

The Oriental Watchman.

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

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THE Oriental Watchman

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THE GATHERING.

"Gather My saints together unto Me."—Ps. l. 5.

THEY are coming, the blood-washed millions,
From the north, the south, and the east,
And the west yields up its treasures,
As guests for the marriage feast.
From the wash of the inland rivers,
From the shifting sands of the sea,
At the voice of the great Archangel
Their ashes shall gathered be;

For the King, our King, shall take His throne,
And the loved will all be gathered home.

From many a grave neglected,
Where the weeds grow rank above;
From tombs by friends protected,
Where roses were strewn by love;
From lonely graves on the mountain,
And resting-place by the sea,
From mounds beneath the willow,
The saints shall gathered be:

For the King, our King, shall take His throne,
And the loved will all be gathered home.

Their song of blest redemption
E'en the angels can never sing,
And hearts shall throb with their praises
To the Prophet, Priest, and King;
All heaven shall thrill with music
From those that can never die,
While their shouts shall render vocal
The gardens of the sky:

For the King, our King, shall take His throne,
And the loved will all be gathered home.

L. D. SANTEE.

THE COMING KING.

"And I saw heaven opened, and behold a white horse; and He that sat upon Him was called Faithful and True. . . . And on His head were many crowns. . . . And His name is called the Word of God. And the armies which were in heaven followed Him."—Rev. xix. 11-14.

JESUS rides forth as a mighty conqueror. Not now a "man of sorrows," to drink the bitter cup of shame and woe, He comes, victor in Heaven and earth, to judge the living and the dead. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendour. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light."—Heb. iii. 3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but

a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He

cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain

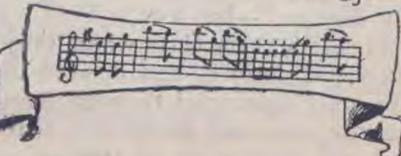


PRAISE

Hark! from yonder tangled copse,
The feathered choir bursts forth
In ecstasy of song. Each laden throat
Trills out in matchless melody His praise.
Each perfumed flower looks heavenward,
Scattering rich incense to the throne of God.
The zephyrs murmur worship soft,
With sweet, aeolian tongues. Shall man alone

Keep silence, while all nature sings?
Awake, my heart, and lift to heaven
Thy grateful praise. His love
Doth thee encompass. His light doth shine
Upon thy head, with radiance divine.

W. J. Knight.



hath on His vesture and on His thigh a name written, King of kings, and Lord of lords."

The King of kings descends upon the

and island is moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him.

He shall call to the heavens from above, and to the earth, that He may judge His people."—Ps. i. 3, 4.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"—Rev. vi. 15-17.

NO SCOFFERS THERE

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood" (Isa. ix 5), is stilled. Naught now is heard, but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected.

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace, no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded, "Turn ye, turn ye, from your evil ways; for why will ye die?"—Eze. xxxiii. 11. Oh, that it were to them the voice of a stranger! Says Jesus: "I have called, and ye refused; I have stretched out My hand, and no man regarded. But ye have set at nought all My counsel, and would none of My reproof."—Prov. i. 24, 25. That voice awakens memories which they would fain blot out—warnings despised, invitations refused, privileges slighted.

In the lives of all who reject truth, there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy, and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind!" Those who would have destroyed Christ and His faithful people, now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming, "Lo, this is our God; we have waited for Him, and He will save us."—Isa. xxv. 9.

The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through tempest and earthquake and pestilence. He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion. The minister who had sacrificed truth to gain the favour of men, now discerns the character and influence of his teachings. It is apparent that an omniscient eye was

following him as he stood in the desk, as he walked the streets, as he mingled with men. Every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched lost souls around him, he beholds the harvest.

THE GLORIOUS RESURRECTION.

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come, clothed with immortal glory, crying, "O death, where is thy sting? O grave, where is thy victory?" And the living righteous and the risen saints unite their voices in a long glad shout of victory.

All arise with the freshness and vigour of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the Divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. The redeemed bear the image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels gather together the elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God.

Now is fulfilled the Saviour's prayer for His disciples, "I will that they also whom Thou hast given Me be with Me where I am." "Faultless before the presence of His glory with exceeding joy" (Jude 24), Christ presents to the Father the purchase of His blood, declaring, "Here am I, and the children whom Thou hast given Me." "Those that Thou gavest Me I have kept." Oh, the wonders of redeeming love! the rapture of that hour when the Infinite Father, looking upon the ransomed, shall behold His image, sin's discord banished, its blight removed and the human once more in harmony with the Divine!

With unutterable love, Jesus welcomes His faithful ones to the "joy of their Lord." The Saviour's joy is in seeing in the kingdom of glory, the souls that have been

saved by His agony and humiliation. And the redeemed will be sharers in this joy, as they behold among the blessed, those who have been won to Christ through their prayers, their labours, and loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet, and praise Him through the endless cycles of eternity.

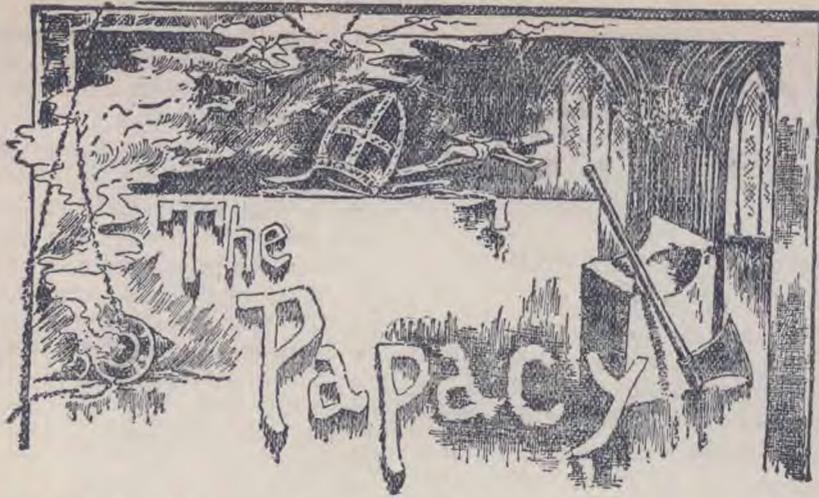
The Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; they endured self-denial, and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from caves of the earth, from caverns of the sea. But they are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be forever with the Lord. They stand before the throne clad in richer robes than the most honoured of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are for ever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of the palm-branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of Heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of Heaven respond in the ascription, "Amen; blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever."—Rev. vii. 10-12.

MRS. E. G. WHITE.

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A SCEPTICAL hearer once said to a minister, "How do you reconcile the teachings of the Bible with the latest conclusions of science?" "I haven't seen this morning's papers," naively replied the minister. "What are the latest conclusions of modern science?"



Studies in a Great Historic Prophecy.

THE SEVENTH OF DANIEL.—PART V.

THE 1260 YEARS OF PAPAL SUPREMACY.

THE prophecy continues: "And they shall be given into his hand until a time and times and the dividing of time."—Dan. vii. 25. The "they" of course refers to the "saints of the Most High" and the "times and laws," which are mentioned in the same verse. The "time and times and the dividing of time," then, indicates the period of uninterrupted papal supremacy and of the unlimited reign of lawlessness.

In the first place, we may notice that in the Douay Bible, as well as in the revised version, "time and times and the dividing of time," is rendered, "time, and times, and half a time." We have no need to conjecture what this means, for the Bible is its own interpreter. In Rev. xii. 14 we find the same period of time mentioned: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now, in verse 6 of the same chapter, the same event is brought to view in these words: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days." From these two verses we learn that "a time, and times, and half a time" is only another expression for twelve hundred and sixty days. Then the little horn of Daniel vii. was to have supremacy for twelve hundred and sixty days.

But the question now arises, "Is it possible that only twelve hundred and sixty days, three years and a half, cover the whole time which the prophecy allows to the Papacy?" We answer, no; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by short-lived beasts; the Roman Catholic power is represented by a little horn of one of these beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of

those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power. Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In Eze. iv. 4-6 we read the answer:—

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee *the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year.*"

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (1 Pet. i. 20, 21), the interpretation given to a symbol in one prophecy must be the interpretation of the same symbol in every prophecy; therefore the "time, and times, and half a time," or twelve hundred and sixty days, indicate just twelve hundred and sixty years.

WHEN DID IT BEGIN AND END?

The next question to be settled is. When does this period of time begin and end? There are several dates given by various authors to mark the rise of papal supremacy, but 538 A.D. seems to be the one that has the only just claim to consideration. The prophet, in describing the rise of the little horn, says, "He shall subdue three kings."—Dan. vii. 24. This is in explanation of the fact that three horns were to be plucked up before it. Last month we saw that the three kings subdued to make room for the supremacy of the papal power were the three Arian powers, the Heruli, the Vandals, and the Ostrogoths. The wars against these powers were undertaken for the deliverance of the Papacy and its es-

tablishment. To show this we make two brief quotations from Gibbon, describing the overthrow of the last two of these. After having rehearsed the defeat of the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning the Emperor Justinian:—

"He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the Divine goodness, and confessed, in silence, the merits of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded, without delay, to the full establishment of the Catholic Church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist meetings were proscribed; and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation."

The victory of Belisarius over the Ostrogoths (A.D. 538), which gave over Rome to the Papacy, is thus described:—

"The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes of the Romans. But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Cæsars should no longer be trampled by the savages of the North; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity. The deputies of the Pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception. . . . The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ."

These quotations show most conclusively that in A.D. 538 the Bishop of Rome did become literally "the Pope," *i. e.*, the father, or head and ruler of the churches. The last opposing horn had then been plucked up, and the Papacy was then free to enter upon that career of ecclesiastical tyranny for which it had long been preparing; and the "mystery of iniquity" which had been working so long was given full liberty.

But since the supremacy of the Papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 A.D. Let us see if at that time anything happened to justify this conclusion. From "Chambers's Cyclopaedia," article "Pius," we quote:—

"At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI.] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigour of confinement, he died in

August 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate."

Thus we see that from 538 to 1798 A.D. there were twelve hundred and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the Papacy was broken; indeed, it might well have been thought to be utterly destroyed. In March 1800, however, another Pope was chosen. Immediately after the enunciation of the dogma of papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of the kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the Pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner. From his retreat, like Bunyan's aged pope in his cave, he growls out at those who despise his pretensions, "You will never mend till more of you be burnt;" for his one ambition is the restoration of the Papacy to its former power.

Whether this dream will ever be fully realised is not indicated in the chapter under consideration; yet that, before the end, the power of the Papacy will increase far beyond what it is at the present is plainly set forth in these words:—

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. vii. 21, 22.

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but "the Scripture cannot be broken," and now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The Pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above that which they owe to their civil rulers, but he rules nations.

History is making rapidly, and the student of prophecy will not have long to wait to see what shall be the end of all these things. Of one thing he may be certain that "the triumphing of the wicked is short," and when Great Babylon shall say, "I sit a queen, and am no widow, and shall see no sorrow," then shall her plagues come upon her in one day—death and mourning, and famine, and "she shall be utterly burned with fire."—Rev. xviii. The more rapidly the power and influence of the Papacy revives, the sooner will the Lord consume "that Wicked" with the spirit of His mouth, and destroy it with the brightness of His coming (2 Thess. ii. 8); and then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. vii. 27.

E. J. WAGGONER.



"THE TIME OF THE END."

WHAT IS IT, AND WHEN IS IT?

THE Bible not only speaks of "the last days," but of a period of time called "the time of the end." What is this? When is it? and what is its relation to the last days?

Very naturally we would expect to find both down near the end of the world. The last days must include the last day; the time of the end, the end of probationary time, or the end of the Gospel age.

While the last days must include the last day, and are therefore definite as to their termination, the precise time at which they begin is not so definitely located. Not so, however, with the time of the end. That has a definite starting point.

The relation existing between the two may be illustrated thus: The last portion of a book we term the last leaves of the book. While the last leaves include the last one, the point at which they must begin cannot perhaps be so definitely fixed. They may include the last five, ten, twenty, or even fifty pages of the book. But the last chapter of a book, while it contains the last portion of the book, has a definite place of beginning. There is a certain place, a definite point at which it begins.

So with "the last days" and "the time of the end." The former stands as the last leaves, and the latter as the last chapter in the great history of our world.

At what point of time, then, we inquire, does the time of the end begin? The expression is found in the following scriptures:—

Dan. xi. 33-35: "And they that understand among the people shall instruct many: yet they shall fall by the sword and by flame, by captivity and by spoil, many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, *even to the time of the end*: because it is yet for a time appointed."

Dan. xi. 40: "And *at the time of the end* shall the king of the south push at him; and the king of the north shall come against him like a whirlwind with chariots, and with horsemen, and with many ships."

Dan. xii. 4: "But thou, O Daniel, shut up the words, and seal the book, *even to the time of the end*: many shall run to and fro, and knowledge shall be increased."

Dan. xii. 9: "And he said, Go thy way Daniel: for the words are closed up and sealed *till the time of the end*."

A correct understanding of these scriptures will give us the exact point at which this very interesting period of time begins.

From the first scripture quoted it is evident that it had a definite beginning. The statement is made with reference to it that "it is yet for a time appointed." What, then, was the appointed time at which it was to begin? The connection

in this passage discloses the answer to this interesting query. The people of God were to be persecuted, held in captivity, and put to death for "many days," even to "the time of the end."

The "days" especially allotted to the papal church to persecute and wear out the saints of God and trample under foot God's law were the 1260 prophetic days. These began in the year 538, when the Papacy was fully established, and consequently ended in 1798, in which year the Pope was taken prisoner by the French army. This year, then, 1798, marks the beginning of the time of the end. We have therefore been in "the time of the end" just one hundred and one years.

The other passages bring us to the same conclusion. In this same year the French army under Napoleon invaded Egypt, Egypt, "the king of the south," pushed at him, or made a feeble effort at resistance; and Turkey, "the king of the north," came against him with a great force, and Napoleon was forced to beat a retreat.

So also in regard to the prophecy of the book of Daniel. It was sealed up until this time. But since then men have been searching into it, light has shone upon the prophetic page, Bible Societies have been organised, millions of copies of the sacred word have been distributed throughout the world in all tongues, the great missionary revival sprang up, men have been running to and fro, and knowledge has increased. The time of the end, therefore, began in 1798, and we have been in that time since then. How much longer it will continue we do not know; but from the signs of the times we know that the end is near.

W. A. COLCORD.

THE GOSPEL MESSAGE FOR THIS TIME.

THE "falling away" predicted in prophecy came just after apostolic days, and the Papacy grew out of it. According to the word, its temporal power continued for the 1260 years, or down to 1798. Christ declared that the tribulation of those days would be shortened, "for the elect's sake," lest no flesh should survive.—Matt. xxiv. 22. And so before the expiration of this period the Lord raised up the Reformers, and let in the light of the Scriptures, which weakened the papal power. And that Reformation was to press on step by step until once again to all the world might go the Gospel message in apostolic simplicity and power. Now, thus far (a full century and more) into this "time of the end," we can see how the Lord has been shaping and guiding religious and political events to prepare the way for the evangelization of the world in this generation. Here are a few scriptures, out of many, which indicate a work to be done in the church, and by the church in the last days, specially calling men back to the truth as it is in Jesus:—

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants

of the land tremble; for the day of the Lord cometh, for it is nigh at hand."—Joel ii. 1.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him."—Isa. lxii. 10, 11.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins... And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."—Isa. lviii. 1, 12, 14.

"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil."—Isa. lvi. 1, 2.

These are but a few of the Scriptures which indicate that a special message of preparation for the coming of the Lord is the burden of the church in the last days. As the Papacy led away into apostasy from the truth of Christ, and has again caused men to make void God's law by human tradition, the standard of the everlasting Word and of the life of Christ is again to be lifted up.

This is how the prophet of God describes this work, as he saw it in vision, under the symbol of angels flying in the midst of heaven:—

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of his judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen... And the third angel followed them, saying with a loud voice, If any man worship the beast [the symbol of the Papacy] and his image, and receive his mark in his forehead, or in his hand [yielding intellectual or merely outward assent], the same shall drink of the wine of the wrath of God."—Rev. xiv. 6-7.

Here is the solemn warning to be given. The Word is the Lord's. What will you do with it? He calls upon all who have His Word to speak it faithfully. He calls upon every missionary and every preacher and every believer in India to give the message.

The prophet says of the result of the message and the great event following it:—

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus... And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."—Verses 12, 14.

It is not a new message. It is the same "everlasting Gospel" preached since the fall in Eden. But the circumstances are new. The time of the end has come. The highway of truth and holiness is to be cleared of the rubbish of tradition. Let

every one in the fear of God, and with a will to glorify Him, search the scriptures to see if these things are so.

The message for this day calls upon men to put away sin and get ready to meet the Son of man in the clouds of heaven. No unrighteousness, no impurity, can endure the glory of that day. It is altogether a matter of daily fellowship with God and walking by His word. And in all the study keep in mind that the life of Jesus Christ is the one example, for we are "saved by His life."



CHRIST comes; our h's night is nearly done,
O messengers, haste, haste, speed on;
The harvest wanes, yet gather in
The last few sheaves your zeal may win;
For in brief time the harvest year
Will all be past! Then on with cheer.
There's yet a gleaming left for thee
E'er time shall be eternity.

FRANCES E. BOLTON.

AUSTRALASIAN MEETINGS.

OUR Society's Melbourne Organ, the *Bible Echo* reports several annual meetings of



A CAMP-MEETING SCENE.

Seventh-day Adventists, in the various conferences of those colonies, which are usually held as Camp-meetings, extending over ten days or a fortnight. The time is devoted to specially seeking the Lord and Bible study. Of the Victoria meeting, held in the suburbs of Ballarat, the Report says:—

About seventy family tents were pitched on the camp ground, and about 300 members of the denomination were encamped during a portion of the time. On some occasions during the meeting, it was estimated that nearly, if not quite, 5 000 people were on the ground. The attendance of the public afternoons and evenings was large during the entire sixteen days, the interest being such that the time for which the meeting was appointed was extended over another week.

The New South Wales Annual Meeting was held in Newcastle:—

The services throughout were characterised by the presence of the Holy Spirit. The attendance of the public, though large at the opening of the meeting, increased each day, until the large pavilion

was crowded at the evening services, and hundreds had to stand around the outside. Notwithstanding the large crowds, the most perfect order and decorum prevailed. Mrs. E. G. White, who has occupied a prominent position in the denomination for many years as a public speaker and writer, spoke on several occasions. The announcement that she would speak always drew a large audience; and although she has reached the advanced age of seventy-one years, and was in feeble health, she spoke with the old-time power and spirit of thirty years ago.

After the Camp-meeting closed, the interest was such that a large pavilion was left in Newcastle, and a corps of workers carried on the meetings. The people wanted to hear the word of the Lord. A later report says:—

"As evidences that the preaching of the word is doing a good work here, we find that men are giving up their liquor-drinking and throwing away their pipes. Those who have never before given their hearts to God are being converted. Some who have not attended church for many years are coming, and becoming deeply interested, and taking a fresh start. Fathers who have never before read their Bibles, nor prayed before their families, are taking the place God designed they should as priest of the household. And fathers, mothers, and children are turning their feet from the paths of disobedience into the way of His commandments. Quite a number have taken their stand to keep the Bible Sabbath, and are rejoicing in the light that has come to them.

"Dr. Caro comes up from our Sydney Sanitarium, and gives a health talk in the tent each alternate Thursday night. Through these talks hundreds have become deeply interested in the subject of

health. The last time the Doctor was up, a Health Club was organised, with over two hundred members. This club is to hold regular meetings, with lectures, papers, and addresses on various health topics, besides having connected with it a cooking school for instruction and exhibitions in healthful cookery."

Of the New Zealand Meeting held in Wanganui, the report says:—

By the general public we were received very kindly indeed, a large number coming out to every meeting, through rain or shine, to hear the truth. Considerable opposition was shown by those who desired to keep the people from hearing the word; but all this seemed to streng-

then the interest, and help on the good work. At the closing meeting fully five hundred people, by vote, expressed their strong desire to have the meetings continued. In harmony with this request, a large corps of labourers were left with the tent, with the resolution to follow up the good interest as completely as possible.

BURNING BIBLES.

ONE of our workers among the Spanish in the northern part of Argentina, South America, says in a recent report:—

In Las Garzas I immediately began work among the descendants of the Waldenses, the ancient Swiss Protestants. After holding a series of meetings, only three Waldenses accepted the message, while twelve Catholics received the everlasting Gospel. Great persecution raged about this little company; but this only drove them nearer the Saviour, and thus they were strengthened and blessed. A few weeks ago three more were baptized, and received into the church. The majority of these converts

had never read the Bible; and as the truths of God were developed, their hearts longed to drink from the fount of living waters, and the Lord satisfied their thirst.

From this place he went still further north to San Antonio:—

The inhabitants of this place are fanatical in the extreme; urged on by the priest, they did their utmost to impede the teaching of the truth as it is in Jesus. Finding that I would not desist, the priest visited all the villagers, demanding each to deliver up all the Bibles and books that our colporteurs had recently sold them. He told the people he would prefer to see them read the most indecent books rather than these heretical books, and threatened them with excommunication. Several delivered to him the books, which he, without further ceremony, condemned to the flames. This only aroused the curiosity of many to come to the meetings, and hear for themselves the import of the preaching. They came, and came again, until at last they were drawn by the cords of divine love to accept the message. To-day twelve of them are keeping all the commandments of God. One brother has offered to give a good piece of land on the main street for the erection of a church building.

IN SAMOA.

DURING the recent disturbances in the Samoan Islands workers in our Society's Medical Mission at Apia had some experiences of the Lord's special protection in riotings. One writes:—

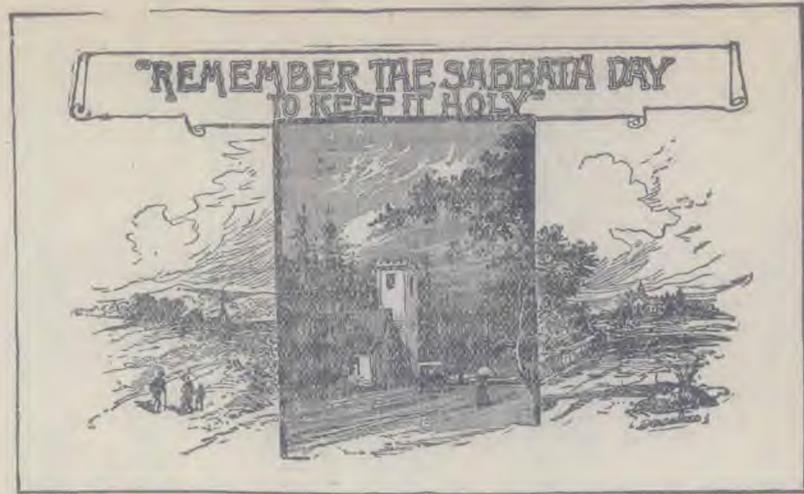
"Samoan affairs are in rather a sad condition just now, and we have been passing through a civil war. One party had threatened to exterminate the white people, so we have not known what a day or a night would bring forth. But we knew that the angels of the Lord were encamped round about us. The first battle was fought one week ago Sunday, and our house was in the midst of the battle-ground. The bullets were flying all about us, some hitting the iron roof, and one knocked the arm off a rocking-chair that stood on the upper verandah. Though the natives have been looting and burning all around us, thus far ourselves and the property have been unharmed. We have heard the natives say, as they went by, that this place is *sa* (forbidden). It seems that they have been forbidden to touch anything here. The experiences through which we have just passed have drawn us nearer to the Lord, and we have learned lessons of trust. The promises of God never seemed so precious to me as during this time of danger and excitement."

THE SOUTH-SEA MISSION SHIP.

OUR Mission Ship *Pitcairn* recently left San Francisco on its sixth voyage to the South Pacific, carrying supplies and workers. One worker from the Society Islands—one of the first points at which the ship will touch—says:—

Our vessel is regarded with a friendly feeling generally by the natives, and its movements are carefully noted. The semaphore upon the heights back of Papeete, Tahiti, will not long have signaled a brigantine outside the harbour before it will be noised abroad among the natives far and near that the *pahi Pitania* (ship *Pitcairn*) has come again. Its coming has a wonderful influence to strengthen the confidence of those who are weak in the faith, as well as to encourage those long in the way. The *Pitcairn* is the only missionary ship which visits the French possessions of Polynesia. The London Missionary Society has abandoned that portion of the South Pacific. Our work among the Society Islands has been largely confined to Tahiti and Raiatea.

"GOD commendeth His love toward us, in that, while we were yet sinners (enemies), Christ died for the ungodly."



THE TRUE SABBATH.

SWEETLY dawns the day of Sabbath
As the sun sinks in the west,
And our Lord, the great Jehovah,
Brings the symbol of His rest.
With what memories it comes freighted
Fresh from Eden's glorious birth,
Grand memorial of creation,
God's own rest day on the earth.

Nature smiled in perfect beauty,
Fragrance filled each gentle breeze,
Fruits and flowers in rich abundance,
Birds made vocal all the trees.
Adam, who had vast dominion,
There proved recreant to his trust;
Then was heard the dreadful sentence,
"Dust, return again to dust."

But the Sabbath, sacred, holy,
Stands unchanged by human fall,
Lives because of Christ's own presence,
And it brings His peace for all;
Pregnant with a wealth of treasure,
Big with blessings for our race,
In its sacred calmness mirrored
See the light from Jesus' face.

MRS. J. B. GOLDSBOROUGH.

THE SABBATH.

SOME HISTORICAL FACTS.

THERE are many persons who have not time to read long arguments; to such we wish to present some simple facts on the much agitated and vitally important question of the Sabbath. The chronology used is Usher's, down to the events in the life of Jesus, when Hale's is used.

It is a fact that—

1. In the beginning the Sabbath was instituted by the Creator in three distinct acts—He rested on the seventh day, He blessed it, He sanctified it, or set it apart, for man (Mark ii. 27), hence for the race. Gen. ii. 2, 3. 4004

2. A reform took place on the Sabbath in Egypt through Moses, suppressed by Pharaoh.—Ex. v. 5-9. Note Pharaoh's complaint in verse 5 (literally, "ye make them sabbatise"). 1491

3. Israel were led out of Egypt that they might serve God.—Ex. viii. 1. 1491

4. The first test of service was the observance of the Sabbath.—Ex. xvi. 4, 26-30. 1491

5. A few days later God's voice proclaimed, and His finger wrote, in

the very heart of the moral law the law of the Sabbath of the Lord (not of the Jews), basing it on the facts of its institution, 2,513 years before. Ex. xx. 8-11; xxiv. 12; xxxi. 18. 1491

6. For forty years the Lord pointed out the definite day by a three-fold weekly miracle in the fall of the manna.—Ex. xvi. 1491 1451

7. The Sabbath is a sign of the Godhead, the creative power of God, and hence a test of obedience (Ex. xxxi. 17; Eze. xx. 20); also a sign of God's power to redeem, sanctify, and save (Deut. iv. 34-37; Ex. xv. 13; Deut. v. 15; Eze. xx. 12), an exercise also of creative power (Eph. ii. 10).

8. The universal idolatrous worship at this time and for centuries later was the worship of the sun, the most abominable and degrading of all pagan worship. Sunday is "the wild solar holiday of all pagan times."—*North British Review*, vol. 18, p. 409. See also any standard English dictionary; Schaff-Herzog Ency., article "Sunday;" Jennings's "Antiquities."

9. Against sun-worship God warned His people under penalty of death.—Deut. iv. 19; xiii. 6-11. 1451

10. These heathen religions had their "times," and the special "time" of the sun-worship was the Sunday, "the wild solar holiday." The worship of these gods and the observance of these times were expressly forbidden of God.—Lev. xix. 26; Deut. xviii. 10, 11.

11. Notwithstanding this the first idolatry of Israel was the worship of the Egyptian sun-god Apis, or sacred bull.—Ex. xxxii. 1-6.

12. Israel's greatest and worst idolatry was the worship of the sun under the name of the Phœnician sun-god Baal.—See 1 Kings xvi. 31-33; xviii. 17-29; Eze. viii. 5-16. 906, 594

13. When Israel went into the idolatry of sun-worship, they always transgressed God's Sabbath.—Compare Eze. viii. 16 with Eze. xx. 24-26, 593,

and Jer. vii. 9, 10; xvii. 21-23.

14. God promised rich blessings through His prophet for faithful Sabbath-keeping to both Jews and Gentiles.—Isa. lvi. 1-7; lviii. 1, 13, 14.

15. A partial reform in Sabbath observance was wrought through Nehemiah, after the captivity, but it was in many cases of form rather than spirit.—Neh. xiii. 15-22.

16. Among the first reforms wrought by Jesus Christ (the Lord of the Sabbath, Mark ii. 28), was to bring Sabbath observance back to the basis of the Sabbath law, which their traditions made void.—John v. 9; A.D. 28 Matt. xii. 1-12; John ix. 14.

17. The Sabbath day—the seventh day—is specifically shown by the words of the Holy Spirit to be the day just before the first day of the week.—Matt. 28, 1; Mark xvi. 1, 2.

18. "The first day of the week," on which Christ rose from the dead, is mentioned as a day of secular activity, of anxiety, and unrest on the part of the apostles, but not as a holy day or day of worship.—See Luke xxiv.

18. All through the Acts of the Apostles the seventh day, the day nominally observed by the Jews, is the only day known to the Holy Spirit by the sacred title of the Sabbath.—See Acts xiii. 42, 44; xv. 21; xvi. 13; xvii. 2; xviii. 4.

19. The first day is known by no other name than plain first day of the week in the eight times of its occurrence.—Matt. xxviii. 1; Mark xvi. 2, 9; Luke xxiv. 1; John xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2.

20. The Jews kept but the one weekly Sabbath, namely, the seventh day, and in this they had "the form of knowledge and of the truth in the law" (Rom. ii. 20), hence the day they kept was after the knowledge and truth of God. It was the right day wrongly kept, as without faith there can be no Sabbath-keeping.

21. The apostle to the Gentiles observed the Sabbath day, for he "committed nothing against the people, or customs of our fathers."—Acts xxviii. 17.

22. Jesus instructed His disciples to regard the Sabbath as late as the destruction of Jerusalem, nearly forty years after His ascension. They were to pray that at that time they should not be forced to flee on the Sabbath day.—Matt. xxiv. 20.

23. The last mention of the Sabbath of the Creator in the Bible is in Rev. i. 10, under the title "the Lord's day."—See Mark ii. 28; Ex. xx. 10; Isa. lviii. 13, in all of which the Lord declares it to be indeed His own day, the only day which He

601 has blessed and sanctified.

24. In speaking of the first day, Lyman Coleman ("Ancient Christianity Exemplified," chap. 26, sec. 2) says: "During the early ages of the church it [the Sunday] was never entitled 'the Sabbath,' this word being confined to the seventh day of the week," which, he says, "continued to be observed for several centuries by the converts to Christianity." So also testify other ecclesiastical historians.

25. But the leaven of apostasy was rapidly corrupting the whole mass. It had proceeded so far that the Council of Laodicea (canon 29) pronounced a curse upon those who continued to rest on that day. 364

THE APOSTASY—HOW THE SUNDAY CAME IN.

31 BEFORE proceeding to record a few statements of historical fact showing how Sunday came to displace the Sabbath when the "falling away" came and the Papacy began to be revealed, let us note—

(1.) It does not take apostasy long to develop, especially among a half-converted people. Proof: Less than forty days after Israel had solemnly promised to do God's will, after witnessing His wonderful power to save and in the very sight of His wondrous glory from which He spoke the law they promised to obey, the majority of the Hebrews had turned back to the worship of the Egyptian sun-god Apis. Compare Ex. xix. 5-8; xx. 1-17; xxiv. 3-8, 12, 18; xxxii. 1-6.

(2.) The heathen world were sun-worshippers in the days of the early church, holding the yearly festivals of the Saturnalia and Easter (in honour of the goddess of spring) and the weekly Sunday.

(3.) The apostasy had begun even as early as the days of the Apostle Paul (2 Thess. ii. 7), and he declared it would increase on his departure (Acts xx. 29, 30), to which alone the Word of God would prove a remedy (verse 32).

(4.) One of the first apostasies recorded was in the church at Galatia.—Gal. iii. 1. As they turned from Christ, the only source of justification and power, they turned "again to the weak and beggarly elements" to do "service unto them which by nature are no god's." (Gal. iv. 8, 9.) As soon as they went back to their idolatry, they went back to the heathen "days" and "months" and "times" (Gal. iv. 10), prominent among which was the Sunday.

26. Says Neander (Church History, translated by H. J. Rose, p. 186):—

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for

96 men appear by that time to have considered labouring on Sunday as a sin."

27. The first effort made by Rome to rule the church was an edict in behalf of Sunday.

The eastern churches celebrated the Passover (Easter) on the fourteenth day of the first Jewish month, without regard to the day of the week. Rome began keeping it on the Sunday following "Good Friday." Victor, bishop of Rome, made a decree imposing the custom of Rome upon all the churches, that is, to observe the Passover on Sunday. "This bold attempt," says Bower (Hist. of the Popes, vol. 1., pp. 18, 19) "we may call the first essay of papal usurpation."

Victor issued his edict in 196

28. The first early "father" of the Catholic church who applies the term "Lord's day" to Sunday is Tertullian. On that day he tells us that fasting or kneeling was unlawful. They traced on the forehead the sign of the cross, and made offerings for the dead in connection with Sunday observance. Concerning these observances Tertullian frankly says: "If for these and other such rules you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener." Tertullian wrote about 200

29. The first law on record for Sunday is by Constantine, at that time heathen emperor of Rome and sun-worshipper.

"Let all the judges and town-people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture. . . . Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."

This was given in the year 321

30. Sylvester, bishop of Rome, authoritatively bestowed upon the Sunday the title of "Lord's day." This was needed to supplement Constantine's heathen decree. Sylvester's decree of assumption was in 325

These evidences might be greatly extended, showing how Sunday came into the church with the apostasy, those that brought it in never contending for a moment that its observance was enjoined by the Lord.

Dr. Heylyn (an old Church-of-England historian) truly states (Hist. of the Sabbath, part 2, chap. 3, sec. 12):—

"Thus do we see upon what grounds the Lord's day [Sunday] stands; on custom first, and voluntary consecration of it to religious meetings; that custom countenanced by the authority of the church of God, which tacitly approved the same; and finally confirmed and ratified by Christian princes [of which Constantine was a type] throughout their empires. And so the day . . . received the greatest strength from the supreme magistrate, as long as he retained that power which to him belonged, as after from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them."

The Sunday rests wholly on the tradition

and corrupt teaching of an apostate church. The Sabbath rests on the Word of God and the example of Jesus Christ. Which will you take?

M. C. WILCOX.

A PARABLE OF NOAH'S DAY.

"As it was in the days of Noah," said the Lord, even so will it be in the days of the coming of the Son of man. This parable of that day long ago has its lesson for us now:

"Among Noah's hearers none were more regular in attendance, nor more outspoken in sympathy and respect, than Sebed-lo-Sabad. Others reviled; he confessed his acceptance of the truth. His conversation with the preacher often turned upon the approaching deluge.

"At first his neighbours believed him in earnest; but they soon noticed that he bated not a jot of interest in his farm or his merchandise. He builded, he planned, he lived as though there were no threatening storm.

In vain the preacher warned him to make suitable preparation. He always gave some ready excuse; and meanwhile flattered himself for accepting the truth and honouring the preacher.

"At last the storm burst. 'Ah!' said he to his neighbours, 'I knew it would come! I told you the preacher spake truth!'

"'Why, then,' they answered, 'did you not flee to the ark, and we, perchance, would have followed your example?'

"He breasted the storm and reached the ark's door. 'Father Noah!' he cried, 'open to me! I knew, I always said, you spake the truth. Open to me!'

"'Not so, Sebed-lo-Sabad' (servant of no service), was the reply. 'Others disbelieved and are condemned therefor. You believed, but confirmed them in their unbelief by your own disobedience. Yours is the greater guilt. The Almighty hath closed the door.'

NOTHING TOO HARD FOR THE LORD.

As I was about to enter the Five Points Mission in New York a few years ago, I saw a man staggering toward me. His face was a diagram of sin; deceit was in his eye, dissipation in his cheek; his lips were distorted with blasphemy, his clothing a mosaic of patchwork. If misery were to sit for a picture, if sin and crime and shame were subjects for an artist's pencil, he was a fitting subject. The thought came like an inspiration: Can that sin-polluted body become a temple fit for the Lord? Nothing is too hard for Him! With the thought came prayer; with the prayer came action. The man yielded to the Holy Spirit's call, and to-day, with shining face, clear eye, and lips filled with praises, he stands clothed, and in his right mind, a power in the slums of the city, making a place for Jesus on earth.—*Medical Missionary.*

"To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."



IN THE SUNSHINE OF THE CROSS.

"Live not in the shadow of the cross; but on the sunny side of the cross, where the Sun of Righteousness may shine into your heart."—E. G. White.

If there's rest within the shadow of the cross of Calvary,

How much more within the sunshine is there rest for you and me!

How much brighter is the sunshine, with its beams so full of life,

Than is any darkened shadow, with its worry, toil, and strife!

Why not live within the sunshine, in its warm and tender light?

Why stay ever 'neath the shadow, with its dark and gloomy night?

Why not rise and scatter sunlight, guiding pilgrims on their way?

You may lead some groping stranger from the darkness into day.

Turn your face up to the sunlight, and with Jesus e'er abide;

Christ is not within the shadow—He is on the other side.

In His love so warm and tender, making sunshine everywhere,

Let us dwell so close beside Him there can be no shadow there.

Rest no longer, then, my brother, in the shadow of the cross,

But step out into the sunshine; let its beams not suffer loss:

Let the light dispel the darkness that has long been in your way:

Gathering shadows bring the night-time; let us dwell within the day.

WM. C. DALBEY.

THE DIFFERENCE.

GOD'S way is to make man something he is not—to make him pure, upright, energetic and unselfish.

Man's way is to get an easy place, and indulge appetite and selfish ambition.

God sends His word that it may enter into man's heart and life, and make him something he is not—and of himself cannot become—a holy being, unlike the world about him.

Man seeks after and follows the commandments and precepts of men, for they permit him to continue in his own way, and cherish selfish propensities. The commandments and precepts of men allow him to continue in his own way; they do not compel him to differ from the world about him.

When God's word has entered into a man's heart and life, then it is that the kingdom of God has been set up within man. The witness to this "kingdom within man" will be the daily conduct—a testimony that you are not of this world, a witness that will be given wherever you go.

When we seek after the precepts of men and obey their commandments, we establish more fully within us the kingdom of darkness and error, and daily there will be

manifested by word and deed that we are of this world.

Jesus taught that if we honoured the precepts and commandments of men our worship of God was in vain. The Psalmist said that all of God's commandments are truth, and that God's word is settled for ever in heaven, and his prayer was that they might be established in him.

The doctrines and commandments of men are being followed by many to-day. The result is, that everywhere Paul's picture of the perilous times of the last days can be seen. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof"—to which he adds these significant words, "from such turn away" (2 Tim. iii. 1-5).

Man seeks the gratification of selfish desires, but Jesus calls upon those who desire to be saved to deny self, and daily take up their cross and follow Him.

Let us to the Word of God, and make sure that we are not honouring the commandments of men instead of the commandments of God.

But some one asks, "What difference does it make so long as a man is conscientious?" To such Jesus says, "In vain do ye worship Me, teaching for doctrines the commandments of men" (Matt. xv. 9). If our worship is in vain, where is the profit?

Shall we honour God or man?

F. W. BROWN.

A REBUKE THAT TOOK EFFECT.

A PREACHER, in walking the length of the hotel promenade at a summer watering place, met a lady friend hastening toward the breakfast room. It was late in the morning. A casual remark of the gentleman as to the lateness of the hour led to the following reply: "I am late, because I was tired. I danced last night until I blistered my feet."

"May I ask one question?" the preacher said, and with consent he asked, "Did you ever blister your feet in the service of your Redeemer?" A scornful look and a hasty retreat were the result. A bystander and mutual friend remarked that the question was faithful, though rather severe. The two wondered what would come of it.

For several days the lady avoided her friends, and, in fact, was invisible. Nearly a week passed. Then followed an interview, at the request of the offended lady, who, with real distress, confessed that, although angry at the preacher's question, she had been unable to justify herself, nor had sleep been possible since the morning of her confusion. "God has forgiven me," she said. "I come to ask your pardon, and that you will tell me how I can blister my feet in

the service of Christ. I am ready to do it now, and before I do anything else; I want to do it very much indeed; I want to make myself weary in His service. I will do anything to atone for the waste and folly of the past. It has been so heartless of me."—*Medical Missionary Record.*

—o—
OBJECT OF HIS COMING.

CHRIST came not to put away the law, but to "put away sin," which is the transgression of the law.—Heb. ix. 26.

He did not come to abolish the law, but to abolish death, which is the result of sin.—2 Tim. i 10.

He did not come to change the law, but to finally change our vile bodies, which have become weak and sinful through disobedience to the law.—Phil. iii. 21.

He did not come to destroy the law, but to destroy the devil, who has always been opposed to God's law.—Heb. ii. 14.

He will come the second time to receive a people who have kept the law.—Rev. xxii. 14.

R. HARE.

—o—
THE GOOD SAMARITAN.

THE beautiful lesson of the good Samaritan recorded in Luke xviii. 33-38 is deserving of careful study.

First, this Samaritan is a man of benevolent spirit.

He is a medical missionary, prepared for any emergency. He is a nurse, for he can skilfully dress a wound.

• He is not afraid of work, for he takes care of the sick man all night. He will not trust his patient to other hands until he is out of danger.

He is not penurious, for he gives all that he has.

He does not leave with a sigh of relief, but says, "I will come again." Best of all, he is one of those characters spoken of in Matt. xxv. 38-40, who do good without being conscious of it.

Brethren, there is much in this parable for us. The Lord says: "Go thou, and do likewise." To-day there are many honest men that have fallen among thieves.

B. E. CONNERLY.

—o—
"WITHOUT a recognition
You passed Him yesterday—
Jostled aside, unhelped, His mute petition,
And calmly went your way.
"O dreamers, dreaming that your faith is keeping
All service free from blot,
Christ, daily walks your streets, sick, suffering,
bleeding,
And ye perceive Him not!"

No Time.—Sixty minutes to the hour, twenty-four hours to the day—eight for work, eight for sleep, eight for study and recreation—seven days to the week, and yet no time to serve God, or study His word? Think again. Not want of time, but want of will, is the trouble.—*Bible Echo.*



"NO POWER BUT OF GOD."

THE simplest things that we deal with, the simplest facts that come before our minds day by day, are the facts of force, of energy, of motion. We do not have to go outside our own body to find the fact of life, the fact of motion, the fact of power; and that which first attracts our attention, outside of ourselves, even from our earliest childhood, is the fact of motion.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." This word "moved" is the same word that you find in Deut. xxxii. 11: "As an eagle stirreth up her nest, fluttereth over her young," hovereth over her young, trembles over them. This was the beginning, this was the origin, and this is the present power, of all force and of all motion. It was when the Spirit of God hovered—fluttered—over the earth, that the earth itself was filled with the properties of the Spirit of God. That is where the earth, by the word spoken, received all its power to bring forth; because before this, the earth was without form, and void, and empty, and had no power to bring forth.

When the seed springs out of the earth, there is no visible hand that takes hold of it, and pulls it up; but He makes the grass to grow. He lifts it up, and it is the power, the original power, and the continual power of the Spirit of God, the source of all power, that causes it to bring forth. This is the source and the manifestation of all the power of the universe.

Suppose you hold something up. It is held there by some power, and when it is no longer held by that power, it falls; and where it falls, there it lies until some power moves it. There is a force acting upon it, and we have been taught that that is the force of gravitation. But what is gravitation?—Gravity is simply a name applied to the force working in that way.

Now, the truth that is behind all the teaching of the books about gravitation, is the drawing power of the Spirit of God. And when that is taught in the school—not simply talked about—religion will cease to be a matter of theory and a matter of creed, and will become a reality, and will be taught as a reality.

If man had always been content to remain under the movings of God's Spirit, there never would have been any sin in the world, because God's Spirit moves in an orderly way. "For God is not the author of confusion, but of peace." In our version the words "the author" are supplied; otherwise it would read, "Our God is not confusion's God, but peace's God." God is not of con-

fusion. It is because the tongue runs contrary to the mind of God, and the hand moves wrong, that confusion comes in. It was because Satan was not willing to be moved upon, but determined to be a mover, that he fell. No created being in this universe can successfully be a mover. God himself, the author of the universe, God's Spirit, the beginning and the power of all motion and of all movement, is the only one who can successfully run the movements in this universe, including man. That is true of man's brain. God says, "I know the thoughts of man that they are empty, vain." No man can move his brain to evolve anything. It is nothingness, emptiness. Only when the Spirit of God moves man's brain, and controls his tongue, can he speak the truth. When holy men of God spoke of old, they simply spoke as they were moved by the Holy Ghost; and if we spoke in the same way, we should speak as the oracles of God.

W. W. PRESCOTT.

Bible Reading.

GOD'S THOUGHTS.

WHAT endures to all generations?

"The counsel of the Lord standeth forever, the thoughts of His heart to all generations."—Ps. xxxiii. 11.

What is also true of God's thoughts?

"O Lord, how great are Thy works! and Thy thoughts are very deep."—Ps. xcii. 5.

Are they the same as the thoughts of men?

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord."—Isa. lv. 8.

How great is the difference?

"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."—Isa. lv. 9.

Can the Lord's thoughts be reckoned up?

"Many, O Lord My God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward, they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered."—Ps. xl. 5.

Does the Lord think upon each one of us?

"But I am poor and needy, yet the Lord thinketh upon me."—Ps. xl. 17.

What kind of thoughts are they?

"How precious also are Thy thoughts unto me, O God, how great is the sum of them. If I should count them, they are more in number than the sand."—Ps. cxxxix. 17, 18.

Even although we have sinned, are they still the same?

"For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."—Jer. xxix. 11.

In view of this, what promises has God made?

"Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."—Jer. xxix. 12, 13.

WALTER CODLING.



LOOK UP!

ARE you sad with looking down?
Does your brow oft wear a frown
Worse than any in the town?

up.
look

Then

When you cannot keep sweet long,
Every thing seems going wrong,
Would you hear the skylark's song?

up.
look

Then

Do you mourn the faded light?
Dread the darkness of the night?
Stars above are shining bright—

up.
look

Then

Boldly brave each stormy blast;
Soon the peril will be past,
Heaven's blue will smile at last—

up.
look

Then

Songs of joy if you would sing,
Happier be than any king,
Sunshine unto others bring;

up.
look

Then

WALTER K. JAMES.

—o—
FIXING THE BLAME.

FAMILY peace and good feeling are often disturbed by that troublesome disposition which seeks to fix the blame for every mishap or irregularity. This is often set down as a virtue by the one who possesses the disposition. He flatters himself that he is possessed of a judicial mind which insists upon justice being done. But more often than not it is a miserable desire to justify one's own vanity, and make somebody uncomfortable, because one is himself feeling cross.

The following story told by some paper shows how this spirit often succeeds in fixing the blame. One Mr. Fosdick was reading his newspaper, when he went to his bookcase in search of a volume, which was missing. With considerable effort to control his voice, he said:—

"One of the unexplainable mysteries is why the volume of an encyclopædia which you want to consult is always the very one that is missing from the shelf. Another of the mysteries which I despair of ever hear-

ing satisfactorily explained is why you people never return a book to the case after using it."

"Which volume is it you want, dear?" asked Mrs. Fosdick meekly, she being included in the term "you people," used by Mr. Fosdick.

"I want the volume with the E's in it. There is an allusion to Mount Etna in the newspaper, and that particular volume is the only one which isn't in its place."

Mrs. Fosdick went to the bookcase and began to search its shelves. Then she looked in another bookcase, but without success, and her husband expressed his conviction that either his wife or his daughter had removed the volume and failed to return it.

"I believe Ethel did take it to her room the other day," said Mrs. Fosdick, after a moment's thought.

"Ethel!"

Ethel was curled up in a big leather chair reading, and had taken no part in the discussion.

"Yes, mamma."

"Didn't you take a volume of the encyclopædia to your room the other day when you had to write an essay on Emerson?"

"I believe, I did, mamma."

"You must have left it there. Make haste and bring it down."

Ethel started on her errand, and Mr. Fosdick occupied the time in delivering some extempore remarks on the way women had of dropping things wherever they happened to be, regardless of the place appointed for their keeping.

"It makes me so cross," he continued, "to find my books of reference anywhere but where they ought to be that I am seriously considering the advisability of locking up the reference bookcase. Volumes of that character should never be taken from the library under any circumstance. Now, I am always very particular myself. Well, where is it?" he asked, as Ethel reappeared without the book.

"I remember now that I brought it back as soon as I had done with it, papa," said Ethel.

"But that isn't possible, child. You must have left it somewhere. It isn't in the case."

"Oh, now I remember!" exclaimed Mrs. Fosdick.

"Well?" queried her husband, "You are the one who took it away, and forgot to bring it back, are you?"

"No, it was you yourself! Don't you remember that you got interested in an article on Egypt, and brought it up to my room to read it to me the night before last?"

"I—I—I believe, I did."

"It's in my room yet, I know. I saw it this morning, and intended to bring it down. Ethel, I think you'll find it on the dressing-table."

Miss Fosdick made another trip upstairs,

and her father maintained a stolid silence during her absence. When she returned, she had the missing volume in her hands. Mr. Fosdick took it, and began to turn its leaves in silence, as the incident seemed to call for no further comment from him. His wife said nothing either. She simply thought.

Presently there was another impatient exclamation from Mr. Fosdick.

"What is it now, dear?" she asked.

"Look at that!" he replied, pointing to a place on the open page. She looked, and read this line:

"Etna. See *Etna*."

—o—
OXFORD INDIA PAPER.

THE special feature in the Oxford Bible is the India paper used for the thin compact volumes of the Book. The visitor to the paper mill of the Oxford University Press, in the village of Wolvercote, may see the making of the ordinary paper, but the manufacture of the India paper is so important an item to the great firm that the process is kept secret. A writer in the *Temple Magazine* tells the following story of the discovery of the process:—

"In 1841 an unknown Oxford graduate brought home from the Far East a small quantity of extremely thin paper, which was more opaque and tough for its substance than any known to our mills. There was just enough of this paper to print twenty-four copies of the then smallest Bible. These were eagerly sought after, and £20 apiece was offered for them. But they were given away to distinguished people—one to the Queen. Attempts were made to trace the paper to its source, but without success, and soon the matter was forgotten. Thirty-three years later one of the little volumes fell into the hands of a gentleman who showed it to Mr. Henry Frowde, publisher to the University; and the result was that attempts were made at the mills to discover the secret of its composition. After several failures these efforts ended in success, and the first Bible on Oxford India paper was sold in 1875."

—o—
BEARING ANOTHER'S BURDEN.

AN American paper gives a pleasing account of the heroic action of a young man in the employ of a great railway. It was found necessary to reduce the force, and a certain number of workmen were notified.

Among those who were to be discharged was a man with a wife and half a dozen children, and his salary was the family's only income. Lines appeared in his face as the expiration of his term of service drew near, and his eyes told a story of suffering and despair.

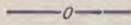
Dean Waters, a fellow employé, saw all this. It made him sick at heart, and his folks saw that there was something the matter, but he kept his thoughts to himself. For a week he watched the other workman suffer in silence, and at night he could not sleep for thinking of the hardships in store for the man's wife and little ones. Then he

made a resolve. Going to the head of the department, he said:—

"If I resign my position, will you keep Mr. Blank?"

"Yes," replied the head of the department.

"Accept my resignation," said Waters, and he left the room without another word.



THE MOTHER'S WORK.

THE work of the Christian mother begins in the home circle, in making her home what it should be—pleasant to her husband, pleasant to her children. My sister, has God intrusted you with the responsibilities of a mother? You have a great work, a holy calling. If you are one of those who are to be the light of the world, that light is to shine in your home. Here you are to exemplify the Christian graces, to be lovable, patient, kind, yet firm. You are to be a labourer together with God, and you need to learn right methods, and acquire tact for the training of your little ones, that they may keep the way of the Lord. You need to seek constantly the highest culture of mind and soul, that you may bring to the education and training of your children a restful spirit, a loving heart; that you may imbue them with pure aspirations, and cultivate in them a love for things honest and pure and holy.

In this work you will have the help of the Lord; but if you ignore your duty as a wife and mother, and hold out your hands for the Lord to put another class of work in them, be sure that He will not contradict Himself; He points you to the duty you have to do at home. If you have the idea that some work greater and holier than this has been intrusted to you, you are under a deception. By faithfulness in your own home, working for the souls of those who are nearest to you, you may be gaining a fitness to work for Christ in a wider field. But be sure that those who are neglectful of their duty in the home circle are not prepared to work for other souls.

Your children need a mother's care. Never did your sons in their helpless babyhood need a mother more than in their boyhood and youth. Your daughters also need a watchful guardianship of an affectionate Christian mother. Do not leave them to become demoralized by improper associations. The children need to be instructed, to be guided in safe paths, to be kept from vice, to be won by kindness, and by diligent training to be confirmed in well-doing. The Saviour discerns a value and dignity in every soul, because of the image of God which it bears. He died that your children might have the gift of eternal life. He looks upon them with divine compassion. Their souls may be saved unto eternal life, and they are just as precious as the souls of others. You have before your own door a little plot of ground to care for, and God will hold you responsible for this work which He has left in your hands.

My sister, you may be bound about with

poverty, your lot in life may be humble, but Jesus does not forsake you because of this. God has made you a trustee, a steward, in your home; seek to educate yourself for this work, and He will be by your side to bless all your endeavours, that by and by, when the reckoning time for the administration of your trust shall come, He may say, "Well done, thou good and faithful servant."

Mothers who do not love their children too much, may yet reveal their love unwisely, to the injury of the children. The love must be sanctified, and then the mother will not act from impulse, but from principle. Then she will bring up her children to be pure, and discipline them to obedience.

Your interest in your children must not make you a slave to wait on them. Teach them to help you. Boys and girls may be kept busy, trained to be faithful and diligent in the little things. It may seem to you that they hinder more than they help, but let them never know this. You are their teacher, and should train them to be useful, to do things tastefully and thoroughly. This is one of life's great lessons that is essential to the well-being of your children. "He that is faithful in that which is least, is faithful also in much."

If parents believe that sin is an offence to God, and that none but the pure and holy can enter heaven; and if they are consistent in their belief, they will seek wisdom and grace from Christ, that by every means in their power they may teach their children to resist and overcome sin. Parents have given their children their own stamp of character; and if some traits are unduly developed in one child, and another reveals a different phase of character which is unlovely, who should be as patient and forbearing and kind as the parents? who should be as earnest as they to cultivate in their children the precious graces of character revealed in Christ Jesus?

Scolding and fretting, gathering clouds and gloom about the soul, will bring only a shadow and discouragement in the home life. Let not one word of fretfulness, harshness, or passion escape your lips. The grace of Christ awaits your demand. His Spirit will take control of your heart and conscience, presiding over your words and deeds. Never forfeit your self-respect by hasty, thoughtless words. See that your words are pure, your conversation holy. Give your children an example of that which you wish them to be.

The mother needs constant sympathy and help from the father of her children. The parents must be perfectly united in their work, and must seek help from God. While keenly alive to their sacred responsibilities, they should not become distrustful because they see that their work is imperfect, and does not secure the results they hoped for. Keep sowing the seed for time and eternity. All heaven is watching the efforts of the Christian parent.

The husband and father, the wife and mother, are in God's sight, in their religious life, just what they are in their home life.

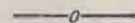
Father and mother, bind your hearts in closest, happiest union. Do not grow apart, but bind yourselves more closely to each other; then you are prepared to bind your children's hearts to you by the silken cord of love.

Mothers, be careful of your precious moments. Remember that your children are passing forward where they may be beyond your educating and training. You may be to them the very model of all that is good and pure and noble.

Let the light of heavenly grace irradiate your character, that there may be sunlight in the home. Let there be peace, pleasant words, and cheerful countenances. This is not blind affection, not that tenderness which encourages sin by unwise indulgence, and which is the veriest cruelty, not that false love which allows the children to rule, and makes the parents slaves to their caprices. There should be no paternal partiality, no oppression; the combined influence of affection and authority will place the right mould upon the family.

We have Bible rules for the guidance of both parents and children, a high and holy standard, from which there can be no swerving. God's injunctions must be paramount. Let the father and mother of the family spread out God's word before Him, the searcher of hearts, and ask in sincerity, "What hath God said?"

MRS. E. G. WHITE.



HOW THE STORY GREW.

A FARMER once was told that his turnip field had been robbed, and that the robbery had been committed by a poor inoffensive man, of the name of Palmer, who, many people of the village said, had taken away a waggon load of turnips.

Farmer Brown, much exasperated by the loss of his turnips, determined to prosecute poor Palmer with all the severity of the law. With this intention he went to Molly Saunders, the washerwoman, who had been busy in spreading the report, to know the whole truth.

But Molly denied ever having said anything about a waggon load of turnips. It was but a cart load that Palmer had taken, and Dame Hodson, the huckster, had told her so, over and over again.

The farmer, hearing this, went to Dame Hodson, who said that Molly Saunders was always making things worse than they really were; that Palmer had taken only a wheelbarrow full of turnips, and that she had her account from Jenkins, the tailor.

Away went the farmer to Jenkins, the tailor, who stoutly denied the account altogether. He had only told Dame Hodson that Palmer had pulled up several turnips, but how many he could not tell, for that he did not see him himself, but was told it by Tom Slack, the ploughman.

Wondering where this would end, Farmer Brown next questioned Tom Slack, who, in his turn, declared that he never said a word about seeing Palmer pull up several turnips.

He only said he had heard say that Palmer had pulled up a turnip, and that Barnes, the barber, was the person who had told him about it.

The farmer, almost out of patience at this account, hurried off to Barnes, the barber, who wondered much that people should find pleasure in spreading idle tales which had no truth in them! He assured the farmer that all he had said about the matter, while he took off the beard of Tom Slack, was that for all he knew Palmer was as likely a man to pull up a turnip as his neighbours.—*Selected.*

HEALTH HINTS

OVER A CENTURY.

ONE of our Society's Californian organs, the *Signs of the Times*, prints two photographs of a San Francisco man, who is a sample of what a good constitution can do if well cared for. One photograph was taken in 1861, and shows an old looking man of sixty-five. The second picture, taken in 1899, shows the same man at 102 years, and the second portrait certainly looks to be that of a younger man than the first. The man comes of old New England Puritan stock. He says of his habits of life:—

"Breathing, eating, and drinking are the three processes of taking into the body the vital forces of nature.

"Three things I have faithfully practised 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-making food at my command. 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 entirely. I saw enough in the flesh of butchered animals while it was hanging in the slaughtering pens throughout the country to satisfy me that there was more disease and cause for suffering in it than there was food. I eat grain, fruits, nuts, and vegetables; I drink boiled or distilled water. I take a sponge bath every night, after which I rub a little olive oil in each of my joints, thus keeping the machinery in good working order.

"I have never used a pipe, cigar, or cigarette; never indulged in wine, nor any intoxicating liquor, omitting entirely the use of tea and coffee. None of these things contain food, and nature rebels at their use. There are better uses for our cash. Food is to build up what is daily being torn down, but there is no food in stimulants, and the person who indulges in them cuts short his life, sins against his own body, against his neighbour, and against his Maker.

"For more than half a century I have lived the life of a vegetarian, and I can see no reason why I should not live a long time yet, for I am perfectly well, with not an organic disease. I eat well, also sleep well, and I look much younger than when I was fifty years old, and I am sure I feel younger, for I was then an old man, with round shoulders and bent form. If I live till the first day of May 1899, I will be one hundred and three years of age."

TEA CIGARETTES.

ONE of the latest follies which fashionable Paris has given to her imitators in London and New York is the tea cigarette. It is a feminine vice, it is said. A London newspaper gives this description of its effects. It is plainly to be seen that a thing having such powerful effect on the nervous system when smoked cannot be otherwise than harmful as a beverage:—

"The physiological effects of smoking cigarettes made of tea are very graphically described by a devotee. The feeling in the mouth, he says, is peculiar, but so is the taste of an ordinary cigarette to the beginner. It is not, he adds, as disagreeable as might be supposed, but the result in a tyro is to bring about a sense of thickening of the head and a disposition to take hold of something, or to sit down, symptoms which have also been noted in the early stages of nicotine poisoning. If the trial be persevered with, the thickening feeling gives place to one of intense exhilaration, which, however, only lasts as long as the smoke—in fact, it ends in smoke. The after-effects are said to be too dreadful, the agony of the opium-smoker being but a shadow to that of the victim of tea cigarettes. There is utter loss of appetite, despondency, with more or less muscular tremor, and it is some hours before the repentant sinner begins to revive."

EXCITABLE CHILDREN.

THE over-stimulation of the emotions, as anger, fear, even extreme joy, all tend to produce poisonous elements in the body, as has been proved by actual experiment; and may thus be the cause of a rise of temperature. Whenever a child is feverish at night or at irregular times, as after a school examination, a fright, violent anger, a fall, or any other cause, do not pass the matter by as unworthy of your notice.

For the over-excitable, imaginative child, or the timid, easily frightened one who becomes feverish from the excess of his emotions, much can be done by taking care not to cultivate the emotions in any way. Tell it no exciting stories; never allow it to be frightened, and always be calm yourself when dealing with it in any way. The child prone to excessive anger ought to be shielded as much as possible from any annoyance likely to provoke an attack of temper. Unfortunately these children often suffer from the members of their own families. When the little one is high-tempered, and gets angry easily, some mischievous brother or sister will tease and provoke it to an outbreak of insane, ungoverned rage, only to laugh at its puny attempts at taking vengeance on its persecutors.

The poor infant's nervous system is thus strained and injured, and the brain congested. Often the little face becomes livid,

and the heart's action and the breathing are impeded. The writer has several times seen vomiting and high fever occur after such an outbreak. Do not attempt to discipline the little one then. Give it a cool bath, or pour cold water over it, or even sprinkle it on its face. Quiet it, and put it to bed until it is calm. Then teach it by what seems the best method for the case, the lesson of self control. The one to be severely dealt with is the persecutor, who should be enlightened as to the dangers of his course of cruelty, and the serious after-results of his thoughtlessness.

KATE LANDSAY, M.D.

"POOR food, or good food poorly prepared," says a writer on cookery, "taxes the digestive powers more than is due, and consequently robs brain and nerves of vigour. Good food is not rich food, in the common acceptance of the term; it is such as furnishes the requisite nutriment with the least fatigue to the digestive powers. It is of the best material, prepared in the best manner, and with pleasant variety, though it may be very simple."

A BREATH.

STAND erect, with heels together, head up, chin in, and chest held forward, slowly raising the arms sidewise as you inhale, and lowering them as you exhale. In this way take a deep breath soon after rising in the morning. Do you realize what you have done? You have surprised the neighborhood within; you have given your body a good "starter" for the day.

This deep breath has carried the fresh oxygen to two thousand square feet of surface, where the air may come into such close contact with the blood that the oxygen will be absorbed and carried to every part of the body. In from twenty to twenty-five seconds this same blood will be back again for a fresh supply of this gas, which goes to repair the waste places, and gives new life and vigor to every cell of the body.

The inspiration forced down the diaphragm, which, in turn, compressed all the parts below. The liver was squeezed so that the old bile was forced out into the intestinal tract. The spleen awoke from its night's rest. The stomach roused itself for the day's work. The rhythmic contraction extended even along the whole length of the thirty feet of digestive apparatus. The pressure also aroused the heart to new action. Its beat is accelerated. The blood that it quickly sends around leaves a message with each cell in the body that the day has again begun.

Breathe deeply once more, then again. By this time you have a dizzy sensation. The brain is casting off its night's lethargy. With each inspiration the brain shrinks as the blood returns to the heart; with each expiration the brain swells. The life-giving gas reaches each cell in the brain tissue, in the nerves, the bones, the muscles, the glands, and the skin; it penetrates everywhere, awakening each to new activity.

The numerous cells in the body never weary, they never complain. How thankful we should be to them, how we should hold them in esteem, how careful we should be not to impose unnecessary duties upon them; for these are all ministers to our daily needs.

H. B. FARNSWORTH.



A WONDERFUL CLOCK.

WHAT IS IT CALLED?

O DID you ever think, my child,
That in your body dwells
A tiny clock, that verily
All other clocks excels?

It needs no key to wind it up,
No oiling of the wheels,
No jeweller to make repairs,
With such it never deals.

Near seventy ticks a minute is
Its normal rate to go;
Just place your thumb against your wrist,
And you will find it so.

This little clock was made to be
A faithful sentinel,
To give alarm of any change
Within its prison cell.

If you are healthy, then its ticks
Are even, full, and strong,
By this you know that, in its cell,
Nothing is going wrong.

When sickness comes, it works so hard,
And is so feeble, too,
It cannot keep the perfect time
Its maker meant it to.

Now, would you help this little clock
The best of time to keep?
Then always mind the rules of health,
And thus their blessings reap.

MRS. JULIA LOOMIS.

A PARABLE.

A GREAT chief in the East Indies strictly commanded one of his servants to keep away from a certain cave in the wood, and not to allow any one else to go there. The servant began to wonder why his master had forbidden him to enter the cave. It must be his master had a great treasure hidden there. The more he thought of it, the more he was certain this must be the reason for the command. At last he made up his mind he would go there and get the treasure.

There was a large stone at the mouth of the cave, and he could not roll it away alone; so he asked a fellow-servant to help him, and promised to give him half the treasure as his reward.

One night they went quietly into the wood, and crept softly up to the cave, thinking all the time what they would do with the gold and jewels they expected to find.

With great labour they rolled away the stone, when suddenly a great tiger sprang

upon them and tore them to pieces.

THE MEANING OF THE PARABLE.

Every time God says, "Thou shalt not," it is a warning to keep us from danger. God never withholds anything from us that would be for our good. When we disobey His command, we not only bring sorrow and trouble to ourselves, but we lead our friends into danger with us.

ALBERTA L. LITTLE.

THE KING OF BIRDS.

THE eagle is among birds what the lion is among the animals. You know the lion is called the "king of the forest," or "king of beasts," and the eagle is the king of birds. It soars higher than any other bird, and is lost to sight as it "flies away toward heaven." Because of this it was called in ancient times "the Bird of Heaven."

Bird of the broad and sweeping wing,
Thy home is high in heaven,
Where wide the storms their banners fling
And the tempest's clouds are driven.

Have you noticed how often the eagle is



AN EAGLE.

spoken of in the Bible? Solomon, the wisest man, who spake of birds, as well as of all the other works of God (see 1 Kings iv. 33), said that "the way of an eagle in the air" was one of the things which he knew not, which were too wonderful for him.

From the Lord's words to Job in the 27th verse of the 39th chapter we learn that it is at the command of God that the eagle "mounts up," and also that it "makes its nest on high." It does not build a nest in the trees or bushes, as most birds do, but chooses usually the peak of a very high rock, which can scarcely be reached by men or animals.

Thy throne is on the mountain top,
Thy fields the boundless air,
And hoary peaks, which proudly prop
The skies, thy dwellings are.

The eagle makes its nest of strong sticks, leaving a hollow in the middle which it lines with grass, and here it lays its eggs,

and keeps the young ones until they are old enough to fly. When the eaglets are hatched, the father and mother spend all their time and strength getting food for them. They are very fierce towards anything which they think would harm them.

An Irish peasant once robbed an eagles' nest while the parent birds were away, and started off with the young eaglets. But when the old eagles came back and missed their family, they attacked the robber with such fury that they killed him.

It is God's own life in all His works that gives to His creatures such love and tender care for their offspring. And from this we may learn of His great love and care for us, "for we are also His offspring." It is because of His great love for His children that His anger burns so against sin, which hurts and destroys them, and against Satan who is seeking to steal them away from Him.

How safe we are if we make Him our refuge, and let Him defend us against all the attacks of the enemy. He says that no one is able to pluck us out of His hand, for He is greater and stronger than all.

In Deuteronomy xxxii. 11, we are told what the mother eagle does when the time comes for the eaglets to leave the nest and learn to fly. First she "stirreth up her nest," and makes it so uncomfortable that the young ones will want to leave it. Then she "fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."

When the young birds get so tired that they cannot fly any higher, nor even hold themselves up in the air, the mother flies down underneath them, and catching them on her own strong wings bears them up in safety between her shoulders.

In this way our Heavenly Father is teaching us how carefully and tenderly He is watching His children to see when they are tired, and to keep them from falling. He says of His people that He "bare them on eagles' wings," and brought them unto Himself. So let us never be afraid, but always remember that "underneath are the everlasting arms" upon which we may rest in peace and safety. And "they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles."

EDITH A. ADAMS.

A SMALL POTATO.

A MAN one day found a small potato in one of his pockets when he came in from work.

"Here," said he laughingly, to a boy twelve years old, who lived with him, "plant that, and you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into as many pieces as there were "eyes" in it, and planted it. In the autumn he dug and laid by the increase of it, and planted that the following spring. Next year he planted the large crop gathered the previous autumn.

The potatoes grew healthily, and did well; and his fourth year's harvest amounted to four hundred bushels. The farmer asked to be released from his bargain, for he saw that the boy's planting would cover all his land.

And yet it is quite common to despise "the day of small things."—*Michigan Christian Advocate.*

WHAT THE SPIDER TOLD.

"I WAS spinning a web in the rose-vine," said the spider, "and the little girl was sewing patchwork on the door-step. Her thread knotted and her needle broke, and her eyes were full of tears. 'I can't do it,' she cried. 'I can't, I can't.'"

"Then her mother came, and bade her look at me. Now, every time I spun a nice silky thread, and tried to fasten it from one branch to another, the wind blew and tore it away.

"This happened many times, but at last I made one that did not break, and fastened it close, and spun other threads to join it. Then the mother smiled.

"'What a patient spider!' she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose-vine and a square of beautiful patchwork on the step."—*Selected.*



ONE of the scourges of Africa has at last found its way to India. The jigger insect has been brought to Bombay by returning soldiers and coolies. This is the insect that burrows into the feet, and causes ulceration, and even necrosis of the bone. Stringent measures are to be taken to stamp it out, as if this scourge should be added to those already in India it would seem that the cup would be full. But as these things multiply how many realize that famine and plague and spreading pestilence are a sign of the last days?

Liquid Air.—The scientists having found out liquid air, the problem of the practical machinist and chemist is to know how to use it. It is liquified by intense cold, and freezes mercury as hard as stone. At first its production was very expensive, but now a New York experimenter is able to make it at a few annas a gallon, and an engine has been successfully run by its power. A writer in *Mc. Clure's Magazine* says of possibilities:—

"Think of the ocean greyhound unencumbered with coal bunkers, and sweltering boilers, and smokestacks, making her power as she sails from the free sea air around her! Think of the boilerless locomotive running without a fire-box or fireman, or without need of water tanks or coal chutes, gather-

ing from the air as it passes the power which turns its driving wheels! Ten years from now hotel guests will call for coal rooms in summer with as much certainty of getting them as they now call for warm rooms in winter."

It is said also that it will make a terrific explosive combined with other elements, and a warship way thus manufacture its own powder as it goes. Who knows that some or all of these speculative schemes may not be realized? One thing is sure: the more men learn of the secrets of the powers of natural forces, the prouder the generation becomes of its achievements, and the less ready is it to acknowledge that all power belongs to God.

Stormy Official Life.—A foreign journal calls attention to the fact that of the six past Presidents of the French Republic, "not one has closed his official career in peace." Four could not endure the unscrupulous opposition of press and political enemies, one was assassinated, and the late M. Faure fell "a victim to apoplexy, the result, it is asserted, of the terrible strain under which he has been during these months of Dreyfus agitation." The journal from which we quote well says:—

"What France needs is more of moral power, just such power as she lost when she practically destroyed the Protestant influence in the massacre of St. Bartholomew. One great hope for the country lies in the evident increase in numbers, and still more in influence of that same community."

WHILE the supply of ivory in Africa is giving out, owing to the destruction of the elephant herds, a writer in *Knowledge* asserts that sufficient ivory for years to come may be obtained from the frozen bogs of Siberia. It is the product of the mammoth, or hairy elephant, of that region. In parts the soil is said to be fairly crammed with the remains of these extinct animals. As the ivory trade of Africa has been so closely connected with the slave traffic, it will not be altogether a regrettable thing if the supply there gives out.

Building the African Empire.—Mr. Cecil Rhodes is perhaps the best civilian representative of modern Imperialism. He has for years devoted wealth and energy to building up and extending the British colonies in South Africa, carrying his schemes forward sometimes with and sometimes against the consent of home cabinets. Just lately he has been visiting Berlin in the interests of his Cape-to-Cairo scheme of railway and telegraph building. Of his activities an English newspaper says:—

One hears of him taking part in a debate in the Cape Legislature. Presently he is seeing to the administration of Rhodesia, and keeping an eye upon the construction of the great railway. A few weeks pass, and he is interviewing Mr. Chamberlain at the Colonial Office. A day or two afterwards he is to be found in Brussels. Cairo, the northern terminus of the line that is to be, is not neglected by him; and before long he will doubtless be travelling up the Nile by the Sirdar's railway to Khartoum. At present there is considerable excitement in Berlin on account of his visit there; and the Kaiser has twice been closeted in conversation with him.

People will judge his work according to their political and personal preferences; but for those of us whose interests are not in the field of politics, the restless energy of the typical empire-builder has a lesson. Mr. Rhodes makes it a religion to advance the interests of the empire of which he is a citizen. "In place of salvation," he says, "put empire, and there you have my idea." We answer, "What shall it profit a man if he gain the whole world and lose his own soul." But there is a call for Christians to devote their lives and energies to building up a kingdom which shall never perish.

With Friendly Interest.—We can well understand that Rome is watching the Romeward tendency in the Church of England with much interest. The Rome correspondent of an English Journal says:—

"The Vatican is following the Anti-ritualistic movement with lively interest, for the Pope has never renounced his project for a rapprochement with Anglicanism. Only lately he has devoted £16,000 to the establishment of an English College at Rome to receive converted Anglicans. The Pope is persuaded that the present crisis will indirectly serve the interests of Roman Catholicism, for he believes that many Ritualists who cannot remain in the Anglican Church will pass over to Rome."

The United States.—Both within and without the United States observers who observe recognize that a tremendous change has come in the policy and character of that Power in its step toward what is called Imperialism. An American correspondent of the *New York Independent*, writing from Europe, says:—

"There is a wide-spread conviction that we [the United States] have now entered upon an era of conquest that will end in the development of militarism and the establishment of a Caesar in the chair of Washington and Jefferson. This belief is firmly fixed in the minds, not only of European enemies of republicanism and democracy, but in those of our friends on this side of the Atlantic, and especially is this the case with liberal French republicans. I have spoken on this point with several admirers or students of American institutions, and have not found one who did not hold this view."

Increased Naval Preparations.—It is a striking comment on peace-prospects that just on the eve of the Disarmament Conference at the Hague nearly all the Powers should be increasing all previous expenditures. The *Times* thus comments on the new Navy Estimates passed by Parliament:—

"The nett total for the coming year is £26,594,500, as against £23,778,400 for 1898-99, showing an increase of £2,816,100. This is a large addition to our naval expenditure, but he had no difficulty in showing, on more grounds than one, that it is not only fully justified, but is indispensable. The Government are to be congratulated upon having had the courage to face the situation in which we are placed by the increased naval preparations of other Powers, by the growth of our Empire, and by the peculiar conditions of our national prosperity and security. . . . It is betraying no State secret to affirm that nothing but the strength of our Navy saved us from having to choose between loss of what our arms had won in the Sudan and a war which would speedily have cost fifty times what we spent in averting it."



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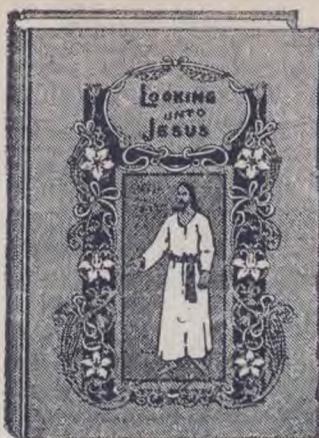
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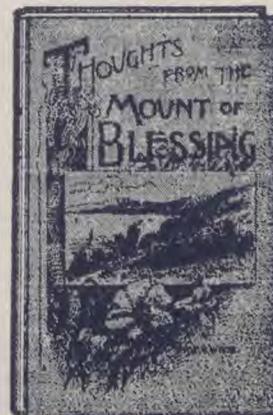
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PAUL preached only "Jesus Christ and Him crucified," and that "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

AND this Spirit-guided method of apostolic missionary work was in order that the faith "should not stand in the wisdom of men, but in the power of God."—1 Cor. ii. 5. The apostles wanted no converts leaning upon them.

AS the result of this method men were converted to the Word, not to any human creed about the Word; they were converted to the Lord, and not to any society or human organisation. Their oneness in the Lord, and fellowship with Christ as they walked in His steps, brought them together in the most perfect organisation, held together by no humanly devised bonds but by the Divine Spirit.

NO one has any business with religious observances for which he cannot quote the example and teaching of Jesus Christ, and which he cannot teach in the very language of Scripture, "in words which the Holy Ghost teacheth."—2 Cor. ii. 13. He is to believe, not something about the Word, but the Word itself. "Preach the Word," is the Divine commission, and what else is there of authority to preach to mortal, perishing men who do not know the Lord.

The Word to the Believer.—The incorruptible Word is the power by which sinners are born again into the kingdom of grace, and as the new life is begun so it continues, the Word feeding and nourishing the soul, and causing it to grow. It is Bible study all the time in the Christian life. And it is a blessed thing to have the Lord talking to us in His Word continually. "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."—Prov. vi. 22, 23.

ONE who has recently travelled through Eastern Siberia says:—

In Siberia the most naive and grotesque fetishism exists side by side with not a little Western emancipation. More than once we met with the stone that was going on pilgrimage; a large round block of granite journeying to a distant shrine or monastery. The orthodox are entreated to roll it a few yards on the way as an act of piety. It will be years on the road, but it will arrive at last. On my way out I saw the exiled bell, which had been banished from Ooglitich two hundred and fifty years ago for ringing the alarm which nearly betrayed a conspiracy. It was publicly flogged, and its hammer removed. On my return

to Tobolsk the bell was gone. It had served its full time, and had been sent back to Ooglitich!

About the only means by which these nominally Christian peoples can be evangelized is by those who are exiled to this region. The Greek Church of Russia has sent many Christians into Siberia in chains, and it is known that not a few have been able to spread a knowledge of the Lord there. One or two of our own workers in Russia have thus been sent as missionaries to these parts.

"COLPORTAGE in Austria," says a foreign journal, "has always laboured under considerable difficulty, still it has been possible. Of late, however, it is reported that the special licenses in lower Austria are not to be renewed for the Protestant colporters, only the Roman Catholic Bible being allowed circulation."

The Lord's Resources.—The New York *Independent* of March 23rd has this paragraph of news:—

Returning to this country a few weeks ago by way of England from his field of service in Buenos Ayres, Elder Westphal, a Seventh-day Adventist missionary, became acquainted with Captain Norman, a wealthy Englishman, and invited him to attend the General Conference of the Seventh-day Adventists, which was held last week at Battle Creek, Michigan. The invitation was accepted. At the Conference Captain Norman was so impressed by the doctrines brought to his attention, and by the earnestness of the delegates, that he gave to the Church \$400,000 (over 12 lakhs of rupees), half of which will be used in support of missions in India, Australia, and South America.

The item is without doubt correct, though the bulletins of the last proceedings of the Conference have not yet reached us. At the Conference the Spirit of God so brought the conviction of the sin of withholding means from more needy fields for use in supplying apparent needs in home fields that the whole Conference was broken down in humiliation and confession. Restoration was pledged, but some asked how it could be when current income was needed for current work. The voice of faith, however, declared that, if wrong had been done, God was able, on confession of the wrong, to do anything He desired to supply the need. And now this paragraph shows how easily He can do all things.

Missionary Principles.—Everybody knows the bad feeling engendered by rivalry to secure numbers. But the Lord does not send His servants merely to get numbers. He counts hearts, not heads; and the only hope of the Church is to follow so closely Christ's footsteps in the way of the Cross that crucifies to all the world that those who do not desire crucifixion of every self-interest will not walk with them. The Spirit of burning and the fiery trials before every follower of the Lord in these last days will yet assuredly cleanse the Church from every formal professor. Numbers do not make the strength in the Lord's work. The power is all in Him. Some time ago an energetic missionary told us how he threatened a neighbouring missionary with the lash because he nearly got away with a teacher by the offer of a better salary. But there need be no

such feeling. Any worker whose convictions are for sale or on hire is worthless to any work that is of God. The work would be stronger without him. Recognising this principle, no one need lose his temper over either the buyer or the seller of convictions. One of the curses of India is that the sacred work of teaching the Word has been made so much a trade and profession.

Called of God.—The man who believes the truth will be a liver of it and a teacher of it and a soul-winner, whether any Society employs him or not. As he has not received his conscience from any man, no man can stifle his convictions. His faith does not lean upon any Society, but in the power of God, and the fruit of his life makes it known that God has called him and is with him. And when the Lord calls such a man to work in connection with any Society, the Spirit of God will make the way plain, as in old time He said, "Separate Me Barnabas and Saul for the work whereunto I have called them." The Lord would do more calling if men would give Him a chance to do it. A good number of workers connected with other Societies in India have found that this Society does not work on the lines they have been accustomed to. Some have said we will have to do so; but that is not true. There is power in the Word of the Lord to make its way to every creature who is waiting for it. "He sendeth forth His commandment upon earth: His word runneth very swiftly."

THE Lifeboat, organ of our medical and relief work among the poor of Chicago, reports that, during the month preceding, the Working-men's Home had lodged 7,127, served 50,279 penny lunches, and 4,572 men had made use of the laundry.

A Catholic Retort.—Some time ago certain Protestant ministers in Maryland (U. S.) started a crusade to secure the revival of ancient Sunday laws, relics of the days when men generally considered it proper to try to force their religion upon those who did not voluntarily profess it. A Methodist clergyman wrote to the Catholic priests inviting them to join the crusade. The *Catholic Mirror*, the official organ of Cardinal Gibbons and of the Papacy in America, replied to the invitation, declining to join the movement, and saying:—

What living Catholic priest is there who does not know that Protestantism has, contrary to its fundamental principles, abandoned its sole acknowledged teacher, the Bible, on the Sabbath question, and, guilty of a double apostasy, gone over, bag and baggage, to the teaching and practice of the Catholic Church? In putting the question, I must make honourable exception. I refer to the Seventh-day Adventists. They are the only consistent Protestants on earth. They follow the teachings of their Bible by keeping the Sabbath enjoined by God and their acknowledged guide, only to be fined, punished, and imprisoned by their fellow-Protestants, even in the State of Maryland, for their consistency, while their prosecutors have shamefully abandoned the very principles for which they punish them.

THE Present Truth, our Society's London organ, has a sale, we are glad to see, of over 15,000 weekly.