

The Oriental Watchman.

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

Vol. 3. }

CALCUTTA, OCTOBER, 1900.

} No. 10.



BELSHAZZAR'S FEAST.

THE UNSEEN WATCHER.

"I SAW in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from his branches; nevertheless leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will."—Daniel iv. 13-17.

Here we are shown that God holds even heathen kings subject to His will. He takes idolaters and deals with them according to their evil ways and doings.

The same watcher who came to Daniel was an uninvited guest at—

BELSHAZZAR'S SACRILEGIOUS FEAST.

THIS monarch had everything to flatter his pride and indulge his passions. He was a great king, presiding over the then greatest kingdom on earth. His provinces were cultivated by captives, and his capital enriched by the spoil of nations. He held the life and property of his subjects in his hand. To those who ministered to his pride and vanity, he was indulgent; they were his chosen favourites; but if at any moment they crossed his will, he was at once a cruel tyrant. His anger blazed forth against them without restraint.

Admitted to a share in kingly authority in his youth, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. He despised the One who is above all rulers, the General of all the armies of heaven. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." On this occasion there was music and dancing and wine drinking. The profane orgies of royal mirth were attended by men of genius and education. Decorated women with their enchantments were among the revellers.

RIOTOUS BLASPHEMY.

EXALTED by wine and blinded by delusion, the king himself took the lead in the riotous blasphemy. Reason no longer controlled him; his lower impulses and passions were in the ascendancy. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction.

A watcher who was unrecognised, but whose presence was a power of condemnation, looked on this scene of profanation. Soon the unseen and uninvited guest made his presence felt. At the moment when the sacrilegious revelry was at its height, a bloodless hand came forth, and wrote words of doom on the wall of the banqueting hall. Burning words followed the movements of the hand.

"MENE, MENE, TEKEL, UPHARSIN,"

WAS written in letters of flame. Few were the characters traced by that hand on the wall facing the king, but they showed that the power of God was there.

Belshazzar was afraid. His conscience was awakened. The fear and suspicion that always follows the course of the guilty seized him. When God makes men fear, they cannot hide the intensity of their terror. Alarm seized the great men of the kingdom. Their blasphemous disrespect of sacred things was changed in a moment. A frantic terror overcame all self-control.

NEGLECTED OPPORTUNITIES.

BELSHAZZAR had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the intellect in which the proud monarch gloried taken away by the One who gave it. He had seen the king driven from his kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification effaced the lessons he should never have forgotten; and he committed sins similar to those that brought signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the opportunities within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently.

This is the danger of heedless, reckless youth to-day. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.

The ruler of Babylon had riches and honour, and in his haughty self-indulgence he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, "Why doest thou this?" But as the mysterious hand traced letters on the wall of his palace, Belshazzar was awed and silenced. He realized that he was in the hands of One greater than Belshazzar. In a moment he was shorn of his strength, and his knees smote together in his terror. In vain he called for the wise men of Babylon, and the astrologers; none could tell him the writing traced in the burning letters. In vain the king offered honour and promotion. Heavenly wisdom cannot be bought and sold, "Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished."

A GOD IN HEAVEN GIVES WISDOM.

THERE was in the palace a woman who was wiser than them all—the queen of Belshazzar's grandfather. In this emergency she addressed the king in language that sent a ray of light into the darkness.

"O king, live forever," she said, "let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; . . . now let Daniel be called, and he will show thee the interpretation."

"Then was Daniel brought in before the king." Making an effort to brace himself and to show his authority, Belshazzar said, "Art thou that Daniel which art of the children of the captivity of Judah, which the king, my father, brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. . . . Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Daniel was not awed by the king's appearance, nor confused or intimidated by his words.

"Let thy gifts be to thyself," he answered, "and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour. . . . But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. . . . And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the God of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk in them, and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

"This is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE: God hath numbered thy kingdom and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians."

Daniel did not swerve from his duty. He held the king's sin before him, showing him the lessons he might have learned but did not. Belshazzar had not heeded the events so significant to him. He had not read his grandfather's history correctly. The responsibility of knowing truth had been laid upon him, but the practical lesson he might have learned and acted upon had not been taken to heart; and his course of action brought the sure result.

This was the last feast of boasting held by the Chaldean king; for He who bears long with man's perversity had passed the irrevocable sentence. Belshazzar had greatly dishonoured the One who had exalted him as king, and his probation was taken from him. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its

channel, and marched into the unguarded city. As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. "In that night," the record says, "was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."

Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realise that in every place, at every hour in the day, there is a holy Watcher, who balances every account, whose eye takes in the whole situation, whether it is one of fidelity or one of disloyalty and deception.

We are never alone. We have a companion, whether we choose Him or not. Remember that wherever you are, whatever you are doing, God is there. To your every word and action you have a witness—the holy, sin-hating God. Nothing that is said, or done, or thought, can escape His infinite eye. Words may not be heard by human ears, but they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude He is there. No one can deceive God; none can escape from their accountability to Him.

"O Lord, Thou hast searched Me, and known me," writes the psalmist. "Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether, Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high; I cannot attain unto it. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee."

Day by day the record of your words, your actions, and your influence, is being made in the books of heaven. This you will one day meet. "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their

works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."

I send you the note of warning to take heed. You are appointed to be "labourers together with God." This responsibility you may ignore; but your action in so doing will bring its sure result. God has given to each of you your work. He has given you faculties, means, light, and knowledge, and He holds you accountable for the way in which you use these powers. "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?"

MRS. E. G. WHITE.

—o—

THE PULPIT AGAINST THE BIBLE.

THE "higher criticism," which has thoroughly dissected the Old Testament, is now putting the same sort of effort upon the New Testament. In the *Contemporary Review*, Dr. James Stalker says that "even orthodox German writers do not hesitate to characterize a saying of Christ as unauthentic, if it does not square with their own opinions;" and that "it is more than possible that within the next decade the Gospels may be issued from the press, printed in all the colours of the rainbow to indicate the different documents of which they are composed, as is happening to the books of the Old Testament at the present hour. The materials already exist in abundance for such an effort; and only a bold hand is required to appropriate them." Since faith comes by the word of God, and since the word of God throughout is thus treated, did not Jesus do well to inquire, "When the Son of man cometh, shall he find faith on the earth?" Preach the Word.—*Advent Review*.

—o—

More Money for War.—The powers have been spending their money to build heavily plated warships. Now a naval journal says that recent experiments in America have shown that the heaviest plates are easily pierced by a six-inch shell. From this the journal argues that soon it will be impossible to build according to present styles, and the new navies will be composed of ships having the thinnest possible plates, so that shells will pass through with little damage. The fact is, that with all the expenditure of money, the powers are no nearer their goal than before. Some new idea is put into execution, and at once all the old supply becomes obsolete and new programmes must be made up.



THE CHURCH AND THE WORLD.

THE Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.

II.

"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;

Your way is the way of eternal death,
And your words are all untrue,"

"Nay, walk with me but a little space,"
Said the World with a kindly air;

"The road I walk is a pleasant road,
And the sun shines always there;

Your path is thorny and rough and rude,
While mine is broad and plain;

My road is paved with flowers and dews,
And yours with tears and pain.

My path you see is a broad, fair one,
And my gate is high and wide;

There is room enough for you and for me
To travel side by side."

III.

Half shyly the Church approached the World,
And gave him her hand of snow;

And the World grasped it and walked along,
Saying, in accents low,

"Your dress is too simple to please my taste,
I will give you pearls to wear,

Rich velvets and silks for your graceful form,
And diamonds to deck your hair,"

The Church looked down at her plain white robes,
And then at the dazzling World,

And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church with a smile of grace;

Then the pure white garments drifted away,
And the World gave in their place

Beautiful satins and shining silks,
And roses and gems and pearls;

And over her forehead her bright hair fell,
Crisped in a thousand curls.

IV.

"Your house is too plain," said the proud old World,
"I'll build you one like mine,

With kitchen for feasting and parlour for play,
And furniture never so fine,"

So he built her a costly and beautiful house—
Splendid it was to behold;

Her sons and her daughters met frequently there,
Shining in purple and gold.

And fair and festival—frolics untold,
Were held in the place of prayer.

And maidens bewitching as sirens of old,
With worldly graces rare,

Invented the very cunningest tricks,
Untrammelled by gospel or laws,

To beguile and amuse and win from the World
Some help for "the righteous cause."

V.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"

Then the Church looked back with a sigh and longed
To gather her children in;

But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
So she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,

Merely indulging in innocent sports,"
So she leaned on his proffered arm,

And smiled and chatted and gathered flowers,
As she walked along with the World,

While millions and millions of precious souls
To eternal death were hurled!

VI.

And they of the Church and they of the World
Walked closely hand and heart.

And none but the Master, who knoweth all,
Could tell the two apart.

VII.

Then the Church sat down at her ease and said,
"I am rich and in goods increased;

I have need of nothing and naught to do,
But to laugh and dance and feast."

And the sly World heard her and laughed within,
And mockingly said aside,

"The Church has fallen, the beautiful Church,
And her shame is her boast and pride,"

Thus her witnessing power, alas! was lost,
And the perilous times came in—

The times of the end, so oft foretold,
Of form and pleasure and sin.

VIII.

Then the angel drew near the mercy seat,
And whispered in sighs her name;

And angels their anthems of rapture hushed,
And covered their heads with shame.

And a voice came down from the hush of heaven,
From Him that sat on the throne:

"I know thy works and how thou hast said,
'I am rich,' and hast not known

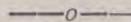
That thou art poor, and naked, and blind,
And wretched art thou indeed;

Thou hast turned from the truth to error's way,
And knowest not thy need.

Thou hast ceased to watch for that "blessed hope,"
And hast fallen from zeal and grace;

So now, alas! I must cast thee out,
And blot thy name from its place."

—M. C. Edwards.



GOD'S REMEDY FOR THE ILLS OF CHRISTENDOM.

GOD'S plan for saving men has ever been the same. With Him is "no variableness, neither shadow of turning." Human nature has been ever the same, variable, inconstant, weak.

God's means of saving men is "the everlasting Gospel." It ever has been, as it still is, "the power of God unto salvation to every one that believeth."—Rom. i. 16. It was preached to Abel, to Noah, to Abraham, to Israel of old, even as it has been preached since the first advent of our

Lord (Heb. xi. 1, 8; Gal. iii. 15; Heb. iv. 4). Acceptance of that Gospel has always been manifest "repentance toward God, and faith toward our Lord Jesus Christ" (Acts xx. 21). The fruit of faith is obedience; it is the "faith which worketh by love" (Gal. v. 6), the love which keeps all of God's commandments (1 John v. 3).

Types and shadows have changed, but the holy law and the Divine Saviour remain the same. "I am the Lord, I change not." "Jesus Christ, the same yesterday, to-day, and forever."

PRESENT TRUTH.

This Gospel has ever been present truth, that is, truth applicable at all times and ages to the needs of mankind. In the working out of God's plan it has often been that the Gospel message presented special warnings and truths applicable to special times and circumstances. In the days of the Deluge, the Gospel was preached by Noah, but connected with that was the warning message of an impending flood, and the necessity of men's preparing for that judgment by turning from their sins. Saving faith in the Gospel was manifest in belief in Noah's warning. Abraham preached the same Gospel, but he could not preach a coming flood; it was no longer present truth. John the Baptist preached the same old Gospel, and with it the *present truth* of a soon-coming Redeemer. Peter and Paul preached the same Gospel that John did, but John's *present truth* was past to them. Jesus had come, had died, and was *risen*. This was their present truth. God also has a present truth for these days. And the Gospel of God, with its present living truth for the various ages, has always been an all-sufficient remedy for all the ills of any age.

THE CONDITION.

It is a sad, yet well-known fact that the churches of Christendom are terribly backslidden from God. Let one testimony on this point suffice. It is from Dr. Moore, editor of the *Western Christian Advocate* (Methodist). It sets forth the condition in the great Methodist body, and we apprehend that the Methodist Church will average fairly well with other great Protestant denominations. Dr. Moore says:—

The great trouble with us to-day is that the rescue of imperiled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centres of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. Preachers are called who know how to—

"Smooth down the rugged text to ears polite.
And snugly keep damnation out of sight."

The Sunday services are made the occasion of displaying the elegances of apparel in the latest fashions. Even the little ones are tricked out as if they were the acolytes of pride. If the "Rules" are read, it is to comply with the letter of a law whose spirit has long since fled. Their class books are filled with the names of unconverted men and women. Official members may be found in box, dress-circle, and parquet of opera and theatre. Communicants take in the races, and give and attend card-parties and dances. The distinction between inside and outside is so obscure that men

smile when asked to unite with the church, and sometimes tell us that they find the best men outside. When we go to the masses, it is too often with such ostentatious condescension that self-respect drives them from us.

And yet we have so spread out, under the influence of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the Discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen,—the Discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The axe is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, He will remove us."

DIVISION—CONFUSION—UNBELIEF.

It is a sad and undeniable fact that the great numerous Christian church is hopelessly divided. Human federations may in a way bring them together, but all that the human can do is to confederate around a human standard called a creed. God's method is to unite all in *one* by the divine indwelling life. "I in them, and Thou in Me, that they may be made perfect in one."—John xvii. 23. Confederation about a human creed is but the worship of an image on paper. Union in and by and through Jesus Christ is the worship and power of the living God.

It is seeking unholy justification for an abnormal condition to say that all this division is unity in diversity, and all are well-organized parts of one great army under the one Leader, when the greater part of the vital strength of the church is absorbed in the very churches themselves, which, instead of growing better, are growing worse, and, instead of being the pastor's force to second him in aggressive work, are his field of labour. Jesus Christ said that union, not division, was an evidence of His divine mission. Hear Him pray: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me."—John xvii. 21.

Neither is this union to exist in mere sentiment, but in teaching, in doctrine, in purpose. Thus the Spirit speaks through Paul: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. i. 10.

It need scarcely be said that the only mind which will thus unite mortal men, with all their limitations of early environment, education, habits, prejudices, and sins, is the mind of Christ. Therefore "let this mind be in you, which was also in Christ Jesus." Phil. ii. 5.

A WHOLE CHRIST.

Christ declares: "*I am the Way, the Truth, and the Life*; no man cometh unto the Father, but by Me."—John xiv. 6.

To accept Jesus Christ as *the Way* is to give up all our ways and yield all, willingly (for He will never compel), to His way.

To accept Jesus Christ as *the Truth*, means to accept the Word of God as God's message through Christ to this world. For Christ is the Word. It was His power that created all things; it was His Spirit which spake through the prophets.—Col. i. 16; 1 Peter i. 10, 11.

He therefore who receives Christ, the Truth, will receive His word in law and Gospel, in precept and promise, with all the heart. No tradition will make void in his heart the commandments of God to render vain his worship.—Matt. xv. 6, 9. His standard will not be a lifeless human creed but the living Word.

He who receives Christ as *the Life* will not cut off the life which is in him by the belief of the old serpent fable of Eden, "Thou shalt not surely die." Believing God instead, "who only hath immortality," he will acknowledge his sinfulness, and thereby his mortality, and look to Jesus Christ as the source of righteousness and eternal life to the believer now, the Bestower of immortality at His coming, when "this mortal shall put on immortality."

Thus the early church accepted the whole Christ, and were "of one heart and of one soul." How precious to them were the truth and hope of the resurrection, the Second coming of Christ, the atonement in its fullest and strongest sense of bringing the life into harmony with God's holy law for every-day living. Now these doctrines are obscured and held far away to a great extent.

CONFUSION—BABYLON.

Departing from God's ways, erecting human standards, following man's way, adding to God's word, subtracting from it, have always brought division and hence confusion.

They would be wise men of the land of Shinar promised themselves a better way when they built themselves a city and tower, and sought to make themselves a name. They prized their work so highly that they called it, according to the story of their brick books, "Bab-il," "the gate of God," or "the gate of heaven;" but God could not serve with their sins. He will not give His glory to another, and He named it what it literally was, Babel, confusion. See Gen. xi. 1, 9. And so every attempt to improve upon God's work has resulted in confusion in the work of God, of which confusion "God is not the author."—1 Cor. xiv. 33.

MODERN BABYLON.

It was confusion, Babylon, which came into the Christian church even before the death of the apostles, till finally, a few centuries after, the great apocalyptic harlot was developed.—Rev. xvii.

The reformers took some mighty strides toward the one standard of God, albeit in different companies, but they still stopped in Babylon, and confusion reigns even to the present. As truly as the great apostate system of the Papacy became Babylon by departing from the truth of God, so truly did Protestantism in the formulation of a

multitude of creeds. Not only was confusion brought into the church, but the people of the world seeking for light are confused and driven to unbelief. Just as surely as papal Babylon committed fornication by forsaking her lawful Spouse, Jesus Christ, and uniting with the civil power, just so surely have those Protestant churches committed fornication with the kings of the earth which have done the same thing, whether by direct establishment or by securing civil power to enforce religious institutions.

GOD'S REMEDY.

Here is God's remedy for this confusion among His people; for He certainly so counted them, and sent His message to heal them:—

"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, 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." Rev. xiv. 6, 7.

The time when this message is due to the church and the world is when the judgment of God is impending. In past centuries we are told of a "judgment to come," of a day when God will judge the world (Acts xvii. 31; xxiv. 25); but in this message the judgment of God is come; it is already here. The long prophetic period, reaching from the commandment to restore Jerusalem, 2300 years, to 1844, marks the beginning of the closing work of Christ in the Heavenly sanctuary.—Dan. viii. 14; ix. 25.

It is now a *present* truth that the hour of "His judgment is come." It is the investigation of cases in the heavenly courts, *the accounting worthy of those who will be raised to immortality "in a moment" at Christ's coming.* The investigative judgment must take place before He appears in the clouds of heaven.

"Fear God," says the message, "and give glory to Him." It implies that the Church has given glory to men. Tradition has made void the commandments of God. Elaborate ritual has displaced simple worship. The pagan solar holiday, the Sunday, is accepted in the place of God's holy sabbath, the memorial of Him who created the heavens and the earth.

The fear of God leads to obedience. "Worship Him." The highest form of worship is obedience. Of the "beast" the symbol of apostasy, it is said, "All that dwell on the earth shall worship Him, whose names are not written in the book of life." God calls men away from the service of apostasy to serve Him only.

As the everlasting Gospel brought union in the early church, the members of which came from Pharisee, and Sadducee, and Essene, and Publican, and Gentile, so if it had been received when first proclaimed in 1840, and onwards, in the great advent movement that swept over all christendom, it would have brought into one all the churches of modern Babylon. *God did not condemn them for being in Babylon.* He

desired to call them out. "We would have healed Babylon," is what God said, but the sad result is, "she is not healed."—Jer. li. 9. And so has it been, and is.

The rejection of the message of the hour of God's judgment come, which would have set men to seeking a preparation for the Lord's coming, left the churches to their own ways, confederacies of apostasy began to be formed. Speaking at the dedication of a Presbyterian church in 1846, Dr. Charles Beecher said:—

"Thus are the ministry of the evangelical Protestant denominations not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another general council! A world's convention! Evangelical Alliance and Universal Creed!"

BABYLON IS FALLEN.

The churches are worse to-day than when Charles Beecher, and many others, uttered their faithful warnings. Since that time she has turned wonderfully to the world. More and more is the church leaving Christ and uniting with the world and the State.

Leagues, unions, federations, all becoming more and more organizations looking toward civic reform and enforcing religious laws, are springing up, showing that the churches are of the world instead of standing for a kingdom "not of the world." Therefore the message is:—

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."—Rev. xiv. 8.

THE LAST SOLEMN PROTEST.

What is the church now doing in the direction of the last apostasy? She is centering her efforts and gathering her forces round the Sunday standard. And what is Sunday? An institution which as a religious holiday is wholly pagan in origin, which as a weekly worship day is a child of apostasy, and for which there is no authority save tradition and the Roman Church. It is a usurper. Its very genius and character arouse a spirit opposed to the Gospel, and to defend it men seem urged on to the most unscrupulous methods and bitterest persecution. It has been connected with apostasy and persecution through all the centuries, and the rebellion against the God that made the heavens and the earth which it represents impels men now in the same direction. The "venerable day of the Sun," as Constantine called it, was the mark of apostasy in heathenism, the central figure in which was sun worship. It is now claimed by Rome as the mark of her authority, and many Protestant churches are conceding Rome's claims by continuing to uphold, in the face of all the light of God's Word and of history, this foster child of the Papacy, and by endeavouring to secure the aid of the Papacy in getting the civil power to enforce this counterfeit as the very mark of orthodoxy. Round this

point the churches are rallying. Nevertheless, in howsoever shining garments it may be dressed, it is a child of apostasy, the sign or mark of the "beast" (the prophetic symbol of the union of the church and the world which made the Papacy), and opposed to the Sabbath of the Lord, which He declares to be the sign of His power to save and sanctify those who take Him only as their God. Eze. xx. 12, 20; Ex. xx. 811; Deut. v. 15.

But, thank God, there are many in all these organizations who cleave to the Gospel, who believe in Gospel methods. While mistakingly holding to the Sunday, they believe in no power save the Spirit to impress hearts, no means save the word to enforce religious claims upon men. They stay the tide, as it were, but do not change the current.

Against the general course of apostasy the Lord utters the following warning:—

"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. xiv. 9, 11.

A UNITED CHURCH ONCE MORE.

Who will heed the Word of God? Some will.

The first message, the healing message, sums up all positive truth of that Word. The second message simply announces the result upon the various organizations composing Babylon of rejecting the first message. The third brings to each individual soul the message of warning to turn from "the beast" (the great system of Papal Church and State union), from "the image" (the reproduction of that system by Protestant Church and State union), from "the mark," (the rival of the Sabbath of the Lord.) But out from all these organizations, out from the world, from every land and tongue, is gathering a company, washed by the blood of the Lamb through faith, loyal to God and His law, whom Inspiration thus describes:—

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."—Rev. xiv. 12.

This is the Gospel fruit of the three messages. And this keeping of the commandments of God is what brings against the "remnant" or last of the church the wrath of the dragon, the devil.—Rev. xii. 17. This explains the source of the apparently unaccountable bitterness with which a worldly church assails those who keep the commandments of God, the Sabbath included. Having the faith of Jesus, how can believers do otherwise than keep all the commandments. His faith led Him to keep His Father's commandments. It led the disciples and early Christians to follow in His steps. "He that saith he abideth in Him ought himself also so to walk, even as He

walked."—1 John ii. 6. Having the same Spirit, having the indwelling Christ, they will do the same works. He kept the seventh-day Sabbath; why should not His people? He knew it for what God designed it, the very rest of God from sin and self. The remnant church will thus know it.

CHRIST'S COMING.

The next event in the great drama of the prophet is thus described:—

"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."—Rev. xiv. 14.

It is Christ our Lord coming to reap earth's harvest, which is rapidly ripening. The name sun which ripens the wheat for the garner, ripens the tares for the fire. The same truth which, received, develops character for the kingdom of God, rejected, develops character for destruction. O soul, accept of Jesus Christ as He is, as He desires to be to you, *the Way, the Truth, and the Life!* Accept of the everlasting Gospel, and be saved eternally in God's own way.

M. C. WILCOX.

—o—

THE MEN WITH THE AXE.

WHO is it nowadays attacking the Word of God? Not avowed infidels, so much as the preachers. The Scottish Psalm-book version of Ps. lxxiv. 5, 6, describes the situation exactly:—

A man was famous, and was had
In estimation,
According as he lifted up
His axe thick trees upon.
But all at once with axes now
And hammers they go to,
And down the carved work thereof
They break, and quite undo.

Freethinkers and Spiritualists find their occupation almost gone, as critics of the Word. The *Banner of Light*, the leading organ of Spiritualists in America, said not long ago:—

According to Rev. S. P. Cadman, an eminent Methodist clergyman, the following Bible stories may be honestly doubted: Creation in six days; Methuselah's life of nine hundred and sixty-nine years; the whale and Jonah; crossing the Red Sea; Eve and the snake; Joshua and the sun; tower of Babel; Lot's wife and the pillar of salt; the flood; Aaron's rod turned into a serpent; translation of Elijah; the fiery furnace of Shadrach, Meshach, and Abed-nego. Well, well, well!!

Speaking of the same address, which so surprises the avowed unbeliever, one of the leading organs of Methodism said:—

The results of the profound and universal study of this Book are in the air. Our ministers, especially our young men and those older men who are intellectually receptive and studious, are familiar, as they ought to be, with the results of this searching scrutiny. That is why the three hundred ministers applauded Dr. Cadman's especially frank and honest utterances.

Mr. Spurgeon's protest against the "down-grade" in the English churches ten years ago will be remembered. But he was

smiled down and out, as rather an "old foggy" theologically. Year after year the Bible is less believed and preached in the pulpits, and less read in the pews. To this we attribute the conditions which led the late Dr. Dale, of Birmingham, to declare, "Nobody is afraid of God now."

Why is it that Theological Colleges are sending out preachers who play fast and loose with the Word of God? The late Dr. Edward White, of England, declared, from his experience of theological schools, that the young preacher is kept so busy studying the pagan classics and philosophies that he has little time to study the Bible. The veteran missionary, Dr. Ashmore, of China, wrote in the *Indian Baptist Missionary Review* not long ago, that what impressed him, after his Theological College course, was the time spent on the Church Fathers, Eusebius, Athanasius, etc., and the little attention given to the "Church Grandfathers," Matthew, Mark, Luke, and John.

Methodism, in its days of power, stood for Bible religion and Bible conversion. A correspondent of their leading organ, the *New York Christian Advocate*, who says he has been a Methodist for sixty-five years, in active service, says the church has lost its power. This he gives as one reason:—

I have recently been reading about the teachings of some in our theological schools. I have wondered at the lack of spirituality in many of our ministers. I shall wonder no longer. They have caught the spirit of the "higher criticism." They do not believe in one half the Old Testament, and give an interpretation to the New that harmonizes it with Unitarianism. Preaching, with them, is merely a vocation, a means of earning a livelihood. Such schools will make the Methodist Episcopal Church only an ornamental corpse, like the Protestant Episcopal Church.

These are the tendencies of the times. The issue is between human systems and the Word of God. God saves men by His Word. "Faith cometh by hearing, and hearing by the Word of God." "Without faith it is impossible to please Him." "Nevertheless, when the Son of man cometh, shall He find faith on the earth?"

ONE SECRET OF LOSS OF POWER.

It was not till the early church fell away from the power of God, and became worldly that it sought the power of the state. The American churches, which lead in the world-wide crusade for religion by law, lead also in worldliness and frivolity, apparently. A correspondent of a secular newspaper, the *New York Sun* says:—

"If the church is losing her power over the masses, is she not responsible when we consider the following illustrations of buffoonery which must certainly detract from the respect and reverence due her?"

"**PLYMOUTH CONGREGATIONAL.**—Ladies' Society, foreign missionary department, 2-30 P.M. 7-30 P.M. Pancake Social; oration on "Pancakes," quartet about "Pancakes;" Syrups and Pancakes.

"**PRESBYTERIAN CHURCH.**—The taking comic cantata, "Cox and Box," will be given at the Franklin Street Presbyterian Church. If you hear "Cox and Box" next week, take out an accident policy on your buttons. It's funny.

"**PARK BAPTIST.**—Midweek prayer-meeting Thursday evening, Friday evening, A Hard Times Social. "All pussons must ware close suitable for the occashun." Fried chicken, baking-powder biscuit, and sherbet for 15 cents."

"**FIRST PRESBYTERIAN.**—Tuesday, 6 to 9 P.M., the caterers who have been at—the past week will serve supper. Muffins, ham, pickles, coffee, 10 cents, Friday evening, Junior Christian Endeavor will give a concert—ice-cream and fun for all."

A LITTLE WAY FROM THIS.

A LITTLE way from this, and it will all be ended—
The sorrow, and the crying, and the pain;
A little way from this the broken hearts be mended;
The smiles we've lost will come to us again.

A little way from this—some glad and golden morning,

Will we behold the snow-white cloud arise,
And it will have for its most fair adorning

All, all the glory of the upper skies.

A little way from this, O weary, sad hearts, weeping
For loved and lost that you have buried deep,
The trump of God will sound, and dear ones sweetly

sleeping,
Will wake forever from their dreamless sleep!

A little way from this the harp-strings mutely waiting

For fingers, O, so tired and worn with pain!
Will vibrate with a song past human tongue relating;

And heaven will thrill with one harmonious strain.

A little way from this, the pearly gates wide swinging,

And everlasting doors uplifted high,
The "nation who have kept the truth" will welcome, singing,

The glory of their King as they pass by.

A little way from this—'tis well we've known its meaning,

O heart of mine, thro' all these weary years,
Or else the broken trust on earthly idols leaning,
Had surely dimmed our eyes with fruitless tears!

A little way from this—ah, we can bear it longer,
Faint-hearted one, since we have borne so much!

O, just a little way, and we will then be stronger;
For verily it was the Saviour's touch!

A little way from this (in love the touch was given;
And we do know, O heart, that it was best!)

A little way from this, and it has won us heaven;
A little way, and it has gained us rest

MARY V. NOWLIN.

THE TOUCH OF CHRIST.

DURING the American War word came to a mother that her boy had been wounded. She found her way to the hospital at the front. The doctor said to her—

"Your boy is fast asleep. If you go in and wake him, the excitement will kill him. By-and-by, when he wakes, I will break the news to him gradually."

The mother, with her great hungry heart yearning to see her boy, looked into the doctor's face and said, "He may never awaken. If you will let me sit by his side, I promise not to speak to him."

The doctor consented. She crept to the side of the cot and looked into the face of her boy. How she longed to embrace him! She could not resist laying her gentle, loving hand on his forehead. The moment her fingers touched the boy's brow his lips moved and he whispered, without opening his eyes, "Mother, you have come." Even in his sleep he knew the touch of love.

Shall we not bow our heads for the touch of Christ Himself? He lays his hand gently

and lovingly upon our brow. Some of us may be in sorrow, some are in care, some have their burdens. But do you not recognize that soft touch of Christ's hand, the hand that the nails pierced? May the touch give joy and a blessing to every one!

—Selected.

NEEDY BRAZIL.

ONE of our ministers in Brazil reports a conversation he had with a Catholic, which well illustrates the need of the Gospel of the power of God in that land of papal darkness:—

Minister.—"Are you a Christian?"

Catholic.—"Yes, sir."

M.—"How do you know that you are a Christian?"

C.—"I was baptized."

M.—"Do you think that all people who are baptized are Christians?"

C.—"Yes, sir."

M.—"Have you ever heard of a place they call prison in the city of—?"

C.—"Yes, sir."

M.—"What kind of people do you suppose are there?"

C.—"Why, I guess thieves, robbers, murderers, and similar persons."

M.—"Do you think they are Christians, too?"

C.—"Yes, sir."

M.—"Do you think they will all go to heaven?"

C.—"Why, certainly. They are all baptized; and a man who is baptized is a Christian, and will go to heaven."

This is a sample, our worker says, of the feelings of most of the people. No matter what they do, they belong to the Catholic Church, and because of this they think they will go to heaven.

GOD'S PROTECTION FROM VIOLENCE.

IT is not alone in the Scriptures that we have illustrations of God's power to protect His servants. Too often the methods of the Book of Acts are considered out of date; some Christians think that, while it is right to trust God on ordinary occasions, it is still right to call for gunboats and consuls to protect the Gospel preacher. Many think Christ's teaching about non-resistance, illustrated in His own life, to be wholly impracticable, and that no one could get on who followed such principles in these days.

All this is on the assumption that the Lord is either dead, or that He is no longer able to help His servants. The story of John G. Paton, in his life in the New Hebrides, shows that God is still able to deliver. When Mr. Paton went to Tanna he had "only" the Lord to protect him. Was not that enough? Let us see.

Again and again the maddened people wanted to kill him, and might have done so with ease, so far as human protection was concerned, but the voice of God was heard in their hearts, as of old saying, "Touch not Mine anointed, and do My prophets no harm." A war council had decided that Mr. Paton must be killed. The people appointed to do the killing assembled at his

house. After much hesitation, says Mr. Paton;—

"a man furiously rushed on me with his axe; but a chief snatched a spade with which I had been working, and dexterously defended me from instant death. Life in such circumstances led me to cling very near to the Lord Jesus; I knew not for one brief hour how attack might be made, and yet with my trembling hand clasped in the Hand once nailed on Calvary, and now swaying the sceptre of the universe, calmness and peace and resignation abode in my soul. Next day a wild chief followed me about for four hours with loaded musket, and, though often directed toward me, God restrained his hand."

At another time a company came in the night to shoot him, but a little dog frightened them. "Next morning the report went round the harbour that those who tried to shoot me were 'smitten weak with fear,' and that shooting would not do."

"One day, while toiling away at my house, the war chief and his brother, and a large party of armed men, surrounded the plot. They all had muskets. They watched me for some time in silence, and then every man levelled a musket straight at my head. Escape was impossible. Speech would only have increased my danger. I prayed to my Lord Jesus, either Himself to protect me or take me home to His glory. I tried to keep working at my task as if no one was near me. In that moment, as never before, the words came to me—'Whatsoever ye shall ask in My name, I will do it;' and I knew that I was safe. Retiring a little from their first position, no word having been spoken, they took up the same attitude somewhat farther off, and seemed to be urging one another to fire the first shot. But my dear Lord restrained them once again."

The sacred men of the tribe of course hated the missionary, and the leader tried to kill him after an unsuccessful public trial of their professed power of sorcery:—

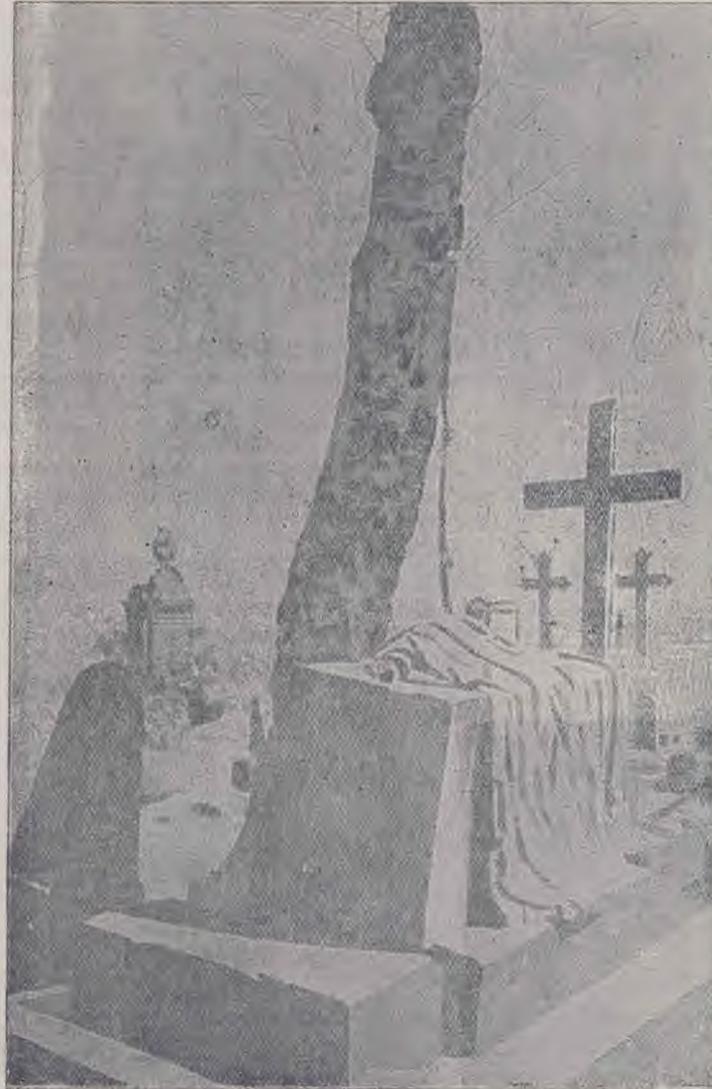
"Though we got safely home, that old Sacred Man seemed still to hunger after my blood. For weeks thereafter, go where I would, he would suddenly appear on the path behind me, poising in his right hand that same Goliath spear. God only kept it from being thrown."

Day after day the angels of the Lord encamped round about Mr. Paton. At last he had to flee, as the Lord tells His disciples to do when necessary. As he was fleeing, a large army came to take him from a friendly house; but as he prayed for deliverance the army fell into confusion and dispersed. He escaped from the island, but afterward returned to his work, and lived to see these same people turned from their fierce ways by the power of the Gospel. "It is the sober truth," says Mr. Paton, "and it comes back to me sweetly after twenty years, that I had my nearest and dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club, or spear was levelled at my life. Oh, the bliss of living and enduring, as seeing 'Him who is invisible!'"

"THE OPEN GRAVE."

IN the city of Hanover, Germany, there is in one of the churchyards a grave which attracts the attention of hundreds of visitors every year. Pictures of it are to be found for sale in nearly every stationer's shop in the town, and it is known far and wide as "The open grave." The history of it is in brief this:—

More than a hundred years ago a woman was buried there, and the following inscription (whether by her own direction or not, I do not know) was placed on the lowermost stone of the tomb: "This grave, purchased for eternity, must never be opened." The grave, as will be seen from the cut, was covered with heavy stones, the top one being a solid block that doubtless weighs not less than a ton, and all the stones were firmly bound together with iron bands.



"THE OPEN GRAVE."

But no human device can hinder the working of the power of life. Either a seed fell into the grave before it was closed up, or else a shoot from a tree penetrated the grave from beneath, and in obedience to the law of life, proceeded to make its way to the light. Slowly and imperceptibly, but with irresistible power it forced its way between the huge stones, and burst every iron band. Now there is not a single stone left in its original position, although no hand of man has ever presumed to try to move them. A vigorous birch tree is now growing from the open grave which was to remain closed to all eternity.

The tree is flattened where it comes in contact with the huge covering stone, so that it fills the entire side of the grave, but

immediately above the block it assumes the natural, round shape, and is about fifteen inches in diameter. There is in the same churchyard another grave that has been opened in the same manner by a small locust tree, but it does not attract the attention that the first one does, since it has no inscription and no iron clamps. Both, however, teach the same thing, namely, the power of life; for the power in every growing thing is the power of the living Word of God.

How easily the voice of God sounding from heaven can rend all the tombs! That voice which at the last day will shake the earth, and open every grave, is but the same voice which in the beginning said, Let the earth bring forth grass and trees; and although no sound of it is heard, that Word is able, as we have seen, to break every band. That is the power of the resurrection. But the power of the resurrection of the last day is only the power which Jesus Christ, who is risen from the dead, exerts in every believer. He is near to every soul, with all the power of His resurrection life. "The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—Rom. x. 8, 9. That word, which at the last will open every grave and whose power is shown in the bursting of the iron bands that were designed to keep the Hanover grave closed, is able to burst every bond that

would hold any soul down to this earth and its grovelling life. Jesus still comes as of old, anointed with the Holy Spirit, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Who will listen to Him? "Hear, and your soul shall live."

E. J. WAGGONER.

PEOPLE seldom improve when they have no model but themselves to copy after.—*Goldsmith.*

AT all turns a man who will *do* faithfully needs to believe firmly.—*Carlyle.*

CAIN, the first of evil-doers, was also the first sulky fellow.—*Rambach.*



FIRST A HOLY CHURCH THEN THE HOLY GHOST.

THE CHURCH AND THE SPIRIT—AN ORGANIZED CHURCH—WHAT CHURCH?

THE Holy Spirit in his office of witness as manifested on the day of Pentecost belongs to, and is only given to, the church. As lungs to breathing, so is the church to the Holy Ghost. It is true that it is the globule, or lung cell, which receives the air, but God "fitly joined together and compacted" these individual cells into lungs before He breathed into them the breath of life, and these cells perform a unctio thus fitly joined together which they could not perform separated. It is also true that the Holy Ghost is given to "each one" as on the day of Pentecost, but each one must be of "one accord," or "fitly joined together in one body," as was the church then, with all the Achans and Judases cleansed out, before they can manifest the fulness of the witnessing power which God has given to the church.

The church is the "habitation of God through the Spirit," or, in other words, God inhabits the church by means of His representative, the Holy Spirit. The individual members are all "fitly framed together" "into an holy temple," "for an habitation of God through the Spirit."—Eph. ii. 21, 22. And the gifts of the Spirit, which are the demonstrations of the power of the Holy Spirit for service, for witnessing, are given to the church. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." All these are gifts of the Spirit, and God hath set them in the church.—1 Cor. xii. 28.

Some one will admit all this but say that it is the invisible church, or body of Christ, to whom the fulness of the Holy Spirit is given; that, therefore, a visible or organized church is not necessary. But this is a mistake. It is a visible, organized church which received the power from on high on the day of Pentecost. It was a church which Christ had organized, but it was nevertheless organized and visible. Christ said, "The gates of hell shall not prevail against" "My church," and He shows the church to be a visible, responsible body, which can hear of the trespassing of obstinate members and speak authoritatively to such members.—Matt. xviii. 15, 18.

From this we must deduct the solemn truth that we cannot have apostolic power in the church until we have a church of apostolic purity. A church must be found or framed out of which all the Achans and Ananiases have been cleansed.

If one Achan drove the power of God from "the church in the wilderness," the many Achans can but keep the "power from on high" away from the church of today. What, then, shall be done? Shall we cease to seek God for the baptism of His Spirit because His fulness cannot be realized until the church is cleansed? God forbid.

FIRST SEEK THE LORD FOR HIS SPIRIT TO CLEANSE YOU,

and then to use you to witness against the uncleanness of the church. By this means you will either cleanse the church or hear a call from the Spirit, saying, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The writer is positive that he is able to point out the church whom God will use to manifest forth the fulness of His power. Reader, are you anxious to find that church? Here is a description of it.

"And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. iii. 14, 17.

Reader, can you find the church described by this scripture? Do you know of a church that has a form of godliness without the power? Do you know of a church that is proud and worldly while claiming to be the true church of God? Is this church your church? Do you reply that you don't know of a church that is not in that condition? It isn't enough to be able to find such a church—that is, easy. But can you find a church in that condition that will confess that they are in that condition—not a church that has a few members in it "who sigh and cry for the abominations that be done in the midst thereof," but a whole church that will acknowledge that they are in that condition, or can be led to acknowledge that they are in that condi-

tion. Until such a church is found or formed it will be impossible for God to manifest forth to the world the fulness of the power from on high.

When a church can be found that will acknowledge that they are wretched, and miserable, and poor, and blind, and naked, and will heed the exhortation that follows, then we shall have found the church through whom God will manifest all the power of the Holy Ghost.

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him and will sup with him, and he with Me."—Rev. iii. 18, 20.

The church that will accept of this fearful rebuke, repent, and open the door to Jesus Christ in the person of the Holy Spirit, will have all its denominational pride cleansed away. And it is this pride which, as much as any other sin, is keeping the Holy Ghost from the church.

ALBION F. BALLENGER.

THE SONG OF SONGS.

"Terrible as an Army with banners"
—Song of Sol. vi. 10.

The Church is as an army strong,
'Gainst evil powers arrayed.
Courage and unity belong,
To her—who's undismayed.

Firm and undaunted, is her mien,
To conquer, or to die;
Thus is she in the conflict seen,
With banners floating high.

By her great Captain is she led,
The Captain of God's host;
And so she should be comforted,
Her cause, can ne'er be lost;

For He, who overcame the world,
And triumphed, by His cross,
Powers, principalities, who hurled,
Will never suffer loss.

And when the conflict has been fought,
And won the victory.
Then with the Victor is her lot,
In joyous ecstasy.

For first must be the conflict great,
And then—the glorious rest;
Yea, first the fight, then, in high state,
Will come the Royal feast.

ADELAIDE HARRIS.

"I'M MIGHTY SORRY."

THIS story is told of a negro who was to raise a crop of corn on shares, agreeing to give the owner of the land one-third.

Finally the season was past, and the grain was gathered, but the owner received nothing. One day the owner met the old man, and asked him why he had not lived up to his contract about the corn.

"Deed, Master, I have," was the reply. "I was to get two-thirds an you one, and there warn't but two-thirds of it. I'm mighty sorry. I 'lowed there would be three loads, but there warn't but two."

I have wondered whether many persons do not reason in the same way in reference to their obligations to God. The Lord's part, his tenth, did not grow.



SUMMER CLOUDS.

ACROSS the tranquil summer sky,
Clouds, like white ships, drift slowly by ;
All through the long, reposeful day,
They float, and never anchor weigh,
Nor ever enter port.

No sailor's loud, commanding word
From that fair fleet is ever heard ;
No ripple seems to break the sleep
Of that aerial upper deep,
O'er which, serene, it glides.

I almost fancy it was sent
From some far haven of content—
Some lovely, peace-begirdled isle,
Untouched by earthly sin or guile,
Whose people dwell secure ;

That all the crews are angel bands,
Sent by the Father's own commands,
To watch above this world's dark night,
And sometimes, from that peaceful height,
Drop messages of cheer.

VIOLA E. SMITH.

THE PIVOT.

THE star cluster of Pleiades, the seven stars, seen upon every clear night, has a special interest to us in view of the Lord's question to Job, "Canst thou bind the sweet influences of Pleiades?" The margin of the verse (xxxviii 31) gives the original name for Pleiades, *Cimah*, which, we are told, means in the ancient Chaldean, a "pivot." This suggestion of the marginal reading adds force to the observations in the following paragraph from the *Argosy* :—

A deeply interesting fact which has been demonstrated with regard to the fixed stars is that they are *not* fixed, as was believed down to the days of Halley (1718), but that they have a proper motion. And here we confront problems and speculations whose depth and vastness fill the mind with wondering awe, as we catch glimpses and suggestions of the infinite grandeur of the scale on which the Universe is built. For there is reason to believe that not only are all the stars in motion, but that the sun also, accompanied by his planets, is revolving around some central body ; that, in short, the whole of the 30,000,000 stars within human ken, and probably more beyond, form one great system, revolving around one central sun. It has been suggested that this central sun is probably the star Al-yone, the brightest of the Pleiades, which constellation may be regarded as in the centre of our starry system. The researches of astronomers tend to show that the sun and his attendant planets are moving through space with a velocity of 154,000,000 miles per annum, while the star *a* Centauri moves at the rate of 371,000,000 miles per annum, and another star 61 Cygni, moves at the rate of 1,333,000,000 miles per annum. Have we not here a stupendous thought ? A whole universe of millions upon millions of burning suns with their probably still more numerous attendant bodies, all rushing through space with velocities inconceivably great, all constantly changing their positions, both relative and absolute, yet all linked together in orderly array, and moving round one common centre. Gravitation—that mysterious force discovered and formulated by Newton—is the physical agent which

holds these innumerable globes together, and which prevents the orderly Cosmos from degenerating into wildest chaos.

And this force of gravitation, this power which in Job is called the "Sweet influences" of Pleiades, is nothing else than the power of God upholding all things by His Word.

WHIRLING STARS.

AFTER all that observers have noticed of the starry creation of God, the most impressive lesson of their work is that which teaches how little can be seen of the infinite universe. "Lo, these are but the outskirts of His ways," we are told in Job. New beauties are continually observed. A recent journal says :—

"Among the most surprising discoveries of modern astronomy is that of double stars, which are so close together that no telescope is able to show them separately, but whose duplicity is revealed by their motion around one another. In consequence of this motion, one of the stars may be approaching the earth at the same time that its companion is retreating, and in that case the lines in the spectrum of their light will be seen split. Such stars are called spectroscopic binaries. Very few are known, but a new one has just been discovered by Mrs. Fleming of the Harvard Observatory. It is the star Beta in the constellation Lupus. Two of these binaries recently discovered are found to be revolving with velocities of 290 miles and 380 miles per second respectively !"

AN EVERY-DAY MARVEL.

WE see, every day, many things which we do not understand. This morning we awoke just as it was beginning to grow light. It was not possible at first to see even the objects about the room, but gradually the grey dawn showed itself in the sky, and through the window the outdoor scene became dimly visible ; then, little by little, as it grew lighter, different things in the room became clear and distinct, until at length it was full day, and everything within and without could be plainly seen.

Explain that, tell how it all came about—can you? You can describe it. Perhaps you can do so in learned, scientific language—and it is a good thing to be able to do that—but, after all, when that is done, and well done, it is only a description. It does not tell how the thing was actually done, or what did it. That sun did not come there all of itself. The sun did not create the light which radiates from it ; it did not establish the motions of the earth, and regulate them accurately, so that it should be possible to know just what in-

stant every morning the daylight would appear

The only way it is possible for us to understand how this wondrous light appeared out of the original darkness, and now, every morning, seems to re-enact the wonder of its first appearance, is to refer to the history of creation, where God said, "Let there be light." There was light, and has been ever since ; there was this morning, and we saw it ; there is now, and we see it. In its effulgence the blue sky, with the fleecy clouds which fleck its bright expanse, are beautiful in their wondrous winter brilliance, and the wide fields glisten like one great, shining pearl. There is no other explanation of this beautiful wonder than the command, "Let there be light." We see it every day ; but the marvel has, in these words, its only explanation.

W. H. MCKEE.

Sounds heard in Mid-air.—An English balloonist tells about sounds heard in mid-air :—

"At the height of 5,000 feet the ringing of horses' feet on a hard road could be heard. At 4,000 feet the splashing sound made by ducks in a pond was audible. The barking of dogs and crowing cocks could be heard at 7,000 or 8,000 feet. These sounds penetrated through a white floor of cloud which hid the earth from sight."

ON THE WRONG SIDE.

THE cloud that separated Israel from the Egyptians at the Red Sea was darkness on the side toward the Egyptians, but light on the side toward Israel. Thus while the Lord was darkness to the Egyptians, He was a light to His people.

It is when we get on the wrong side of the cloud that light becomes darkness, and then we begin to murmur and find fault. If we get on this side of the cloud, and still continue our labour for souls, our labours will be as fruitless as were the disciples of Christ who fished all night on the wrong side of the boat.

Twice these disciples toiled all night and caught nothing. But on each occasion when they lowered the net at the word of Christ they enclosed a great multitude of fishes.

Let our eyes be opened for opportunities and our ears attentive unto the voice from heaven, and success will crown our efforts in fishing for men.

E. HILLIARD.

A BOY'S CONFIDENCE.

A LITTLE boy came to his father, looking very much in earnest, and asked : "Father, is Satan bigger than I am?"

"Yes, my boy," said his father.

"Is he bigger than you, father?"

"Yes, my boy, he is bigger than your father."

The boy looked surprised, but thought again, and asked, "Is he bigger than Jesus?"

"No, my boy," answered the father, "Jesus is bigger than he is."

The little fellow, as he turned away, said with a smile, "Then I am not afraid of him."—*Selected.*



A CHILD'S REBUKE.

I ENTERED a home one stormy day,
 Where a mother, detained by her child at play,
 In anger shouted, "Get out of my way!"
 Then struck the tender ears,
 "Another mamma I wish I had,"—
 The chin was quivering, the face was sad,—
 "Cause I jus' got noth'n to make me glad,"
 Came back in bitter tears.

Then the sun, just hid by a total eclipse,
 Burst through the clouds, and the little lips,
 While the eyes were dried by the finger tips,
 Abruptly spoke again,—
 "Forgive me, mamma; I'm sorry's can be;
 I only wish you's—'different,'" said he,
 "So you'd never more be so cross to me."
 My heart breathed low, "Amen."

"I will be different you darling child,"
 And she kissed, caressed, and wept, and smiled;
 "I will in the future be more mild;"
 And both bent low to pray.
 "Another mamma" arose from prayer,—
 A "different" woman I saw was there;
 Both wishes seemed granted this child so fair,
 Which brightened many a day.

The author of the above poem writes to one of our Society's organs that the incident is a true one. "Those very words were uttered by a child of seven years, and were the cause of his mother's conversion. I shall never forget the look on the child's face when he humbled himself, and said he did not want 'another mamma,' but wished the one he had was 'different'—and she was different. I may as well confess that I am the mother. I had professed religion for years, but had not realized that I was not 'different' until it was thus revealed to me."

ELIZABETH EGEDE.

ONE hundred and fifty years ago, in the quiet village of Faagen, which clings to the edge of a deep fjord in the Lofoden Islands, dwelt a Moravian pastor, Hans Egede, and his *frau-pastorin*, Elizabeth. Here he had come in his early manhood, filled with the love of souls, and with his gentle wife had ministered to the small necessities of the simple Northern folk, content to love and be loved by them, with no thought of the busy world beyond. There was no disturbance of this outward peace, until, "by chance"—as the world would say, by God's providence, as the sequel showed—an ancient chronicle fell into the pastor's hands. Therein he read of a distant land, hemmed in by seas and bergs of ice, but so rich in meadows and flowers that they called it Greenland—and there was no Gospel there.

The heart of simple Hans was touched. His conscience began to say, "Hast thou no lamp for this darkness?" At length he could no longer forbear to speak to his good wife, Elizabeth. He told her of those people, a thousand miles away, shut out from the world by crystal walls and barriers, and said, "Elizabeth, can I refuse to go?" Her heart was stunned by the sudden appeal. She wrung her hands, crying, "No, no! it would be tempting God! The people love you here, and the dear household would be broken up, and the Greenland is a thousand miles away amid the ice." And he could only smile sadly, and answer, "I have thought of it all; the people, and the wife, and the little ones, and the graves in the churchyard; but over it all, I have again and again the Master's words, 'Whoso loveth father, or mother, or wife, or children more than Me, is not worthy of Me.'"

But Elizabeth's pleading, her tears and reproaches, prevailed at last, and the pastor in silence went about his accustomed tasks.

Four years rolled on; unknown to each other the pastor and wife were both thinking hard on the darkness of those ice-bound people. One morning Hans suddenly spoke: "My wife, I have received a threefold sign from heaven!" With a sinking heart she cried: "Ah, good pastor, is it concerning the Greenland?" "Yes, God will be heard! Here is a letter from our good Bishop Krog. He writes me that I must go, and promises all possible support. And here is another from Bergen, from Bishop Randuff. He writes also that I must go, and most wonderfully, in almost the very words of Bishop Krog."

"And the third sign?"

"Ah, that is the most wonderful of all. This is both from Denmark, my old fatherland, and from Norway, my adopted land. The richest of our merchants have undertaken to reopen the trade with Greenland, and promise one of their ships for me and my family. Elizabeth, is it not the hand of God?"

It was then that the heroic faith of Elizabeth proved itself stronger than her woman's fears. Her eyes were filled with sudden grief; there was a reaching forth of the hands as if to offer sacrifice, and she said: "O my husband, if the Lord calls, I will no longer hold thee. But like Ruth to Naomi, I will say, 'Whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.'" That day a faith was born which no hindrance, discouragement, or apparent failure was ever able to destroy.

But the voyage to Greenland was not plain sailing yet. No sooner was it noised abroad in the village than the people began to besiege their good pastor with entreaties to remain. "For the sake of our households, our dear church, our souls, leave us not!" Oftentimes his resolution would have failed, had not the brave Elizabeth

enheartened him. He was reluctant to surrender his pension, and give up the comforts of home. He shrank from exposing his four little ones to the rigours of an Arctic climate. But his helpmate spoke many comfortable things. "Fear not, Hans," she would say, "the God of the sparrows will not suffer us to want." So he was moved again and again to say, "The Lord bless thee, dearest wife!" Her faith constantly rebuked him.

In the spring of 1721, the ship that was to carry away the dear pastor of Faagen cast anchor in the bay, and the people began to say to each other, "It is true, it is true." Sad indeed were those days of leave taking. Groups of tearful men and women stood by the parsonage doors. Frequently had Elizabeth to repeat for Hans' encouragement: "Whoso loveth father or mother, wife or children, friend or brother, more than Me, is not worthy of Me."

The little procession at last came down from the village to the beach, and Pastor Hans set his foot on the plank to embark; at that moment a sailor accosted him; "May I make bold to ask whither you sail?"



"To Greenland." "Then in God's name tarry at home;" and he proceeded to relate what his own eyes had witnessed of hardship and suffering in that far off land, telling of distasteful food, of plagues, and worse still, of cannibals inhabiting this land. The minister's heart failed him. "O Lord, how can I take my loved ones to a land so desolate and cruel?" He turned his face toward his weeping parishioners who besought him, "Stay with us, it is God's will."

This was the moment of great trial of Elizabeth's faith. She stepped boldly upon the plank and laid her hand upon her husband's arm. "Hans, be a man, and a true servant of God! Listen, listen, O people of little faith! I hear from far away the voices of the souls that perish in the Greenland! I hear them calling, 'Come and help!' Will ye hinder? Husband, in the name of God, we must go!" Then she walked aboard the boat, and the people through their tears saw the *herr-pastor* and the *frau-pastorin*, with the light of holy consecration on their faces, sail away to their appointed work.

Space does not permit a narrative of the trials and privations endured by the missionary's family and the little colony of

traders who accompanied them to their home amid the dreary ice-plains and mountains of the North. They met little success. A stolid race were the Esquimaux, and seemed to have no perception of spiritual things. But Hans and his faithful wife toiled on. At the end of a year their provisions were exhausted. No news came from home, no reinforcements nor supplies for the approaching winter. The colonists determined to return. They were endeavouring to persuade their pastor to cease his labours among the dull Esquimaux, when Elizabeth suddenly confronted them. "Are ye men, thus to counsel a retreat from the blessed work of God? What is it that hath broken your courage? Hunger? Then take the food which we have kept for our children! Take it, go and leave us peacefully to our Lord's will. The sails will come! God will not forget us!" They stood silent and ashamed, then resolved to wait yet a little while. On the third day a ship was sighted, and at evening the little colony had news from home, and food—and courage.

There is little more to tell. In 1735 Elizabeth died at the Lord's work, but not until her eyes had seen an earnest of that harvest of souls which was soon to follow her death. In the church of St. Nicholas, at Copenhagen, is a stone bearing the simple name "Elizabeth Egede." The marble tells naught of her self-denial, her faith, but these are written in the book that contains the record of all faithful lives. May God write our names therein! —Mrs. D. J. Burrel.

CONSULT YOUR WIFE.

TWO men were talking about a business enterprise in which, though it involved some pecuniary risk, they were strongly inclined to embark. Finally one of them remarked:—

"I must consult my wife before I decide."

"Why" exclaimed the other, "is she boss?"

"No," was the reply, "neither am I. We are a well-matched team, and we don't drive tandem. My wife is as much interested in the welfare of our family as I, and she has a right to have a voice in the investment of our little property."

ENTHUSIASM.

THIS wins where the lack of it means certain failure. The man who grapples with a task or difficulty with a cheery determination not to fail will succeed if success is at all possible. And it is possible more frequently than the ordinary man thinks. Enthusiasm, whole-souled devotion to the work in hand is what the world needs. What may be done by such a spirit is illustrated in the following story of the rescue of several miners, buried by a fall of earth in the shaft of a coal mine. For three days the rescuers had been digging.

"The work of rescue was thoroughly planned, the digging being by gangs of miners, who reliev-

ed each other at regular intervals. But a hopeless apathy seemed to have fallen upon the men. They muttered to each other, as they slowly shovelled out the earth, that the men were dead long ago. The wives and children of the victims hung round them with white, hopeless faces, crying and praying.

"Just then a carriage was driven up, and a young man leaped out of it. He was the youngest member of the firm, who had been absent at the time of the accident. He was very pale, but his eyes were shining. The women crowded round him.

"Dead? Not a bit of it!" he cried, cheerily. "They had food enough to keep them alive longer than this. Hello, boys! Why, you have made tremendous headway! You must be near the men. Give me a pick. Come along! We'll have them out in no time."

"He had thrown off his coat, and was dealing muscular blows at the barrier.

"Give them a cheer to let them know we're coming. Now, all together! Women and all! One—two—three hurrah!"

"He had put new life into them all. A rousing cheer rang out, and every man worked with a will. Hours passed. His energy did not flag. The women ran for food or stimulants. The gangs eagerly relieved each other, digging with zeal, and at intervals the cheery shout went up from many voices.

"At the last shout the leader threw up his hand for silence. A feeble cry was heard. The men were saved. They owed their lives to the enthusiasm of that young man."

THE KEYNOTE FOR THE DAY.

AS the leader of the chorus gives the keynote in order that the company may keep harmoniously together, so, if she will, the mother's cheery patience may set the note for the day in the family, as one writer says:—

"Little as the world suspects it, the keynote of the business office, of the shop, the factory, the exchange, is often to be discovered in the quiet home from which the merchant, the operative, or the broker has come to engage in the vocation of his daily life. A woman's face, her caressing hand, her loyal truth, her unswerving faith, are supplying the man not only with motive power, but are forming his environment, subtle and intangible, but strongly potential all the while he is away from her. Women seldom guess how much men owe to their insistent influence, so gentle, so restraining, so taken for granted, like the atmosphere or the daily food."

HER WEALTH TO BE COVETED.

"I KNOW of few people more to be envied in life than she." As these words fell upon my ear, I turned myself to look upon the one of whom they were spoken. What was my surprise to see only a plainly attired woman, past the springtime of life, whose hair was already threaded with gray, and whose face bore no signs of ever having been beautiful. On the contrary, it had the unmistakable indications of ill health, and but ordinary intelligence beamed from the countenance.

"Has she wealth?" said I, glancing at her plain attire.

"No earthly possessions; not so much as a home," was the reply.

"Has she accomplishments?"

"None, whatever."

"Friends?" said I, wondering to what my friend alluded.

"Not many; few people seem even to understand her."

"Well, then, has the current of her life run smoothly, or to what can you have reference?"

"By no means. On the contrary, much of life's pathway, for her, has been rugged and uneven. Many deep experiences have left their impress on heart and brain. But she has learned to know that the great God, who created the worlds and holds them in space, is her God and friend."

Ah! thought I, she has learned what is true of all his children: that although God made them of the dust of the ground, and knows that any good that may be in them is but as the dust of which they were formed, and which would very soon crumble to ashes without his sustaining power, he is their friend. He looks with loving interest upon them, and is earnestly desirous to fit them up a character that, with his own, may span eternity for measurement. This was the lesson this woman knew by heart.

ELSIE A. BROWN.

FOR WOMEN OF JAPAN.

I AM trying to lift up Jesus before my sisters who are in heathen darkness, that they may look to His cross and live. At first my work was very small—I was able to gather in but two or three children—but the number has increased until now thirteen little girls and eleven young women come to our home at different times to receive instruction. My husband teaches the Bible to the young ladies, while I have charge of the children.

"I teach them *saiho, koto, ikebana, and gioreiho*. You may not understand these words unless they are explained. The first means "dressmaking." My pupils are taught how to cut and sew Japanese dresses. We do not have sewing-machines, but make all our garments by hand. Mothers in Japan take great care that their daughters know how to sew, as they think it a shame for a woman not to be able to make her husband's clothes as well as her own.

"The koto is our favourite musical instrument. Ordinarily this instrument is six or seven feet long and one foot wide. It is made of the hollowed-out trunk of the kiri-tree, over which are stretched thirteen strings, each supported by a *koma*, or bridge. We play with three fingers of the right hand (artificial nails being attached to the fingers), tuning the instrument as we play, by shifting the bridges with the left hand. Among women above the middle class, koto music is very popular.

"Ikebana means a flower in a vase. Our girls are carefully taught to make bouquets in Japanese style for decorative purposes. We endeavour to arrange the flowers just as naturally as they grow. The vase stands on a *toko*, or low shelf, in the main room of the house.

"Through the training received in *gioreiho*, or etiquette, our ladies learn how to bow, salute, entertain guests, and keep house. These are a few of the things a Japanese woman must know before she is married.

"This is the work I am trying to do for these young people, to train them and lift them up as a Christian mother should. I know that good, kind mothers are needed in Japan as much as they are in any country. The work for the girls must be faithfully done, and there is no part of our missionary labour more important and hopeful than this.

"My heart yearns for my sisters who sit in darkness, and I believe the Lord has chosen me to carry to them the light of the last message of the Gospel. So my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden."

MRS. S. H. OKOHIRA.

—o—

AMERICAN INDIAN CRADLE SONG.

Swing thee low in thy cradle soft,
Deep in the dusky wood;
Swing thee low and swing aloft—
Sleep as a pappoose should:
For safe in your little birchen nest,
Quiet will come, and peace and rest,
If the little pappoose is good.

The coyote howls on the prairie cold,
And the owl hoots in the tree;
And the big moon shines on the little child
As it slumbers peacefully;

So swing thee high in the little nest,
And swing thee low, and take thy rest
That the night wind brings to thee.

Father lies on the fragrant ground,
Dreaming of hunt and fight
And the pine leaves rustle with mournful sound
All through the solemn night;
But the little pappoose in his birchen nest
Is swinging low as he takes his rest,
Till the sun brings the morning light.

—o—

EDUCATIONAL FOLLY.

MANY educationalists in Europe and America are in revolt against the common system of education, which sets the student to feats of memorizing rather than to using the mind as the God-given guide into the practical affairs of life. Preparing for examinations is the work of the modern student, to a great extent, and in consequence the world has more educated but impractical and helplessly ignorant men, as far as work is concerned, than it knows what to do with. A Washington newspaper prints the following allegory as having "a meaning for students who can commit words to memory, but cannot apply their knowledge to practical use":—

"Is you still gwine to school, sonny?" asked Uncle Eben of a tall yellow boy with spectacles.

"Yes, indeed."

"I s'pose you knows mo' now dan yo' uncle does."

"About seven or eight times as much."
The reply nettled the old man.

"Go on, sonny," said he. "Git all de learnin' you can, but you wants ter be kyahful 'bout one t'ing. You doesn' wanten git mo' knowledge dan

you has intelligence ter manage it. You wants ter 'member 'bout de educated rag-a-tag."

"What's that?"

"Da's a monkey."

"You mean 'orang-utan,'"

"Da's what I says—a rag a-tag. He had hahd times after he done got educated an' went back ter live wif de res' o' de rang-a-tage."

"I don't know that I ever heard about him."

"Co's you nebber. I was jes' gwinter tell yer. He lef' home an' went' way up yon whah it's cold, to git educated. He had oatmeal mush foh breakfast, an' pie an' milk foh lunch, an' turtle soup an' roas' beet foh dinner, an' when he got back home he warn' used ter rag-a-tag ways whatsoever."

"While he was learnin' one t'ing an' nuthuh, he come across a lesson 'bout nuts, an' de book say a nut is round, an' hahd on de inside and sweat in de kernel. He learnt it by haht, an' laid it up in his mind."

"By an' by he went back home. An' his fam'ly moved into a part o' de country whah all de trees was diff'unt f'um what dey was used to. An' when dey all climb a tree to git supper, he looked aroun' an' he says, 'What we gwinter eat? C'ase it were a Brazil-nut tree, an' he never seen no Brazil-nut befo.'"

"De father rag-a-tag, he say, 'We gwinter eat some er dese nuts.'"

"'Dem ain' nuts,' says de young man rag-a tag 'Nuts is round, an' hahd in de shell an' sweet in de kernel. You better look out whut you go eatin'. I wouldn' touch 'em. Dese aint round. Dese is triangular.'"

"An' de yuthuh folks dey says dat anybody dat kin use big words, sech as 'triangular,' mus' be mighty smaht. So dey wouldn' eat 'em. An' dey went wifout breakfasts an' dinner an' supper de nex' day an' de nex' day an' de nex', an' den dey was so hungry dey 'low dey was gwinter take chances an' eat 'em, triangular an' all."

"An' dem Brazil-nuts was fine, an' aftuh dat dey didn't pay no 'tention whatebber ter de young rag-a-tag, but made him carry water an' cut wood an' rock de baby."



CURE WITHOUT REFORMATION.

A POPULAR patent medicine advertisement presents a view of a gourmand seated at a table upon which are placed in full array a whole list of abominations in the shape of pickles, sauces, relishes, and fiery condiments. At the elbow of the eater sits a labelled bottle of a nostrum bearing the legend, "No change of diet required."

The man looks hearty, healthful, and supremely happy as he gulps down chicken, lobster, pork chops, mustard, chutney, and what not, for he has the guarantee that in that bottle, is the stuff that will secure to him perfect immunity from any and all of the consequences that would naturally ensue after having indulged an unbridled appetite. No moral compunctions trouble the serenity of the mind, and the ingenious concoctor of the wonderful potion is praised as a benefactor of his race, because he has devised a means by which men can with impunity practise the grossest indul-

gence and escape the consequences. But let no man deceive himself. "Whatsoever a man soweth, that shall he also reap," is the irrevocable decree. It is futile for any mortal man to take refuge from his wrongdoings in any subterfuge whatever. There is no human power or ingenuity by which men can escape the results of their evil deeds.

A FALSE FOUNDATION.

THE idea that it is possible for people to neglect the care of their stomachs, to abuse grossly their strength, and waste their energies and then by swallowing a few doses of medicine be made whole is a delusion. Nothing would better please the sensualist than to discover some secret route by which he could flee from the just retribution of his transgressions.

If by any means the day of retribution could be avoided, who can imagine the flood of evil that would overwhelm the world?

The sooner people come to know that there is no escape from the consequence of wrong-doing, the more ready they will be to listen to the voice of reason.

We would by no means leave the impression that there is absolutely no way by which people may escape from the after-effects of evil habits. In obedience there is life.

The advice of the prophet to the proud king was, "Break off thy sins by right-doing, and thine iniquities by showing mercy to the poor. If it may be a lengthening of thy tranquillity." The world has never heard a better prescription than that, even for bodily maladies.

The laws which govern our physical being contain the remedy for their transgression. If healing can be found it can only be found in obedience to the laws that have been outraged. The individual who hopes to regain his squandered strength while pursuing a course of reckless disobedience to the laws of health betrays a lamentable ignorance, and is entertaining a hope that can never be realized.

If we are suffering from bodily ailments, be assured it is the consequence of physical wrong-doing. Our painful symptoms are but the protests of outraged nature. Our remedy lies in discovering and correcting the evil habits into which we have fallen. Any man who pretends to cure disease, while the sufferer pursues his reckless course is a fraud. It cannot be done.

G. C. TENNEY.

FOOD AND CHARACTER.

THE moral effect of aliment is, said Rousseau, the famous French essayist, clearly evinced in the different tempers of the carnivorous and the frugivorous animals; the former, whose destructive passions, like those of ignorant men, lay waste all within their reach, are constantly tormented with hunger which returns and rages in proportion to their own devastation; this creates that state of warfare or disquietude which seeks, as in murderers,

the night and veil of the forest; for should they appear on the plain, their prey escapes, or seen by each other their warfare begins. The frugivorous animals wander tranquilly on the plains, and testify their joyful existence by frisking and basking in the congenial rays of the sun, or browsing with convulsive pleasure on the green herb, evinced by the motion of the tail, or the joyful sparkling of the eye, and the gambols of the herd. The same effect of aliment is discernible amongst the different species of men, and the peaceful temper of the frugivorous Asiatic is strongly contrasted with the ferocious temper of the carnivorous European.

HOW TO CHECK HEMORRHAGE.

FROM ARMS OR LEGS

THE first thing to be determined is whether the hemorrhage is from an artery, vein, or some of the small capillaries. If from an artery, the bright-red blood will come in spurts; and in that case, wrap a handkerchief, scarf, cord, narrow towel, or anything of a similar nature, around the limb above the injury. Don't lose time hunting round to find a pebble to tie into it, or waste time to find where the blood vessel is, so that the knot can be tied immediately over it, as is so frequently advised. Simply tie it around the limb quite close. Slip under it a lead-pencil, a stick, or anything of that sort, and keep twisting it around until the blood ceases to come in spurts, and only oozes slowly. Then sponge the wound with water as hot as can be borne, and the remaining hemorrhage will practically stop. Apply a clean dressing and bandage over the seat of injury. After this has been accomplished, begin to gradually relax the pressure, by unwinding the twist. If the hemorrhage resumes very strongly, tighten it down again. Continue this experiment occasionally for an hour or more, and if the hemorrhage does not stop it is because a proper clot is not forming and a physician will be needed to tie the blood vessel.

All this can be done readily in any case; the necessary appliances can be found in any home; so that it is almost a crime to allow a person to bleed to death from a wound of the limbs before a physician can be secured.

SKIN WOUND OF THE TRUNK.

If instead of the hemorrhage being from a blood-vessel, such as described, it is the result of an extensive abrasion of the skin, over the ribs, or the back, etc., and there is simply a general oozing over the entire surface, a sponge or clean cloth should be dipped in water of about 130 or even 140 degrees, which is hotter than the hand could be immersed in without great pain. Without taking any special pains to have it wrung out dry, place it at once over the wound. Almost instantly the whole surface will appear blanched, due to the sudden contraction of all the small blood-vessels, occasioned by the application of the intense heat. After a few moments the oozing of

the blood will begin again. Then repeat the procedure. Several applications of this kind will generally be sufficient to control such a hemorrhage, which can then be dressed with safety.

NOSEBLEED.

An obstinate nosebleed which is not controlled by the old-fashioned method of applying ice to the back of the neck, or raising the arms over the head, can generally be much benefitted by snuffing up into the nose water so hot that it would seem almost certain to scald the mucous membrane; for, if instead of being painfully hot, it is merely warm, it will only increase the hemorrhage. Sometimes nosebleed becomes so severe, however, that the nasal cavity has to be plugged both behind and in front, and this always demands the services of a careful surgeon.

HEMORRHAGE FROM THE LUNGS.

Considering the alarming increase of consumption, and the consequent more and more common occurrence of hemorrhage from the lungs, every person ought to know the best way of dealing with it. The patient should be placed in a semi-reclining posture, ice compress should be placed over the entire area of the chest, and also the back of the neck, and between the shoulders, the last-named place being the most important, as the great nerve-center for controlling the circulation of the lungs is situated in that portion of the spinal cord. The patient's feet should be placed in hot water so that while the ice is causing a contraction of the blood-vessels of the lungs, the hot water is producing a dilation of the blood-vessels of the limbs thus securing the two most favourable conditions for a speedy termination of the hemorrhage. The patient who is generally very excited, should be calmed by the assurance that such hemorrhages are not ordinarily fatal, it being rare that the first hemorrhage of the lungs proves fatal; and in the majority of cases hemorrhages are not the immediate cause of death in tubercular patients. At the end of an hour or so, it is not necessary to continue to repeat the cold applications, and they can be gradually left off. Patients should be kept extremely quiet, and not be allowed to talk above a whisper for several days, thus giving nature a chance to repair the damage which has been occasioned to the lung tissue.

DR. DAVID PAULSON.

AS soon as the drug-taking public is surfeited with one kind of stimulant or narcotic, or begins to feel the evil effects, the caterers are ready with another. *The British Medical Journal*, warning its readers against foods or drinks prepared with the Kola or Java nut, says:—

"Kola has been found on analysis to contain 2.13 per cent. of caffeine—a considerably larger quantity than is met with in the finest Mocha coffee. Caffeine is an alkaloid possessing a very decided physiological action. In frogs it induces violent tetanic convulsions, general paralysis, and death by asphyxia, whilst in man the symptoms are a sensa-

tion of heaviness in the head, flashes of light before the eyes, singing in the ears, loss of sleep, restlessness, and in large doses delirium."



GRANDMA

SHE sings so many pretty songs,
She tells so many tales,
We care not if the sun may shine,
Or if it rains or hails;
For in the house where grandma lives
The clouds may never come;
The sun must always brightly shine
With grandma in the home.

She led our mamma's toddling steps,
She taught her lisping tongue,
And bent above her cradle bed
When she was very young;
But now her noon of life is past,
The evening shadows come;
We'll be her gentle ministers
While she is in our home.

Her stitches dropped will we pick up,
Her needles will we thread;
We'll hunt her straying spectacles,
And comb her snowy head.
Why should we sigh for mission fields,
Abroad why long to roam,
While we may wait on grandma dear,
The sunshine of our home?

ELIZABETH ROSSER.

WHERE ARE THE ANGELS?

IF some one would ask you where the angels are, I expect most of you would say that they are in heaven. If they are staying with Jesus all the time, how much good will they do you? If you will get your Bibles and read Heb. 1. 14, you will find that they are sent to minister to us, if we are heirs of salvation. If it is true that we desire to be the children of God, he has one of those angels for every one, every single day.

When you go to Sabbath-school, that angel will go with you if you are good; but if not, a wicked angel will go instead. Just think how many angels will be in the room! Some one might take a good one and some other person a bad one, and both be in the same class. How would they get along together? I fear there would not be entire happiness; for good and evil cannot dwell together. Satan had to be cast out of heaven with his angels because he was of the opposite disposition from Jesus.

The angels of Jesus want to go with us all the time, but if we say naughty words, think wrong things, or strike one another, then the good angels turn their backs and weep. They tell Jesus all about it, and it is put down in that great book in which he keeps every one of your names.

O, how sorry Jesus must feel to have us treat him so, after he left everything in heaven and came down here to die on the

cruel cross for us, and then sent his angels to help us to be good!

We should want Jesus and the angels to be happy all the time. Our papas and mammas are happy when we are good and kind, and they feel sorry when we do things that grieve them. Jesus feels worse than they.

Let every one of you, dear children, please Jesus by asking him to send his angels with you every day in your play as well as to Sabbath-school, and he will do it if you let him. You will be so much happier than you can be if that wicked angel goes instead.

MINNIE O. HART.

HOW SHE KNEW.

WOULD you treat anybody else better than your own dear mother?

Yet, very often, children do not treat their mother as well as a stranger whom they might meet. Do not save all the pleasant smiles and looks for other people. Give them to your own home folk. Here is a story with a lesson for girls:—

While a lady was waiting in a shop, she saw another lady come in to do some shopping. Soon after she entered, a pretty little girl about ten years old came in with another little girl who looked younger. They went up to the counter where the lady was looking at some goods. Soon she turned and spoke to the older girl, and the lady who was waiting was greatly surprised to see her twist her shoulders and make up such a bad face that she did not look pretty at all. Then she knew that the nice-looking lady was her mother.

"But how did she know?" you ask.

Because she would not have treated any other lady that way, especially if she had been a stranger. If some other person had spoken to her, she would have smiled and looked as pleasant as possible.

BREATHING.

"JOHNNIE, how long could we live without air?"

"Not at all, not five minutes," was the reply.

"Is man the only creature that needs air?"

"No, ma'am; everything that lives has to have it."

"Yes, all plants and animals must have plenty of pure fresh air in order to grow and keep well. Even the fish breathe air from the water, with which it is mixed. Lamps and candles burn very dimly or go out altogether if there is not plenty of oxygen in the air.

"With what do we breathe?"

"With our lungs."

"How many lungs have we?"

"Two lungs and a windpipe. The air goes down through the windpipe into the lungs."

"Do fishes have lungs?" asked Tommy.

"No," answered Jack; "they breathe with their gills."

"If they breathe air, why do they die when they are taken out of the water?"

"Because their gills will not work well unless they are wet."

"Jennie, what is breathing?"

"It is taking air into the lungs and sending it out again."

"Can some one explain how we do this? Perhaps we had better study a little about the lungs before you answer the question. Agnes, can you tell us something about them?"

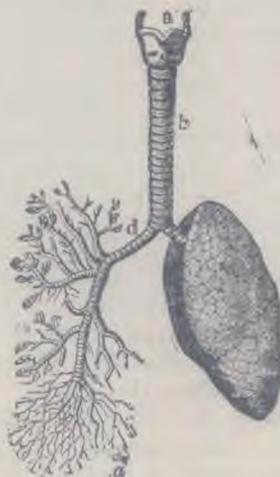
"Yes, ma'am; the windpipe and lungs together look like a tree turned upside down. The windpipe is the trunk. It divides into two branches. I have forgotten what they are called."

"Bronchial tubes."

"O, yes, that is it! The tubes send out branches, and they send out still smaller ones. These have air-cells the same as the tree has leaves."

"What is the use of taking in air and breathing it right out again?" asked Bessie.

"The lungs contain not only air-cells and air-tubes, but they also have blood-



THE LUNGS: ONE LUNG APPEARS AS THOUGH CUT OPEN, WITH CAPILLARIES SPREAD OUT.

vessels; indeed the air-cells are covered with a perfect network of blood-vessels, called capillaries. The walls of both these and the air-cells are so thin that the oxygen in the air passes right through them into the blood, and the poisonous carbonic acid gas passes out. The blood is now a bright scarlet, and is ready to begin its journey through the body again."

"Is it the oxygen that changes the blood from blue to scarlet?" asked May.

"Yes, and that shows that we should take good, deep, full breaths."

"In order to have good strong lungs and bodies, we must breathe good air. Air which has a bad smell is not fit to breathe. The bad smell is a sign of danger. One should always breathe through the nose. Can some one tell us why?"

"Because by passing through the nose, the air is warmed before it reaches the lungs."

"That is one reason. Is there any other?"

"I know," answered Bessie; "there are little hairs in the nose which catch the dust and keep it from getting into the lungs."

"When you are running, is it easier to breathe through the nose or mouth, Tommy?"

"I used to think that I could breathe better through my mouth; but my father

told me I wouldn't get out of breath half so quickly if I kept my mouth shut. So I tried it, and found out that it was true."

"It was pretty hard at first, wasn't it?"

"Yes, ma'am; but it is easy now."

"Another thing; we should always have our clothes so loose that we can take good free breaths. If we do not, the part of the lungs which is not used will soon die, and the owner will not live long either.

LENA E. HOWE.

THE HOLES REMAINED.

A GENTLEMAN tells how his father taught him that every wrong act leaves a scar. He had been showing a bad temper over work he had been set to do. When he had finished, and got over the fit of passion, the father called him.

"John," said he, very kindly, "I wish you would get the hammer."

"Yes, sir."

"Now a nail and a piece of pine board."

"Here they are."

"Will you drive the nail into the board?"

It was done.

"Please pull it out again."

"That's easy."

"Now, John," and my father's voice dropped to a lower, sadder key, "pull out the nail hole."

Ah! boys and girls, every wrong act leaves a scar.

WATCHING ONE'S SELF.

"WHEN I was a boy," said an oldman, "we had a school-master who had an odd way of catching idle boys. One day he called out to us, 'Boys, I must have closer attention to your books. The first one that sees another idle, I want you to inform me, and I will attend to the case.'

"Ah! thought I to myself, there is Joe Simmons that I don't like. I'll watch him, and if I see him look off his book, I'll tell." It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed!" said he. "How did you know he was idle?"

"I saw him," said I.

"You did? And were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.—Selected.

THE GOSPEL PRIMER.

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

THE LITTLE ONES.

Twenty pages As. 3.



A Friend in the Kitchen;

or What to Cook, and How to Cook it!

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

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

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

2nd Edition—207 Thousand, sold within one year by our Australian houses.

HEALTH FOOD Specialties

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



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

Statements from some well-known people:

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

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

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

Health Food Company,
51, Park Street, Calcutta.

PROPHETIC LIGHTS:

The Testimony of the Centuries.

By DR. E. J. WAGGONER.

It sketches the Prophecies concerning the Messiah, and shows how exactly the Sure Word has been fulfilled in the history of EGYPT, TYRE, and the Great Monarchies of

Babylon, Medo-Persia, Greece and Rome

THEN FOLLOW STUDIES ON

THE RISE OF THE PAPACY,

Its Work as Outlined in Prophecy.

PROPHECIES CONCERNING THE

SECOND COMING OF CHRIST.

the PROMISES to ISRAEL.

AND THE RESTORATION OF ALL THINGS

180 Pages—Illustrated.

Cloth gilt, Rs. 4; Plain, Rs. 3; Stiff Paper, Rs. 2.

A BEAUTIFUL ENGRAVING,

Christ Before Pilate

FROM THE

Famous Painting

BY MUNKACSY,

The original of which was sold for £25,000.

The engraving is 18 by 12 inches, suitable for framing.

An ornament in any home.

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

STEPS TO CHRIST

From Shadow to Sunshine
Step by Step

— BY —
MRS. E. G. WHITE,



Presents in a simple and attractive manner the steps by which the sinner may be made complete in Christ.

One Presbyterian Pastor considered it so helpful that he purchased 300 copies to give to inquirers and others needing special help in his congregation. Bishop Thornton (Australia) says of this little work:—

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

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

Ministration of Angels.

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

ORIGIN, HISTORY, AND DESTINY OF SATAN.

144 pages, paper cover. As. 12.

MODERN SPIRITUALISM.

A Subject of Prophecy and a Sign of the Times.

By URIAH SMITH.

WHAT is Spirituality? What has been its past, and what will be its future? Why its peculiar and wide-spread manifestations just now? All should know.

155 pages. Price, As. 12.

SUNDAY OR SABBATH?

Eight-Anna Packet of Booklets.

1. Rome's Challenge: Why do Protestants keep Sunday? Reprint from a Papal Organ shewing Rome's Claims, 32 pages.
2. Christ and the Sabbath, 44 pages.
3. Who Changed the Sabbath? 24 pages.
4. Is Sunday the Sabbath? 8 pages.
5. Can We keep the Sabbath?
6. Which Day do you keep? and Why?
7. Authority for Sunday: Quotations from eminent Writers.
8. Origin of Sunday Laws.

Send As. 8 (in stamps) and receive the Packet, Post-free.

BOOKS RECOMMENDED

ON THE

SABBATH QUESTION.

Origin of Sunday Observance.

How introduced into the church; only Protestant historians quoted . . . 102 pages, As. 6.

Truth Found: Nature and Obligation of the Sabbath.

A study of the question from the Scriptures and History . . . 108 pages, As. 8.

History of the Sabbath.

The complete History of the question from Creation to Christ, and from the Apostasy to Modern times. 548 pages, Rs. 7.

The Lord's Prayer. * * * *

. . . Twenty-Third Psalm.

Ten Commandments * * *

Beautifully Illuminated in Gold and Several Colours. Size of Sheets 23 x 17.

Good examples of Belfast Colour Printing

THE SET OF THREE

POST FREE, RE. 1.

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

HIS GLORIOUS APPEARING.

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



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

NEARLY HALF-A-MILLION SOLD, ILLUSTRATED, 96 PAGES. AS. 12.

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

Address all orders for books to—
INTERNATIONAL TRACT SOCIETY,

44/A FREE SCHOOL STREET,
Calcutta, India.

Oriental Watchman.

PUBLISHED MONTHLY BY
THE INTERNATIONAL TRACT SOCIETY,
44/A Free School St., Calcutta.

Price of Subscription :
One Year, Post Free Re. 1-8.
PAYABLE IN ADVANCE.

A WRITER in the *Sunday Magazine* says Great Britain spends annually £11,000,000 in charity and over £26,000,000 on tobacco.

THE Chinese ambassador to Washington says that in China, "the yea, yea of a Chinese merchant is as good as gold. Not a scrap of paper is necessary to bind him to his word."

THERE has always been in the world too much of following persons or parties, rather than principles. The thing to do, in Christian work, is to preach principles and let these draw the individual to the only Person who is to be followed, the Man Christ Jesus.

EVERYBODY recognizes the fact that the gravest danger just now in China is that the Powers may get to quarrelling and start a campaign of slaughtering that would throw the work of the Boxers into shade. Of course it would be according to the rules of warfare, but the lives are wasted just the same. And it would be all over a question of money-making and financial profit.

We expect to devote one study next month to the Eastern Question, as outlined in prophecy. The Lord talks about it, through the ancient prophets. And what He wrote twenty-five centuries ago helps to the understanding of the issues of our own day. Before the things come to pass, God tells us of them, lest men should say it all came by chance, or that some other god did the work. The Lord wants all men to believe Him; therefore He gives the evidence.—Isa xlvi. 3-5. Our non-Christian friends will find that in prophecy the Lord of the Bible has given evidence that He is the Living God.

NO man will be judged for what he did not know. It is the duty that he knows, and does not do, the light sinned against, that will condemn him in the judgment. So even those who have never known the written law of God, the unevangelized, will be judged according to the light all men have by nature, the light of Christ's life which all have.

Their conscience will "excuse or accuse" them in the day of judgment.—Rom. ii. 14, 16. God is just, and He holds men responsible only for the light they have. But when one accepts one ray of light, the Lord always has more to give, and will lead all such to Himself, even as He took Abraham out from idolatry and saved him.

TWO years ago, says Mr. Stephen Bonsal, "any officer would have undertaken to get into Peking with 500 Europeans behind him, all the military forces of China notwithstanding. Within two years the Far East has undergone a transformation. It is waking up and preparing war along with all earth's nations."

THE so-called Christian nations are spending their best energies, devising the most destructive methods of killing men. Christ said, He came not to destroy men's lives, but to save them. And yet the very nations which are doing most in inventing implements to destroy men's lives are by many called Christian. It is this that gives point to the following satirical newspaper joke:—

"Tommy: Papa, the Chinese invented gunpowder, didn't they?"

"Papa: Yes; but it never really amounted to much for killing purposes until the Christian nations took hold of it."

THE industrial outlook in Great Britain is not hopeful for the coming winter. Trade disputes are bitter, and manufacturing centres feel the effects of the China outbreak. Conquest abroad has never had a quieting effect on home discontent. The *Review of Reviews* says:—

"The cry of the unemployed will be heard once more in our streets, and this time there will be no restraining power to confine the forces of discontent and of despair within the limits of the law. Mr. Balfour's fatal saying about its being more than human nature can stand to remain passive when any one does something you very much dislike, will be remembered and acted upon. The teaching of the whole British press, with a few inconsiderable exceptions, that it is right to kill and burn and plunder those who refuse to give in at once to all the demands which are made in the name of justice, dwells in the popular memory. The Church, which, with some bright but rare exceptions, has pandered to the war spirit abroad, will be powerless to restrain the revolutionary spirit at home."

SPEAKING of this discontent, on the part of the poorer working classes, the following from Mr. Will Reason, M. A., who was long connected with the Universities' Social Settlements in East London (and may be now) is full of significance:—

"A residence of over six years in the East End has convinced me that if it were possible to close all the public houses in London at a stroke, we should speedily have an uncontrollable revolution. By serving as centres of social life on the one hand, and on the other by drugging the great mass of undisciplined malcontents into apathy towards their wretched conditions, they prevent this."

The pathos of it! What a different world this would be if it believed God. But it will not, and so He cannot heal its ills. But He is saving men out of it.

Priestism in Power.—Go where one will in the world, or look through secular history, and it will be found that wherever a priestly caste has most influence in government there has been the greatest wickedness. Many think that this is solely because it is bad religion that gets into power, and that if only good religion could be lifted to authority in the councils of state

it would be a desirable thing. But good religion asks for no authority or power from man; it rests upon the power of God and preaches a Gospel of divine power. Whenever religion forsakes this in order to secure power in the state it becomes bad religion, and its whole influence is evil, whether amongst whites or blacks, civilised or uncivilised.

THE SUNDAY LAW IN ACTION.

AS an illustration of the spirit of the Sunday law, take the following: One of our brethren in Canada, doing some work on Sunday, was convicted on the evidence of a committee from a Sunday-school who visited his place for the purpose of getting evidence. Convicted and sentenced to a fine, which, of course, he would not pay, he spent forty days in jail. In a letter to a friend he gave his first experience with the jailer, who entered heartily into the spirit of the Sunday law:—

"You teach the people that Saturday is Sunday." "No, sir," I said, "we do not teach that Saturday is Sunday, for it is not." This rather surprised him, for he was sure that we did, and he said, "Don't you?" "No," I replied, "we teach just what the Bible teaches—that the seventh day of the week, and not the first, is the Sabbath." "To— with the Bible," he said; "you've got to be subject to the law of the land." "I am subject to the law of the land in civil matters, but it is impossible to make men religious by the law of the land," I said. The search over, he commanded me to follow him. Coming to a heavy iron door, which he unlocked and swung open, he said, "Get in there, now, and we'll see if you won't keep Sunday."

This is what thousands of preachers, and members of Sunday Leagues, Epworth Leagues, and Christian Endeavour Societies are working for, and even piously praying about. Some now doing so will yet see the anti-Christian spirit and methods, and turn from them. It is the revival of the spirit of "that lawless" one which is to work just before the Lord's coming, 2 Thess. ii. The Gospel message for to-day warns against it, and saves from it.

BOUND VOLUMES.—We can supply a few copies of the volumes of the ORIENTAL WATCHMAN for 1898 and 1899, bound separately, in board covers, at Rs. 2, per volume, post-free.

IN the *Nineteenth Century* is a paper speaking of the vigour, wealth, and freedom of the Australasian Commonwealth, which is to be inaugurated soon. With a twelfth of Germany's population, Australia has a third of her revenue. But Australia is already infected with the microbe of militarism which takes so much of Germany's treasure. "In time, all our youths will be drilled," says this writer, "for the necessity of doing this is now being everywhere recognized."

"WITHIN the last forty years," says one writer, "there have been ten famines in India. At a moderate computation the loss of life in starvation and disease may be estimated at fifteen millions."