son earned was a very material help to her. She was eager to have him in school. All told, he had been there less than two months; but she could not send him; he had neither the time nor the clothes for it.

Sitting aloft day after day, the lad fell to studying the heavens. Chance had thrown into his hands a volume of Dr. Thomas Dick's "Practical Astronomy." At first he found it dry reading, but in a little while the study of it had redoubled his interest in his ever-beloved sky. He longed above everything for a telescope, which would enable him the better to search out its glories, its mysteries. By help of his kind employer, he at length rigged up an apology for one—something whose limited powers only served to whet his appetite for real telescopic revelations.

He began to go to Sunday-school. His teacher there grew interested in him and his ambition. Through her aid and counsel, joined to that of other friends, he went seriously to work to secure the coveted instrument. A second-hand one was offered to him for two hundred dollars. He sent for it, but found it so unsatisfactory that he returned it. Expressage both ways cost him twenty dollars he could very ill spare. However, he got the money's worth in experience—experience which determined him to be satisfied with nothing less than a telescope of the very first class.

To get money for such a one he worked and saved. A shabby coat had no terrors for him if the shabbiness meant something toward the desire of his heart. Yet he was only frugal, never niggardly, and always generous to a friend. Pretty soon he was able to buy a telescope of the very best pattern. It had a five-inch refractor. When it was duly in position upon the roof, where he had spent so many working hours, he was about the happiest young fellow in the world.

His friends were almost as happy—particularly that first friend who had given him the aerial job. The roof became a favourite resort for everybody in the city who had the least hankering after a sight of the stars. The young owner of the telescope was glad to let them look. As for himself, he nightly scoured the heavens, noting and recording by means of drawings the many wonderful things he saw there.

Besides a good telescope he had phenomenally keen sight. That is evidenced by the fact that with this five-inch refractor, an instrument below the first power, he discovered and described a dozen comets. Providence perhaps had put it into the mind of a rich man to offer prizes for just such discoveries. They were not very big prizes, but altogether this self-taught astronomer won enough of them to give him a welcome thousand dollars.

He had, however, rebuffs as well as helps from the big outside world. The American Association for the Advancement of Science met in his native city not long after he had begun his study of the heavens. He was presented to its President. Simon Newcomb, and began modestly to speak of what he had done and hoped to do. "Humph! You had better put away that telescope! It is too big, any way. You can do nothing with it; you had better study mathematics than waste your time star gazing," said the great man. The beginner left him half heart-broken. But after the first smart he resolved that he would study mathematics, and he did.

Time's whirligig brings some revenges that are precious. Fifteen years later, Prof. Simon Newcomb, writing to Prof. Edward Emerson Barnard, upon whom Vanderbilt University has conferred the degree of Doctor of Science, and whom the Royal Astronomical Society of London has been proud to make a Fellow, asked if Professor Barnard "knew anything of a young fellow with a telescope, who had lived in Nashville when the Association for the Advancement of Science met there?" and added after some further inquiry, "It cannot be possible that you are the one I mean."

It was not only possible but actual. Professor Barnard, to-day the foremost of American astronomers, who has mastered not merely mathematics, but the whole college curriculum, who has discovered more comets than any other living man, and who has mapped and measured the fifth satellite of Jupiter, is the lad who made his beginnings by faithfulness over a few things, upon the roof of a Nashville photograph gallery. It is pleasant to have to add that now when fortune smiles, when big colleges almost fight for the prestige of employing him, that when he revisits his native city those he seeks first and stays with longest are the friends who in the beginning gave him a helping hand.

—M. M. WILLIAMS.

MODERN astronomers have learned that our sun revolves around the star Alcyon, one of the Pleiades. Dr. Dick held the opinion that the center of the universe is where the throne of the Creator is. Others have expressed the thought that the center of the universe is right up thru the constellation Orion. But one who knows all about it has spoken in Job 38. 31: "Canst thou bind the sweet influences of the Pleiades? or loose the bands of Orion?"



"I DIDN'T THINK."

If all the troubles in the world
Were traced back to their start,
We'd find not one in ten begun
From want of willing heart.
But there's a sly woe-working elf
Who lurks about youth's brink,
And sure dismay he brings away—
The elf "I didn't think."

He seems so sorry when he's caught,
His mien is all contrite,
He so regrets the woe he's wrought,
And wants to make things right,
But wishes do not heal a wound,
Or weld a broken link.
The heart aches on, the link is gone—
All through "I didn't think."

I half believe that ugly sprite,
Bold, wicked "I don't care,"
In life's long run less harm has done
Because he is so rare,
And one can be so stern with him,
Can make the monster shrink;
But lack-a-day, what can we say
To whining "Didn't think."

This most unpleasant imp of strife
Pursues us everywhere,
There's scarcely one whole day of life
He does not cause us care;
Small woes and great he brings the world,
Strong ships are forced to sink,
And trains from iron tracks are hurled
By stupid "Didn't think."

When brain is comrade to the heart,
And heart from soul draws grace,
"I didn't think" will quick depart
For lack of resting-place,
If from that great unselfish stream
The Golden Rule we drink,
We'll keep God's laws and have no cause
To say "I didn't think."

—Ella Wheeler Wilcox.

THE ANGEL IN THE HOUSE.

I AM going to tell you of a girl who, from being one of the most careless girls it was possible to meet, became a gentle follower of Christ, and, as her mother often said, "an angel in the house." A friend and I were staying at a little village by the sea, and in the house next to where we were lodged lived a mother and her daughter, of whom we heard the following:—

"The mother, a widow, was very delicate, but she worked for her child from morning till night. Before she left for school in the morning, Bessie would go to her mother and say: "I don't like the way you have done my hair; you must do it over again." Then she would pull off the ribbon and tangle her hair, and worry her mother until it was to her liking.

She would play on her way from school, and reach home at the last minute, late for dinner. Then she would call out: "O mother, I must have my dinner this minute, or I shall be late for afternoon school! What is there for dinner?" And if it was not what she fancied, she would put herself into a terrible temper, and go to school dinnerless.

I cannot repeat the many ways in which she proved to be a trouble rather than a blessing to her invalid mother, whose failing health made her unable to cope with the ill-temper of her self-willed child. At last, just after Bessie's fifteenth birthday, when chief thoughts were of going out, reading, and dressing, the doctor called her aside, and spoke seriously to her: "For years," he said, "your mother has waited on you, and in this way she has increased her illness. She will never walk again, and it is your turn—you wait on her. There is One whom your mother knows and loves, who will take all you do for her as done for Him; it is the highest service; are you prepared to enter it?"

Bessie was ashamed. In a moment her heart was touched. "Oh! I see how willful and selfish I have been!" she cried. "O Dr. Blair, is it true what you say of my mother?"

"Every word of it," was the reply. "Just ponder on it."

Bessie crept up-stairs weeping, with a feeling in her heart that the world had somehow suddenly come to an end.

She listened outside her mother's door, and she heard her praying: "Dear Father, who lovest my child more and better than I can ever love her, soften her young heart, and help her to bear this burden. O Jesus, open Thine arms very wide, that I may more closely lean upon Thee, for I need Thee in my helplessness more than ever."

Bessie heard, and, rushing into the room, she fell at her mother's bedside, and in a fit of remorse, exclaimed: "O mother, my heart is broken! Forgive me all the past, and by God's help I will devote myself to you every hour."

Mother and daughter became united in the sweetest bonds, for Jesus was their Saviour and Comforter, and it was beautiful and touching to see them together in the days of the mother's dependence on her daughter—the elder leaning on the younger.

"What first touched you most? we asked Bessie.

"Mother's gentle trust in God, and the way she prayed for me," was the reply. "I had often heard her pray before, but the doctor's words, 'She will never walk again,' seemed to break my heart, and I felt as if God had put her into my idle arms to fill them."

We used to watch Bessie wheel her mother into the sunshine, and the mother's happy smile would follow her as she went in and out, and waited upon and cheered the invalid every hour of the day.

A letter came one day from an uncle in

America, asking Bessie to go out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: "I have a most blessed charge in a sick mother, whom I would not leave for all the wealth in the world. For fifteen years she spent her life for me, and God had to lay her aside before I could be brought to see the evil of my heart and ways, and the selfishness and uselessness of my robust health."

This so stirred up the uncle and aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

Bessie's is a bright example. Many careless daughters have seen Christ in her so really that they have been caught by the beautiful likeness, and in the desire to be like Him, have been "transformed by the renewing of their minds."—*The Christian*.

SHIELD THE DULL CHILD.

THERE is usually one of a family of children who is slower to learn than the others, just as some develop physically less rapidly than others; and it is for those slow ones that we plead.

These children are often allowed by the negligence or ill-judgment of parents to be made the butt of jests on the part of other members of the family. This is wrong.

Many times these slow children are sensitive to remarks on the subject, and are not only made miserable and unhappy by it, but their mental development and growth are retarded by the discouragement, and a fear of asking questions.

Lives are embittered by the cruel jests of brothers and sisters far oftener than careless people imagine, and what is a natural peculiarity of a certain child's constitution is spoken of as if it were a fault or crime to be ashamed of or hidden.

The seemingly dull boy of a family is often the one who makes the family name illustrious.—*Selected*.

MENTAL LOAFING.

IT is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a by-word and a reproach. But there is a very common form of laziness, which is not always noticed; it is that of the mind. We first become conscious of it in our young days when we "don't feel like study." We dawdle over the books with our thoughts half asleep, and as a result give a fine exhibition of stupidity in the recitation room. This sort of indulgence in youth is very dangerous; for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best.

On the heels of this form of laziness comes another bad habit—that of intellectual loafing. What loafing is in the common sense we all know; it is hanging about with no definite aim or purpose, idling away the time

without profit. Well, there is mental loafing as well, and it is known in the dictionary as "reverie." It is a dreamy state of the mind, when the thoughts go "wool-gathering." This habit, so common to young people, is fatal to mental growth; many a promising youth is ruined by over-indulgence in it. It wastes time, and enfeebles the mental powers. It is really a form of laziness, and should be sternly corrected at the very outset. The action of the mind should be kept under control. When the thoughts begin to wander, it is time to whip them into order. A resolute will will do it. —Selected.

TO REMOVE mildew from linen, mix soft soap with powdered starch, half the quantity of salt, and the juice of a lemon. Lay it on both sides with a painter's brush, and put the linen in the open air, on the grass, if possible. The brighter the sunshine the quicker will be the disappearance of the stain.

* *

TO FRESHEN flowers when they are somewhat withered, plunge the stalks for a few seconds into very hot water, to which a few drops of camphor have been added.

* *

To prevent the smell of burning, when anything has boiled over in the oven, or on the stove, sprinkle on plenty of salt.

* *

MAKING starch with soapy water is a good way to produce a gloss, and prevent the iron from sticking.

HOW TO MANAGE CHILDREN.

Child.—Mother, I want a piece of cake.
Mother.—I haven't got any; it's all gone.
Child.—I know there's some in the cupboard: I saw it when you opened the door.
Mother.—Well you don't need any now; cake hurts children.
Child.—No, it doesn't: (*whining*) I do want a piece; mother, mayn't I have a piece?

Mother.—Be still, I can't get up now, I'm busy.

Child (crying aloud).—I want a piece of cake; I want a piece of cake.

Mother.—Be still, I say: I shan't give you a bit if you do not leave off crying.

Child (still crying).—I want a piece of cake; I want a piece of cake.

Mother, rising hastily, and reaching a piece.—There, take that, and hold your tongue. Eat it up, quick: I hear Ben coming. Now, don't tell him you have had any.

[*Ben enters*] *Child [to Ben].*—I've had a piece of cake; you can't have any.

Ben.—Yes, I will; mother, give me a piece.

Mother.—There, take that; it seems as if I never could keep a bit of anything in the house. You see, sir, (*to the child*) if you get anything another time!

[*Another Room*] *Child.*—I've had a piece of cake.

Younger Sister.—Oh! I want some too.

Child.—Well, you *hawl*, and mother will give you a piece. I did.

Let us see how many errors were committed by the mother during this short conversation.

In the first place, she tells a downright lie, and the child detects her in it: "I haven't any cake." "You have; I saw it in the cupboard."

We must mention, also, the spirit by which her conduct through the whole is marked, and which makes the child feel that she has at last yielded to his wishes, not because she loves him, but to save herself the vexation of being teased any longer. The practical commentary which he made in his advice to his sister, shows that he fully understands the springs of her domestic machinery.

Yet this is probably a mother who loves her offspring, who is toiling early and late for their comfort and respectability; but

BUT WE WERE
GENTLE
 AMONG YOU EVEN AS A
 NURSE CHERISHETH
 HER CHILDREN.
1 THESS. 2:7

And the
**Lord's
 Servant**
 MUST NOT STRIVE BUT
BE GENTLE
 TOWARD ALL.
2 TIM. 2:24. R.V.

Secondly, she gives a false reason, "cake hurts children," for not gratifying the child's wishes,—at least her next reply would lead him to suppose so.

Thirdly, she encourages the child to cry for what he desires, by offering, as a reward for leaving off, the gratification which he could not obtain by continued good humour.

Fourthly, she breaks her promise, and rewards the child for crying and disobeying her.

Fifthly, she fosters a spirit of selfish greediness, the lowest and most debasing of all passions, "eat it quick, and don't tell Ben."

Sixthly, she utters a threat she has no intention of acting upon, "see if you get any next time."

who will, perhaps, have to complain that her old age is embittered by the neglect and unkindness of her children. They are not wholly in the fault. A mother may sacrifice her health, and even life itself, for her family, and yet not make them happy; they will not value her. A child cannot comprehend the value of that affection which keeps his mother busy from morning till night, when her industry is continually crossing the track of his enjoyment: when it is made an apology for petulance, injustice, and neglect of those little things which make up the happiness of childhood. Nothing but a constant hourly flow of kindness, prompt in gratifying, gentle in refusing, a kindness which knows no ebb, unruffled by passion, unpolluted by selfishness can gain the entire confidence of a child. —*Mother's Journal.*



SAVING FOUR HUNDRED LIVES.

IT is a beautiful story told by Lafcadio Hearn, of an old man, whose great deed belongs to Japanese history. He was Hamaguchi, and his farmhouse stood on the verge of a small plateau overlooking the bay. The plateau, mostly devoted to rice-culture, was hemmed in on three sides by thickly wooded summits; and from the outer verge, the land sloped down to the sea. Below were ninety thatched dwellings and a temple; these composed the village.

One autumn evening, Hamaguchi Gohei was looking down from his balcony on the preparations for some merrymaking in the hamlet below. All the villagers were out, and he would have gone with them, had he not been feeling less strong than usual.

Suddenly there came an earthquake shock, not a very strong one; but Hamaguchi, who had felt many before this, thought there was something odd in its long spongy motion. As the quaking ceased, he chanced to look toward the sea, and there he saw the strangest possible sight; it seemed to be running away from the land.

Apparently the whole village had noticed it, for the people stood still in wonderment; only Hamaguchi drew any conclusions from the phenomenon, and guessed what the sea would do next. He called his little grandson, a lad of ten, the only one of the family left with him.

"Tada! Quick! Light me a torch!"

The child kindled a pine-torch, and the old man hurried with it to the fields, where hundreds of rice-stacks stood ready for transportation. One by one he lighted them in haste, and they caught like tinder, sending skyward masses of smoke that met and mingled in one cloudy whirl. Tada, astonished and terrified, ran after his grandfather, weeping and calling: "Why? why? why?"

Hamaguchi did not answer; he thought only of four hundred lives in peril. He watched for the people, and in a moment only, they came swarming up from the village like ants.

And still the sea was fleeing toward the horizon. The first party of succour arrived, a score of agile young peasants, who wanted to attack the fire at once; but Hamaguchi, stretching out both his arms, stopped them.

"Let it burn, lads!" he commanded. "Let it be. I want the whole village here."

The whole village came, mothers and children last of all, drawn by concern and curiosity.

"Grandfather is mad. I am afraid of him," sobbed little Tada. "He set fire to the rice on purpose. I saw him do it.

"As for the rice," said Hamaguchi, "the child tells the truth. I set fire to it. Are all the people here?"

"All are here," was the answer; "but we cannot understand this thing."

"See!" cried the old man, at the top of his voice, pointing to the open. "Say if I be mad!"

It was the returning sea, towering like a cliff, and coursing swifter than the kite. There was a shock, heavier than thunder, as the colossal swell smote the shore, with a foam-burst like a blaze of sheet-lightning.

Then a white horror of sea raved over the village itself. It drew back, roaring, and tearing out the land as it went. Twice, thrice, five times it struck and ebbed, each time with lesser surges, and then it returned to its ancient bed, and stayed there, although still raging. Of all the homes about the bay, nothing remained but two straw roofs tossing madly in the offing. All lips were dumb, until Hamaguchi observed gently:

"That was why I set fire to the rice."

He was now poor as the poorest in all the village; but he had saved four hundred lives.—*Youth's Companion*.

A BLIND CHILD'S DISCOVERY.

I ONCE heard a clergyman tell a true incident of a little blind child, who had never known the blessing of sight until some wonderful operation was performed, and, to her mother's joy, she was pronounced cured. He described the poor child's excitement when the bandage was first removed, and she was allowed to take her first look upon God's beautiful world.

One seemed to see the trembling little creature, and hear her gasp in almost painful rapture and amazement as, clinging to her mother's hand, she stared around the country scene in which she had lived all her little life, yet never known until that wonderful moment.

The parent waited, almost as much excited, to hear what the child would say, for had she not been the patient one to try and explain all that upon which the freshly-opened eyes were now gazing? Had she not toiled with all her ability to make the afflicted one to behold fair sights by careful description, by living word-pictures? And yet the little child turned now, and at last, finding her breath, cried out with great reproach:

"Oh, you never told me the world was like this!"

Then the poor mother burst into tears.

"I did, my darling, I did, but you were deaf because you were blind, and could not understand my words."

How many of us are like that poor blind little child? We hear the beauty of God and His love told into our ears; we hear the entreaty to look up, to realize all that is in store for those who acknowledge Him

their King and Master; but our eyes are sealed, and our ears hear, but do not understand.

And how many, too, like the child, when first a glimpse of heaven shines before us, are as startled at the thoughts of the joy (that might have been ours long ago) around and above us, and cry aloud to our teachers: "You never told us God's love was like this!"

Well might they reply:

"You were deaf; you were blind." But, unlike the child, we are free, if we will, to see; and "he who hath ears, let him hear."
—*Friendly Greetings*.

WHAT PERSEVERANCE DID.

ONE of the most touching lives that I have ever read about is that of Cæsar Ducornet, a French painter. If all the people who feel discouraged because their lives are hard and their endowments or opportunities are not great, could know of Cæsar Ducornet, it seems as if they never again would say, "I cannot," or moan at "fate."

It was on Jan. 6, 1806, in Lille, France, that a child was born with scarcely the semblance to a human being. He had a splendid head, it is true, but otherwise his body was like nothing else under the sun. There were no arms or hands, and only the merest stumps of legs, with four-toed feet. Who would have blamed this child if he had been a sad and bitter burden to himself and his parents all his life? But he was not.

His parents were poor, and what to do with their son's future was a very serious question with them. He decided it for himself. Everything other boys did with their hands, he did equally as well with his feet; and one day he was discovered drawing upon paper "some masterly capital letters." An old writing-master saw them, and immediately took the child as a free pupil. In a year he excelled in the writing-school, and had begun to fill his copy-books with remarkably correct designs. The professor of design in the Lille Academy fell in love with Cæsar Ducornet, and the unfortunate child became a pupil in the Academy.

Through many years of hard work Cæsar Ducornet kept up his courage, and never ceased from his indomitable energy. With all his physical disability, he became an artist of considerable note, and painted some large pictures, and received several prizes. The following quotation will give some idea of the energy, bravery, courage, and intellect which made this misshapen little being a *man*—and it is such qualities alone which make any man a man, in the best sense of the word:—

"We never shall forget the impression we received upon first entering his painting room. There, extended upon an easel, stood a huge canvas, across the whole extent of which ran, with incredible agility, like a fly upon a wall, the stunted trunk of a man, surmounted by a noble head with expansive brow and eye of fire; and wherever the apparition passed along the canvas, he left the traces of colour behind him. On ap-

proaching a few paces nearer, we were aware of a lofty but slender scaffolding in front of the canvas, up and down and across the steps and stages of which climbed and couched and twisted—it is impossible to describe how—the shapeless being we had come to see. . . . By one of his feet he held a palette; by the other a pencil; in his mouth also he carried a large brush and a second pencil; and in all this harness he moved and rolled and writhed and painted in a manner more than marvellous! For some minutes we had remained standing in the middle of the room, forgetful of ceremony, and stupefied and mute, when there proceeded from this shapeless being a voice musical, grave, and sonorous, saluting us by name, and inviting us to be seated."

Cæsar Ducornet lived fifty years; and as in life, so in death, he was brave and loving. When a life that had been rendered hideous, so it would seem, by such a horrible prenatal misfortune, is glorified by the *man within the misshapen physical form*, what are the possibilities of those born to the common lot of mankind? There can be no limits to their possibilities for goodness and nobility unless the limits be in the mind—as a man "thinketh in his heart, so is he.

MYRTA B. CASTLE.

WORMS AND THEIR HOMES.

THE worm's home is a row of long halls dug in the ground. These halls are lined with a kind of glue from the worm's body. This glue makes the walls firm; then they will not fall in.

The halls are not very deep underground. If the weather is very cold, or very dry, the worms dig down deeper. They enjoy warmth. They also like water and wet soil.

When winter comes, the worms plug up the doors of their houses. This is done by dragging into it a plant stem that will fit and fill it. The worms carry into their homes leaves and stalks to eat. They bring out, and throw away, things which they do not like.

Worms show much sense in the way in which they carry things in and out of their holes. If a stem will not go in, they turn it over, and try it in some other way.

Worms usually come out of their holes at night or in wet weather. If they go far from their house, they cannot find their way back. Then they make a new hole. Each worm lives alone.

Often in the evening or early morning, or during rain, you will see worms near their houses. You may find them with their heads just put out of their doors. You will see the worm houses open in early day or after rain. It is then that the worms dare to come out. Sun and heat dry worms up very fast, and so kill them.

The birds know all these ways of the worms. Watch a robin or a bluebird. He searches for his food at sunrise, or after sunset, or while it rains.

Now his keen eyes see the worm at his door. In goes his sharp bill. He pulls like a good fellow. He is hungry. He wants his breakfast. The worm holds fast by his hooks. The bird braces his feet and his tail and tugs hard. Out comes the worm to feed Mr. Bird.

The bird shows great skill in the way he pulls the worm out of his hole. He does not break off one little bit of his soft body. No boy could get him out in that way.

Some say that the worm lies by his door at sunrise for warmth. I do not think that is so. I think what he likes is the fresh dew. He loves dampness. He fears cold, but he also dies of heat.

A worm will die in one day in dry air, but he will live for weeks quite down under water. He needs an even, moist warmth. His home must not be hot, nor cold, nor dry.

Little young worms know how to dig houses, make worm casts, carry out the soil, find food, and plug up the door of their houses. They know at once all that old worms do. But then worm houses do not require as much skill as bee or wasp houses.

Now, you see how much is to be learned even of such a small humble thing as a worm. Think how much even such a weak creature can do.—*Seaside and Wayside.*

"DO SOMETHING FOR SOMEBODY QUICK."

NOT long ago I read a story about a little girl who had a parrot. Among the funny things which this parrot could say was the line that stands at the head of this story. She had heard Madge, her little mistress, say it over and over as she learned it in a piece to recite at school.

Madge did not know about this, and one morning she woke up very cross. She crawled slowly out of bed, and began to put on her shoes and stockings. She pulled so hard at the button-hook that the very first button popped off. Pretty soon off went another. This made poor, cross Madge so angry that she pulled off the shoe, flung it across the room, and screamed out:—

"Everything is so hateful! Oh, what shall I do!"

Polly was on her stand by the window, and, being very much excited by Madge's action, screamed back:—

"Bad girl! Do something for somebody quick!"

This made Madge laugh, but it made her think, too. She made up her mind that all that day she would try to do something for somebody, and see if that would not keep her from being so cross. I think it did. Suppose you try Polly's cure for crossness.—*Selected.*

OF one man it was sometimes said that he "lost an hour in the morning, and spent the rest of the day looking for it."

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HEALTH HINTS

TRUE HEALTH AND HAPPINESS.

THE Author of our being has placed within the power of man, means of preventing illness, a power unlimited, save by those conditions which exist as a result of the centuries of disobedience of the laws of nature, and even these can be combatted with greater or less success by the individuals who stand firmly and perseveringly in harmony with the laws of health, which are the laws of God; and the foundation principles of all of these are found in the Word of God.

It is natural for man to be well. The infant, born of healthy parents, is well, and remains so until its health is impaired by some indiscretion which is directly in conflict with God's plan for the health of that child. Within that child's body are placed different means of resisting diseases which might come from outside uncontrollable causes; and if the child is left to nature, *i.e.*, if its natural habits are not interfered with, it is sure to grow up into a healthy man or woman.

Illness is the result of the carrying out of perverted ideas, the indulgence of perverted appetites and passions. The life of excitement is in direct contrast to the word "In quietness and in confidence shall be your strength."

Frivolity is likewise discountenanced "Live soberly, righteously, and godly, in this present world." Many are the illustrations which might be given of the physical and moral results of intemperance. For passing references, two instances will suffice. The experience of the people in Noah's time who were eating and drinking, marrying and giving in marriage, and knew not until the flood came and destroyed them all," and the children of Israel who, because of their yielding to their strong desires and perverted appetites, were destroyed of a plague.

God does not forbid anything that is for the real or true enjoyment of his children. He does not approve of lightness and frivolity, but he just as surely disapproves of despondency, for he says "Rejoice evermore." True happiness and a contented mind, which are essential to complete health, are to be found only in careful obedience to all of these requirements, and perfect obedience is possible, only as Christ is in the life. And the health and life which are then obtained, are not only temporal, but eternal.

OLIVE P. INGERSOLL, M. D.

TEMPERANCE is a proper control of the appetites; it implies the moderate use of good things, and total abstinence from poisons.

CONDIMENTS.

WHAT are they, and of what use? Webster calls them—"pungent substances, as pepper or mustard."

People have an idea that they are useful to stimulate the human body.

Animals avoid them, and usually even the household cat objects to pepper and mustard.

These substances are irritants. Mustard will blister the skin in a short time if properly applied. Red pepper will make a very painful sore if moistened and laid upon the skin. Black pepper will also irritate the skin and cause inflammation.

It is a mystery how people came to suppose that the use of such substances was beneficial. The stomach is as easily irritated as the outer skin.

How much "heart-burn," which is generally stomach irritation, is caused by strongly peppered, and spiced food! The stomach is inflamed, the nerves cry out in pain, then the poor victim takes something worse perhaps, to ease the pain caused by the irritating condition.

Then the results of the use of these foreign and irritating substances are not confined to stomach trouble. While inflammation of the stomach, and even cancers no doubt are encouraged by using them.

That is not all. Kidney complaints are becoming more and more prevalent. One fruitful cause is irritation from the use of pepper, mustard, and the like. The kidneys feel the effects at once, when such things are used. Bright's disease and kindred complaints are caused by this bad habit, and those suffering from such complaints should carefully avoid *all stimulants*.

Another bad effect is over-stimulation of the heart.

How sad that even babies are fed on food, seasoned with pepper! The heathen in Africa stuff their new born babes with cayenne pepper, and if they live through it they think they are "worth raising." Some civilized people do about as badly, but seem to not understand results as well as the Africans.

Those who never use them have a more natural taste and enjoy food better. If you want to be really healthy let them alone.—*Vanguard*.

FRUIT cools the blood, cleans the teeth, and aids the digestion. Those who cannot eat it miss the benefits of perhaps the most medicinal food on Nature's bill of fare.

* *

ALARMED by the ravages of strong drink, the Belgian government has ordered the display in all school-rooms of a printed placard setting forth the injurious effects of alcohol.

* *

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Self is the greatest enemy of mankind. It separated man from God in the beginning, and has been doing the same thing ever since.

"GOD IS LOVE." In these three words is a revelation of the character of God greater than men or angels will ever be able to fathom. Love is not simply one among many of the attributes of God, but it is the one that comprehends all others. The wisdom, the justice, the mercy, the patience, and all other characteristics of God go to make up that one attribute,—love.

"LOVE IS OF GOD." It is a plant of heavenly origin, planted by Him in the heart of every true follower of Christ. Man does not possess it of himself, for it is of God, and is only found in the heart of man as placed there by its author. When this sacred legacy is allowed to remain and develop in the heart, it is the motive force that leads to effectual service for God. Love is the basis of the religion of Jesus Christ. Every service truly done for Him has but one motive, and that is love. How decidedly opposite to this is the false religion which leads its devotee to do service from fear, hoping thereby to appease the wrath of an angry God. "Perfect love casteth out fear; because fear hath torment." As the love of God is accepted into the heart, and is nourished and cherished, it will continually expand more and more until fear, which has torment, will be entirely expelled, and every act of life will be a loving service for its maker.

A Word of Warning—should be sounded in the ear of every boy and girl, and every man and woman, against the vile and corrupt literature that is being placed within their reach. While liquor, tobacco, and other narcotics are ruining health and morals, these worthless, despicable, and villainous novels are following in their wake and ruining the minds of those who read them. The wise man has said "As a man thinketh in his heart, so is he." By reading this sort of literature the mind is fed upon impure food and corrupted thereby. A few years ago in the State of New York, a train was wrecked by five boys aged fifteen years. The purpose of the boys was to rob the passengers. After having wrecked the train, the boys were seized by fear and stole away to the woods for protection. When they were found, a copy of a book containing the wild adventures of Jessie

PRESIDENT MCKINLEY.

The death of President McKinley has caused the American nation to mourn for a third time the unexpected death of her Chief Executive at the hand of a cruel assassin. The late President enjoyed to a remarkable degree the respect and confidence of his people, not only those of the same political party but of them who were opposed to the national policy of those in control of the Government. Again we see demonstrated that the words of the Psalmist apply to those in highest positions in life as well as to the most lowly:—"As for man his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it and it is gone." Also 1 Peter 1, 24, 25. "For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever."

William McKinley was born in 1843 in the State of Ohio, and was shot while holding a public reception at the Buffalo exposition. The treacherous act on the part of the assassin proved fatal, and he died Sept. 14th. "When a lad of 18 he joined the army of the North in the War of Rebellion, and distinguished himself in his faithful performance of duty. After the war he took to the study of law, and later on became absorbed in politics,—as an ardent upholder of the Republican party. In 1876, he was sent to congress, and was returned each biennial period until 1890, and in the following year was made governor of the State of Ohio. The cause of his being brought into national recognition, came through his advocacy of high protective tariff, and in 1896 he received the Republican nomination for president. Being successful in that remarkable campaign, he was elected president of the United States. The manner of his administration during the four years that included the Spanish-American war, gave him still more favour in the eyes of the people, and in 1900 by an overwhelming majority he was returned to the same high office of president of the United States.

His last words were "Good-bye all, good-bye; it is God's way; His will be done."

James was in their hands, and they confessed that the reading of that book led them to the overt act of wrecking the train.

EVANGELIZING THE WORLD.

THE evangelizing of the world in the next five years is a subject that is attracting considerable attention at the present. One is sanguine, and thinks it can be done; another thinks the lack of funds makes it impossible; another, the time is too short. But after all, is it a question of time or money? Can we block off so much time for the accomplishment of God's purpose in the earth? Will the figuring of men place a limit to the proclamation of the gospel in the world? The purposes of God are not bounded by time or money. The great and effectual agency in the work of saving man is the Holy Spirit; and to the degree that this is received by the servants of God, will the good news of salvation spread. "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

THE TEAPOT IN INDIA.

THE advocates of tea drinking in India see a mine of gold for tea planters and the India Government in the introduction of the teapot into India; But are the commercial interests of the country all that should be considered in advocating a scheme to enslave 250,000,000 people in the tea-drinking habit? Eminent physicians who have made a careful study of the effects of tea drinking, have made very positive statements regarding the deleterious effects of this custom. We quote the following from the Good Health:—

"Dr. Bock, of Leipsic, calls attention to some of the peculiar effects of tea. He says that he has discovered that tea causes a man to be peevish and irritable; that while it gives temporary relief from weariness, nervousness, irritability, grief, and sorrow, nevertheless, the ultimate effect is to make a person more peevish, nervous, and irritable. It is a common thing for

ladies to drink tea to relieve headache, and it does relieve it temporarily, as opium does, but it comes back again the next day, and then tea must be taken again to cure that headache. I have been told by many ladies to whom I have prohibited tea, "Why, doctor, I can't endure life unless I have my tea." Now such a person is a tea-tippler, a tea-drunkard. Dr. Ehrlich, of England, says there are many tea-drunkards in that country. The stomachs of these tea-drinkers are paralyzed with the narcotic in the tea; and they cannot eat because they cannot digest food. They believe that tea is a substitute for food and "that it keeps them up," but they are starving, nevertheless. Dr. Bock also noticed that tea drinking produces a peculiar kind of mania among women, the mania for acting the "persecuted saint." Another characteristic of tea drinking is that it produces fear and despondency. Dr. Morton, a nerve specialist of New York City, has published an account of the experience of a tea-drinker who was so irritable and peevish that it was almost impossible to live with him. He was all the time fearful that some thing was going to happen to him; for instance, whenever he passed a high building, he would look up to see if something was not going to fall upon him. He would look behind to see if he were not pursued. He was afraid of being runover by every team that passed. He was sure that every dog he met was going to bite him, so he always carried an umbrella with which to fight dogs. This poor fellow was brought to this condition by the use of tea. I have met many persons who were in a similar state as a result of drinking tea or coffee.

We must conclude, then, that tea drinking is a sort of tipping, although the results are not so quickly shown as are those of alcohol tipping. We are on the wrong track in encouraging the use of tea and coffee as a substitute for alcohol, because its tendency is to feed a monster that is responsible for enormous mental, moral, and physical devastation."