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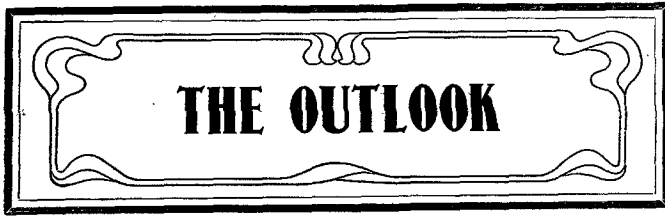
ONE PENNY.

The Greatest Thing in the Universe.



IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophecy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.

—I Corinthians 13.



An Object Lesson for the World.

The power that the Church wields over the State when the two are united is forcibly illustrated by the picture that Russia is presenting to the world. That wealthy and powerful autocrat, the Czar, with all his exalted privileges and unlimited authority as an oligarchical potentate, is but a slave of circumstances and the servant of the Church. This is evident from the position that the Church has assumed in the present agitation for reform. If any one is in doubt as to the danger of a union of Church and State, and the pernicious influence the combination of the ecclesiastical and the political powers has upon the freedom of individuals and the administration of civil affairs, he has only to look at the condition of affairs in Russia.

Nearly the whole nation, or the respectable, trading, law-abiding and thinking classes are calling out for reform. The people of that nation are awakening to the privileges which are justly theirs, and which all other civilised nations enjoy, and are asking for emancipation from the many yokes of bondage that they are forced to bear; and anyone who has read the list of concessions that they entreated of their sovereign can only be struck with the justness, moderation, and equity of their demands. Russia never was more in earnest than she at present seems to be. Millions of the Czar's subjects are apparently determined to throw off the shackles which have galled them, desiring to breathe more freely the air of freedom, which is the right of every man to enjoy.

As the internal state of his nation imperatively calls for action in the direction of the amelioration of the disabilities under which it groans, the great autocrat of the Russias, being brought face to face with a crisis, appeared inclined to concede somewhat to the wishes of his people. But at this critical juncture, in steps Pobiedonostzeff, the chief prelate of the National Church, forbidding the Czar under menace to violate his oath as the representative of Church and State, to grant the reforms demanded by the people; and this mighty autocrat, who rules two hundred millions of people, is at present holding the unenviable position of being coerced by the Church. It remains to be seen who has the most power in the matter, the civil ruler or the ecclesiastical—Nicholas or Pobiedonostzeff.

Here is a pretty state of affairs, when a Church prelate can dictate to a sovereign how he shall conduct the administration of the civil affairs of his realm! Is this the sphere that Christ delegated to the Church? When and where did He ever authorise such an usurpation of power and an assumption of authority entirely out of its realm? When did He enjoin upon the Church to retard the principles of freedom, liberty, and progression?—Never. Yet the world has to-day the spectacle of a Church coercing a sovereign, and deliberately standing between an emperor and his people, forbidding him

to grant concessions to his subjects on the plea that to do so would be a violation of his oath to the Church. This is indeed a serious position. A whole nation finds itself blocked in its progress towards freedom by the deliberate action of the State Church. Millions are kept in ignorance and poverty, and have to content themselves with a position little better than slavery, in order that Church princes and bigoted oppressors might live, grow fat, line their stomachs with capon and their purses with gold.

This is but the logical outcome of the adoption of wrong principles, and may be regarded as an illustration of the possibilities which may come to any people who consent to sell their liberties to any combination of Church and State. Men and women everywhere should watch the trend of events, and, profiting by this object lesson before them, put a stop to the ingress of the Church into the realm of civil administration; otherwise they may find themselves in a similar position to the Czar, who, with all his boasted autocracy, is but a crowned figure-head, safely and securely coiled up in the tentacles of that mighty octopus, the State Church. No nation to-day is entirely free from this union. Christ nowhere, by precept or example, gave His sanction to a State Church, a system of oppression which has ever stood as the great barrier to any progress that the world has ever made in the sacred spheres of liberty and reform, and which to-day stands as a menace to the freedom of conscience, both in regard to our worship to God and our duty to man. God is not the author of any such system which is still, and has ever been, the greatest *modus operandi* in the realms of persecution that this world has ever seen.

J. B.

The Decay of Christianity.

The deplorable condition of twentieth century Christianity is the subject of comment in the "Young Man," the organ of the Brisbane Y.M.C.A. Would that we could think the picture is overdrawn, but the statements so accurately portray the actual condition into which the great, rich, popular Church of to-day has fallen, that we are reluctantly forced to accept them just as they are made, without any modification whatever. We commend them to the thoughtful consideration of our readers.

"A general apathy in religious things seems to have settled down on the city. Friends of long experience assure us they find Christian work becoming more difficult. We have been feeling this also. We are inclined to think that the prevailing worldliness amongst Christians is largely to blame for this state of things. We live too much in the present. We want the distant wind from eternity to blow upon us. Churches in many places, instead of being converting institutions, are developing into social clubs. Dances, concerts, and theatricals are now being run by many churches. Many church members, to their shame, are devotees of the ball-room and theatre, and the prayer-meeting is dead—dead as Julius Cæsar. We read the Gospels and the Acts, and then rub our eyes, and really wonder if the Christianity of the early disciples and ours is really one and the same. Certainly there is great dissimilarity in the features presented."

What is said to be an exact representation of Noah's Ark has been constructed at Copenhagen. Experts who have made a trip in the "Ark" declare it to be the steadiest vessel ever seen by them.

While Australia has been scorched by the intense heat of the sun, Europe is experiencing a most trying winter. Many lives have been lost in heavy snow-storms, and from Russia comes the news of the disappearance of an express train, which it is supposed became bogged in a snow drift, and then snowed over.

Commenting on the commercial and industrial outlook for 1905 the Brisbane "Daily Mail" bespeaks, on the whole, a prosperous time for Queensland. In his review of the various industries, the editor sees little to cause discouragement. According to his view of the situation, "the only trouble on the horizon is the political plotting of trade unionism and the increasing litigiousness developed by the operation of the Arbitration Courts."

Replying to English critics, Dr. Torrey is thus reported:—"It was said that he was doing harm by setting up an artificial conscience. He expected to do a lot more harm of the same kind. The blood of Christ had separated him from the theatre. It lay between him and the dance. Whatever about other men, the blood of Christ lay between him and the filthy, unwholesome tobacco by which men defiled the temple of the Holy Ghost."

Says a recent writer on the Japanese homes:—"The description of the advantages of the dwelling-house should rejoice the heart of the housewife. "As all boots and sandals are left in the hall, no dirt enters the house. There being no fires, but simply charcoal braziers, there is no dust from this source; and as the charcoal gives off no smoke—so much so that a heated kettle can be placed on the white tablecloth without leaving a mark—no chimneys are necessary."

It appears probable that South America may soon follow the example of Europe in burdening its people with the maintenance of great armaments. A recent telegram from Buenos Ayres says: "In view of the project of Brazil to raise a loan of £10,000,000 for the purpose of increasing her fleet, official and other Argentine newspapers are urging a rearrangement of treaties with Chili in order to enable this government to expend £3,000,000 in the creation of an Argentine navy, alleging that Brazil is ambitious of securing supremacy among the South American States."

News of the worst kind comes from the Chinese compounds at Johannesburg. The miners are becoming fierce and lawless, and on Tuesday three Chinese overseers were found murdered in their beds. In each case death was caused by knife wounds. The white employees at the mines are arming themselves with rifles and revolvers. Rioting has been frequent, and labourers have been sentenced to imprisonment and flogging. The opponents of Chinese labour are seeing their worst fears confirmed. The Chinaman is making himself a public danger in South Africa, as he has done in other countries, yet fresh gangs of miners are pouring in to satisfy the demand. The interests of the white population are being sacrificed to the shameless greed of the mine-owners.—"British Weekly."

The first Mormon temple ever erected in Europe has just been completed in Stockholm.

Some African Christians on one side of the Congo became interested in the heathen on the other side. "We are saved, and they know nothing about Jesus," they said. "What shall we do?" Soon fifty of them were preaching on the other side of the river to their heathen neighbours.

A white Australian colonist, says the "Spectator," was not allowed to land at Durban or Capetown because he had not £20 in his possession. But nearly 25,000 destitute Chinese have been allowed in to work Rand mines. Was this worth Australians spilling blood and money for?

A prominent Hindu paper published in Bombay, the "Subobh Patrika," in a recent issue had an article on the rapid advance of Christianity among the lower classes in India. In the article it acknowledges the fact of growth, which cannot be denied by anyone. It also acknowledges that Christianity is elevating those lower classes. It asks disbelievers to go into the homes of Christians who have originally come from the lower castes, and see the tidiness of their houses, the attention to the education of the children, and their pious demeanour, and compare it with what may be seen in the houses of those not Christians.

Australians will have reason to long remember the climatic incidents of the first month of the year 1905. After a spell of several weeks of fine, dry weather during the latter months of 1904, the days became gradually hotter, and the thermometer began to creep up into the region of the century, indicating in a minor degree the unavoidable discomforts of a "heat wave." The long, dry grass in the country districts, becoming ignited, the flames were carried hither and thither, leaving ruin and desolation in their wake. At Mildura the heat registered 121 degrees in the shade. Church worship was suspended, birds fell dead from the trees, raisins and currants were scorched on the bushes, as by a fire; even the mosquitoes could not withstand the intense heat. Numbers of fatalities occurred from heat apoplexy, and thousands of sheep and cattle perished in the bush fires.

Mr. Carnegie, the millionaire, is reported to have suggested to the Peace Congress that war might easily be ended if four or five of the great Powers united their forces and insisted upon the peaceful settlement of international disputes, dealing severely with the first offenders. This plan might work all right if the four or five of the great Powers could first be persuaded to agree amongst themselves upon the question. Practically, most of the territory of the world is already under the grip of four or five of the great Powers, but many of the international difficulties seem to arise chiefly from the fact that neither of these Powers are content with the possessions they have already secured, regarding with considerable jealousy the influence exerted in the world by the others. "If" they could only be induced to lay down their own weapons peace might follow, but while they talk peace, and keep their arsenals, gun factories, and their naval dock-yards going night and day, the prospect for peace looks gloomy.

GENERAL ARTICLES

FROM OUR CONTRIBUTORS

More and More.

The light of the world shines brighter and brighter,
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

The wealth of this world seems poorer and poorer,
As farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

My waiting on Jesus seems dearer and dearer,
As longer and longer I lean on His breast;
Without Him I'm nothing, seems clearer and clearer,
And more and more sweetly in Jesus I rest.

My joy in my Saviour is growing and growing,
And stronger and stronger I trust in His word:
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.

—Selected.

Three Governments.

By W. Edwards.

In this world God has "ordained" three governments. 1. Parental government; 2. civil government; 3. God's government. Each of these has its own proper place and sphere in the all-wise purpose of God. A child in its early years knows no other authority than that of its parents. Indeed, they stand, as it were, in the place of God to the child until he comes to the years of accountability. The parents are God's representatives in the family kingdom, which should be a little kingdom of heaven on earth. The home should be the preparatory school for the subjects of the kingdom of God, so that when the child becomes accountable, he should be prepared to step over into God's kingdom of grace, as a true worker and loyal subject, ready to take his place by the side of his parents in the ranks of Christ, the King of kings. In that case you will say, There is no place left for the second government, as enumerated above. That is true. For if all men loved one another, and loved God supremely, and honoured Him as their King, there would simply be no place found for the civil government. Had man never sinned, there would have been no kingdoms and empires on earth, but God's government only. But man fell, and the flood-gates of sin and crime were opened on to the world. Man hated each other, and had no other thought but to please and exalt self, no matter whom he trampled upon or crushed. It was then that God "ordained" the powers that be" (Rom. 13 : 1), or the civil governments. They were "ordained" to meet an emergency. They have to do only with matters between man and man; while the government of God deals with things pertaining to man and his God. In God's kingdom the ruling power is love. But in the kingdoms of earth the laws are made operative by force.

Many earnest people think to enforce the laws of God's kingdom with the assistance of the civil government. But such attempts are utterly contrary to Christ's teaching. "Render therefore unto Cæsar [or the State] the things that are Cæsar's; and unto God the things that are God's." Luke 20 : 25. So that the obedience which is due to God cannot be rendered to the civil authorities without disregarding Christ's words. And what if the laws of these two governments conflict? If, for instance, the State required us to rest on the first day of the week, when God says plainly, rest on "the seventh day," which think you ought we to obey, God or man? Now, as it was in the days of the apostles (Acts 4 : 19); as it was in the days of Shadrach, Meshach, and Abednego, so it is still the privilege of the Christian to disobey the mandates of the civil authorities when they conflict with the laws of the kingdom of God.

An Inexhaustible Treasure-House.

Who doubts that, times without number, particular portions of Scripture find their way to the human soul as if embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life has failed, or can fail, to draw from this inexhaustible treasure-house its proper supply! And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and uphold, to invigorate, and stir! Nay, more; amid the crowds of the court, or the forum, or the street, or the market place, where every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still, small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest.—Wm. E. Gladstone.

It has been said that "the liberty of the individual ceases where the rights of society begin." But this is an error. Rights never come in conflict. Governments are for the preservation, not for the deprivation, of rights. It is for this very purpose that governments are instituted. The rights of society do not conflict with the liberty of the individual. The liberty of the individual does not cease where the rights of society begin. The liberty of the individual ceases only where the rights of society are invaded.

We can desecrate that day alone which God has made sacred. We can profane that day alone which God has made holy. We can dishonour only that day which He has honoured. On the other hand, we can hallow only that day which God has sanctified. We can keep holy only that day which God has made holy. He has hallowed, or made holy, but one day, namely, the seventh day of the seven. It is but will worship to do or to attempt to do what He has not commanded. Well may He say, "Who has required this at your hands?"—M. C. Wilcox.



THE SECOND COMING OF CHRIST

BY ROBERT HARE.

How Will He Come?

Angel voices tell the story, "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 2:11. A living, personal Christ, with hands extended in blessing, the Saviour took farewell of the sorrowing disciples. Tearful eyes gazed after their departing Lord, but e'er the cloud-vision had disappeared, angel voices whispered, "He shall so come in like manner." The same Christ that ascended upon a cloud will descend upon a cloud just as really and visibly as He ascended before those anxious disciples nineteen centuries ago. There is no room left for human theorising here, all is definite and plain—"in like manner." The divine photograph of His ascension has been preserved so we might be better able to tell how He will come again.

Then, in addition to the angel's story, we have the prophetic description, "Behold, He cometh with clouds, and every eye shall see Him." Rev. 1:7. We shall also hear Him, for "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." 1 Thess. 4:16.

There will be nothing secret, nothing hidden about the second advent of Jesus Christ. A trembling world and falling mountains will bear witness to the majesty of that revelation; opening graves, with their resurrected dead, will tell of the power in the voice of the coming King; while the departing heavens and darkened suns will testify to the glory attendant on the manifestation of the Son of God. Heaven will know of it, for all the holy angels descend with Him; earth will know of it, for "every eye shall see Him."

Preparation for His Coming.

Reader, does this question appeal to you? Are you satisfied with a profession of religion without the power that changes the life? There were religious people in the days of Noah, but they were not saved because they did not accept and carry out the message that God sent to them about the deluge.

Now another destruction is coming, but you cannot be saved unless you believe and carry out the message that God sends respecting that visitation. To-day Jehovah is pleading with humanity, but especially with His professing people, to prepare for the coming of His Son from heaven. He who rejects or disregards the message of warning, cannot be prepared for the event that follows. If you close your eyes to the signs that God has given, there is nothing more that Jehovah can do to get you to prepare for the coming crisis.

The revelation of Jesus Christ will mean the settlement of all destinies forever, the wiping away of every doubt from every mind; for all will then believe, but some too late. Every knee will then bow, but some too

late to receive the benediction from a triumphant Saviour.

Then why not believe God's message now? It has come to you. Accept the "blessed hope" that will purify the soul in preparation for that greatest of all events when the redeemed "shall see His face."

"It shall be said in that day, Lo, this is our God, we have waited for Him." Is this your attitude? Are you waiting for the Son from heaven? If not, why not? And if not, what will you do when He comes?

(Concluded.)

Babylon the Great.

By T. Aylesbury Brown.

In Rev. 17 we find an organisation illustrated by symbols, betokening an absolute severance from God. To this vast company is given the symbolical name of "Babylon the Great, the Mother of Harlots and Abominations of the Earth." To the student of prophecy, verse 3 speaks most eloquently, and points undeniably to the solution. Wherever in the Bible the symbol "having seven heads and ten horns" is employed, we know now of a certainty that it has reference only to Rome, either pagan or papal. In this chapter, not only does the symbolical "woman" of verse 3 pronounce this "Babylon" to be papal Rome, but verse 14 concludes the needful proof. "These shall make war with the Lamb, and the Lamb shall overcome them, for He IS Lord of lords and King of kings, and they that are with Him are called, and chosen, and faithful." At present Christ is only a Priest-King. Heb. 8:1, 9-24; Rev. 3:21 [latter half]. He will not be King of kings until His Father gives Him the kingdom (this earth made new. Isa. 65:17) at the close of this dispensation. The language of the prophecy then can only allude to the pseudo-religious reign of the papal Babylon. Nor does history alone identify that "great" power. As if guided by the hand of God she has named herself by that awful name. In the Roman Catholic Bible printed by James Duffy, of Dublin, and sanctioned by + D. Murray, we find a marginal reference to 1 Peter 5:13, which completes the chain of identification. The verse reads, "The church that is in Babylon elected together with you, saluteth you," and the margin says, "Babylon; figuratively ROME. Could anything be more conclusive than this admission of her spontaneous assumption of a title which, in the Scriptures, stands for everything Satanic and opposed to the truth of God.

Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident a calamity. —Rev. Chas. H. Spurgeon.



A. W. ANDERSON, EDITOR.

MELBOURNE, VICTORIA, JANUARY 30, 1905.

The Revelation of Jesus Christ. — No. 4.

The Church of the Middle Ages.

"And unto the angel of the church in Thyatira write. These things saith the Son of God, who hath His eyes like unto a flame of fire, and His feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 2 : 18-29.

The unlawful union with the world into which the professed Church of Jesus Christ entered in the fourth century, produced, by a natural sequence, a character the very antithesis of that exhibited in the life of the Great Master. In place of humility, ostentatious pride lifted its unblushing head. Gentleness and love gave place to a spirit which demanded the enactment of coercive laws. Intolerance, bigotry, oppression, covetousness, licentiousness, and lust for the blood of heretics became prominent features of a Church that claimed the right to rule over the consciences and minds of men. Seated on the throne of the world, the seat of Satan (Rev. 2 : 13), proud ecclesiastical prelates could brook no interference with their plans, nor suffer anyone to teach or preach in the name of Christianity who did not subscribe to their articles of faith, and the more their power developed, the greater became the moral darkness.

Amidst the gloom of "the world's midnight," here and there the "golden candlestick," the Church in Thyatira, flashed the light of truth. Not all the powers of darkness combined can completely shut out the light of the gospel, which the Lord has placed in His golden candlestick. The time of the greatest darkness is the opportunity for the greatest exhibition of the power of the gospel, and so we find that, notwithstanding the tremendous forces of evil which confronted the Church in the Middle Ages, the Lord's commendation to that Church is: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." The trials through which the people of God passed in the Dark Ages, instead of

causing them to diminish their efforts, only tended to increase them. Their works, love, service, faith, and patience were greater at the last than at the first, an experience the reverse of that which is recorded of the Ephesian period of Church history. Rev. 2 : 4, 5.

Who is Jezebel?

Reproof came from the Head of the Church to Thyatira, because the Church "suffered that woman Jezebel, which calleth herself a prophetess, to teach and to seduce His servants to commit fornication, and to eat things sacrificed unto idols." That a class of people, rather than an individual person, is here referred to cannot be doubted. The names of the Churches are symbolical of periods of Church history, and so the names of persons, such as Antipas and Jezebel, may also be understood as symbolical of a class of persons. A woman in symbolic scripture denotes a Church, a pure woman representing a pure Church, an impure woman an impure Church. Compare Jer. 6 : 2; Rev. 12 : 1; 17 : 1-5. Jezebel, the daughter of Hithbaal, king of Tyre, became the wife of Ahab, and brought into Israel the grossest forms of Baal worship. Eight hundred and fifty celibate priests of Baal accompanied her, in order that she might establish the idolatrous system of sun-worship as the national religion of Israel. So effectually did she pursue her object that Elijah believed himself to be the only remaining worshipper of Jehovah. Although there was a remnant of seven thousand who had not bowed unto Baal (1 Kings 19 : 18), they were so scattered, and were living in such seclusion that this fact was even unknown to the prophet of the Lord.

How truly does the character of Jezebel, the wife of Ahab, illustrate the character of the Papacy during the Dark Ages. Like the heathen queen of Israel she persecuted with unrelenting fury all who worshipped Jehovah, seeking to secure and maintain a monopoly of religion. Those who were true to principle, and who were determined to stand for truth, were compelled to withdraw themselves from the great centres of papal influence, and live in retired places.

The enforcement of celibacy upon the priests filled Europe with fornication, and the introduction of images into the worship of the Church was little better than the resuscitation of idolatry. Both of these sins are noticed in verse 20. Opportunity was given to "Jezebel" to repent of these sins, "but she repented not." So great were the evils which permeated the papal Church in the Dark Ages, and so universally were they found that attempts at reform amongst the clergy were abandoned, on the grounds that to make it incumbent that a man in holy orders should lead an abstemious life would disorganise and wreck the Church. In a letter addressed to Pope Leo IX., in the eleventh century, calling his attention to the gross abuses, the debauchery, the corruption, and the immorality of the priesthood, he admitted that such sins ought "to be punished with all the rigour of penitential laws, and by the deprivation of orders; but that the number of guilty clerics rendered that proceeding impracticable, and obliged him to preserve even the criminal in the Church." Is it any wonder, then, that the Lord should censure His people for permitting such characters to teach and to seduce His servants; for even amongst the Waldenses papal monks were sometimes permitted to teach and to preach.

The most fearful judgments of God are pronounced upon "Jezebel" and all who commit adultery with her.

This is the woman of Revelation 17, "with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication" (her false doctrines). Those who are guilty of partaking of those things which are so hateful in the sight of God, unless they repent, will suffer the second death, while those who refuse to receive the false doctrines of "Jezebel" are exhorted to "hold fast" till Jesus comes. Victory awaits God's faithful workers, every one of whom will participate in the final triumph of Jesus Christ over the powers of evil which are now working with redoubled zeal and energy, prompted by the knowledge that their race is almost run.

Labour Reduced to Slavery.

By William N. Glenn.

In the beginning capital and labour were on an equality. The capital—the land, the air, and the sunshine—needed the application of labour to produce the best results in products; and, of course, labour would have been powerless without the capital. In course of time, however, the principles of selfishness and covetousness wrought a perversion of the true relationship of capital and labour.

These principles were of Satanic origin, and were transplanted in the human heart when man yielded to the influence of the tempter, choosing to be actuated by his nature rather than by the wise arrangement devised by the Creator. Some men imbibed more of a spirit of covetousness than others; and some were endowed with more ability to accumulate, and less scrupulousness as to methods, than others. These traits being dominant gave them an advantage over their fellows in the matter of adding to the natural proportion of capital; and the cultivation of such characteristics added more and more to the disposition to accumulate wealth, and to take advantage of those who were not so disposed, or had not the cunning to get gain for themselves, or to resist the selfish methods of others.

Some men were inclined to look forward to future results and possibilities of deal, while others were content with daily necessities. It became necessary for the first class to obtain help, and the second class were deluded by the present gain of a daily wage instead of caring for their own proportion of the God-given capital. Such a lack of appreciation of the capital that came to them naturally, and by the wise providence of the common Father, would soon lead them to dispose of it for what would seem a present advantage. Having disposed of their patrimony, their dependence upon others for the privilege of labour for wages, in order to procure a living, was established.

While labour and capital are interdependent, the labourer, when isolated from his natural capital, realises a burden of dependence, because his daily bread is dependent upon his daily wage instead of the union of his labour with capital of his own. The wage he can not get without the consent of some "capitalist" or "employer." The employer may be dependent on the labour of others in the care of his accumulated wealth, but as long as he has his original capital and his individual labour he need not be dependent on others for his living. It is this comparison of the two situations that shows conclusively

the disadvantage of the man who trusts in wage-earning labour alone for the necessities of life.

The absolute dependence of the man who—by choice or by accident, by education or by instinct—has become permanently fixed as a labourer without capital, is aptly illustrated in the parable of the labourers in the twentieth chapter of the Gospel by Matthew. The illustration of this particular point is merely incidental, but it is forcible, nevertheless. The man who was in search of labourers went to the usual place several times during the day, and found some each time. Even at the eleventh hour he found some standing idle, and said to them, "Why stand ye here all the day idle?" And they answered, "Because no man hath hired us." What could indicate a more dependent condition? Nothing to do because no man hired them! no place where they could work without permission!

Such a condition came about naturally when men began to part with their natural capital, and to sell their segregated labour to men who were covetous enough, and shrewd enough, to gather in the capital of those who would dispose of it. It was but natural for the half-equipped class to become the servants of the doubly-equipped class. The one class being half-armed, and the other class doubly-armed, the result was inevitable. From the condition of hired servants it was but natural to further degenerate into bond-servants.

And this all came about through the want of appreciation of God's gift of capital in abundance for every one. The want of appreciation led to the wanton disposal of it to others, and finally to the slavery of labour thus wantonly bereft of independent occupation. The control that the capital class thus gained over the wage-earning class—over those whose main dependence is wage-earning—resulted in the gathering of the latter class into companies, colonies, villages; and eventually there grew the large cities, with the one class in luxury, and the wage-earners grading down to straitened circumstances, and those whom no one hires, or who do not even want to hire, in penury and suffering. Such is the result of selling a birthright for naught in the beginning.

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World-Wide Field

Report from Fiji.

We find that there is a great desire on the part of many of the natives to hear the word. At a late feast held here we had the privilege of speaking to quite a large number who seemed to appreciate what was spoken. We have received visits from some of them, who have asked many intelligent questions about the truth. Lately a native teacher from a distance, who has been a regular subscriber for the "Rarama" for some time, called in to talk. He seems deeply impressed with the truth. We pray that the Lord will give him grace to obey. He is now supplied with both our native books, the paper, and a number of tracts. He says that he finds that the literature is very useful in getting up his sermons. I assured him he could not do better than to take the little book of Bible readings, and get the ground-work for his sermons, and then from "Great Controversy" find what he needed by way of illustration. He said he had already found what I advised to be true. "Notwithstanding, every way Christ is preached." This is not the first time we have been told that our literature is sought for by the native preachers. Several ordained native preachers told me the same thing. We are glad that we can do this work.

This reminds me of years ago when I first came to Fiji, a young native preacher came to me asking me to help him prepare a sermon on the punishment of the wicked. I cited text after text on the subject, but after a time he saw that the line of thought drawn from the Bible did not coincide with his former view of the subject. I assured him that what I had given was only scriptural. He saw it, and preached it before an older preacher, who reprovved him for teaching heresy. But the truth was preached, and the young man who preached it is now one of our number. He has sold quite a number of our books, and assists in preaching.

Not long ago we were holding a meeting in a court house, the use of which was granted us by the high chief, or roko, of that district. As this same building has been used since the last hurricane by the Wesleyans as well, it became a source of annoyance to the ordained pastor that we should preach there. He entered the building as we were singing some hymns just before the service was to commence. The lamp was lighted, and we had made a mistake in supposing that the lamp was a part of the court-house furniture, but the preacher informed us that the lamp was purely a Wesleyan light, and it must be extinguished. I told him to do so, and he did. I thought of the great light that the Wesleyan body had been at the time of Wesley, and since, and how that light was being extinguished because of their failure to receive more light. After he extinguished the light, he had a large native drum beaten so as to disturb our meeting; but as the chief had arrived by that time at our meeting, the drum beating stopped very suddenly. Because of the attitude assumed by the preacher, the

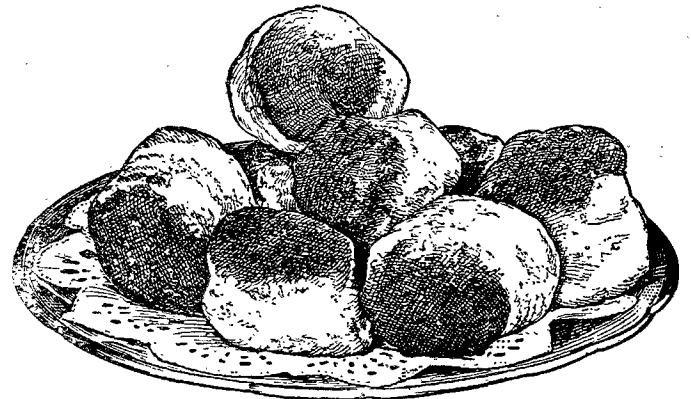
chief sent word to him to take all things Wesleyan from the building, that they must not hold another meeting there. If Adventists wished they might have it, or if Catholics wanted to use it they, too, were welcome, but that the Wesleyans were not.

We see more and more the strong prejudice rising against the truth. A few days ago Brother Carr tried to buy a Bible at one of the Wesleyan missions, and was refused by a European missionary. What will be their next move?

Some very bitter articles have lately appeared in the Wesleyan paper against us. It is a re-hash from D. M. Canright, adapted to the Fiji climate. But what has been written will not help the Wesleyan cause, and I think it will do us very little harm. God can use even this to the advancement of His message.

Our health and courage are good. We trust in God.
Pray for us.
J. E. Fulton.

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HOME AND HEALTH

Art Thou in Health, My Brother?—No. 8.

By A. W. Semmens.

When men give themselves up simply to live to eat, and depart from a simple dietary, and partake of the flesh of dead animals, the tendency is that the blood current becomes gross and impure. Under such conditions it is impossible to have healthy bodies that can resist disease; for we are made up of what we eat, and whatever affects the body, affects the mind. The irritant poisons circulating through the body of the animal are partaken of by the individual who eats of it. One of the most poisonous products of animal tissue is uric acid. Uric acid affects the circulation of the blood and tissue change of the body, which produces from the food we swallow the heat and force which we evolve. For all essential purposes the human body is like a force; it is, in fact, a machine for converting a certain amount of force derived from the sun, and latent in food, into visible heat and energy once more. This burning up, or metabolism (change in tissue), of the human body is essentially dependent upon the circulation; because, in the first place, it is the circulation which carries into the tissues of the body the oxygen and foods which make combustion possible; and in the second place, because it is the circulation which removes from the interstices of the tissues the waste products or ashes, which result from combustion. It follows that as this process of tissue change, or combustion, is so intimately and essentially dependent upon the circulation, that combustion will be better and more complete, according to the completeness, or incompleteness, of the circulation, and it is at this point that the influence of uric acid, in controlling the capillary circulation of the whole body, comes into play. If the capillaries are obstructed by uric acid, the oxygen required is not so freely taken up by the blood from the atmosphere; it is not so freely and completely carried to the tissues which constitute the essential combustion of the body; and, lastly, the waste products and ashes from the seat of combustion are more slowly and less completely removed. As the result of all these actions the total effect of uric acid on the combustion of the human body is very great, and those conditions which we have so long been accustomed to call "disease processes," and which are associated with the excess of uric acid in the blood, can all be grouped together in one category as more or less failures of combustion. The total effect of an excess of uric acid in the body is like that of a wet blanket on a fire, like an extinguisher on a flame, or like shutting the flues and cutting off the draught of a stove. All the diseases, or so-called diseases, associated with excess of uric acid in the blood, are diseases of deficient combustion—unused waste products.

The Lord has given a dietary, which, if it had been closely adhered to, would have saved man from the diseases that curse the human family to-day. Rheumatism,

gout, rheumatoid-arthritis, and all fibrous tissue irritations are not in themselves really diseases; but they are the results of food poisoning. According to Dr. Haig, one of the most eminent investigators and physiologists of to-day, uric acid diseases can be classed under two headings:—

Gout—The irritating presence of uric acid in fibrous tissue.

Colloemia—Excess of uric acid in the blood, and its effects upon the circulation, blood pressure, combustion, and nutrition.

These produce headaches, epilepsy, neurasthenia, and a host of other nervous disorders that the flesh is heir to.

Both these classes are the result of excess of uric acid in the body, and that excess is produced by swallowing it in food. For instance, the following foods contain uric acid:—

Beef steak	...	...	...	14.45	grains per lb.
Sweet breads	...	...	...	70.43	" "
Liver	...	...	...	19.36	" "
Meat juice	...	...	...	49.70	" "
Meat extract	...	...	...	63	" "
Tea	...	...	...	175	" "
Coffee	...	...	...	70	" "
Cocoa	...	...	...	59	" "

You can see by these figures the very foods that people enjoy the most contain the largest amount of poison, and produce some of the most intractable disorders.

"What is ten thousand times more terrible than revolution or war?—Outraged nature. She kills and kills, and is never tired of killing, till she has taught man the terrible lesson he is so slow to learn—that nature is only conquered by obeying her. . . . Man has his courtesies in revolution and war; she spares neither woman nor child. She has no pity, for some awful or most good reason. She is not allowed to have any pity. Silently she strikes the sleeping child with as little remorse as she would strike the strong man with musket or pickaxe in his hand." Oh, would to God that the writer had the pictorial eloquence to put before the fathers and mothers of Australia the mass of preventable suffering, the mass of preventable agony of body and mind which exists in Australia year after year.

We are living, dear reader, in the last throes of this world's history, "the whole creation groaneth under the burden and curse of sin." Disease in the animal kingdom is increasing at an alarming rate; in fact, the very air will be teeming with the pestilence. Now, then, is the time to live on the divine plan, and keep the blood current pure, by living on a pure dietary; the mind then will be in a condition to discern the eternal truths for these last days—the commandments of God and the faith of Jesus.

Man is but suffering to-day the result of indulgence of perverted appetite. Can we, then, reasonably expect to have pure blood and sound tissues if we continue to live upon foods filled with such poisons? It is simply impossible; it is contrary to the divine plan.

"Behold, I have given you every herb bearing seed which is upon the face of the earth, to you it shall be for food."

—◆—

A man of wealth is but a steward for the good of mankind.

—

The worst of slaves are those that are constantly serving their passions.

Children's Department

Friendship.

"If you have a friend worth loving,
Love Him. Yes, and let him know
That you love him, e'er life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?"



(ALL RIGHTS RESERVED.)

By the Author of "Uncle Ben's Cobblestones."

Chapter V.



"Now we can
work for Father"

NOW then, my little friends, before we go in to have tea let me tell you about my brother Robert and Mary, because, you see, we are going to live with them for a little while, and I am sure that you will get to like them very much indeed.

Robert says that Mary is a splendid housekeeper; and I can tell you, little girls, that is saying a good deal.

Uncle Ben hopes that all of his little friends will love their homes so much that they will never get tired of helping papa and mamma to keep the home looking clean and pretty.

My little girl friends ought to help mamma to do the mending, and the baking, and the dusting, and my little boy friends should get papa to let them have a little piece of ground for themselves, where they can grow flowers, or perhaps peas, beans, and other useful things.

Perhaps some day you will be farmers, or farmers' wives, and live on an old farm like Uncle Ben's. Then what you learn now will be very useful indeed.

But whether you are farmers or not, work done for father and mother will make you noble, helpful, useful boys and girls.

You take Uncle Ben's advice now, and give it a trial.

Mary is a good girl, too. She is a Christian, as many a poor family round about Woodvale will tell you. Her little class in the Sabbath-school would tell you so, too; and little folks generally know, don't you think so?

She had them to tea one night a few weeks ago. My, what a merry time we had!

And Mary is clever, too. Although she has had a good education in the city, she is quite satisfied to keep house for her old father in the country home.

When Tom and I first came to Woodvale, Mary met us at the station with the gig and old Charlie.

"Oh, Uncle Ben," she said, "I am so glad to see you. Now we can work for father, and I know you will succeed."

Now, I'll have to tell you what Mary meant by that.

You see, little friends, my brother Robert is an old gold digger. Many years ago he "struck it rich," as the diggers say, and was wise enough not to waste his money on drink like the other miners, but bought his little farm, where he brought his young wife to live. Here Mary was born, also two boys who now have homes of their own in Ballarat.

But I am sorry to say that Robert never found the true gold. Uncle Ben means by that that he is not a Christian.

After some years his wife died, when Mary was only a little girl. Ever since then he has felt that our Father was cruel to take her away.

Mary has long since learned to see her dear Saviour's loving hand in everything, and longs to see her father looking forward to the time when they will all have a home together in the "dear home land."

That is why Mary said, "Now we can work for father!"

But I am sure you will like Robert, boys and girls, for he is true and cheerful and kind to everybody.

We must certainly try to help him to find the true gold, don't you think so?

I'll have to get Tom to help me, too; for Robert and he are first-class friends.

"Well, Mary, my girl," said I, as we made our way into the big kitchen, what have you been making for tea that smells so good?"

"Something that Tom likes, I know," said Mary. "Come and sit down, all of you."

Well, boys and girls, we had a good supper, I can



"Mary is a splendid
Housekeeper"



"He Struck it Rich."

tell you. Tom declares that Mary makes the best pancakes he ever tasted, and I believe he's right, too.

"Tom," said my brother Robert, "did you find any gold to-day?"

"Yes, sir," said Tom, promptly, with a twinkle in his eyes.

"Come and show it to me, my boy; where did you get it?"

"Down by the river, Uncle Robert, and here it is," said Tom, as he held up his bunch of wattle blossoms. "Uncle Ben says this is true gold, and I rather think he's right."



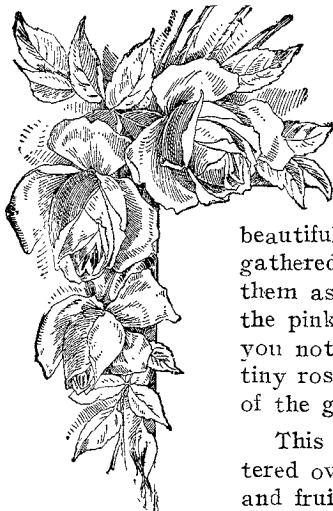
Uncle Ben says this is true gold.

UNCLE BEN.

Plant Cousins.

By Bertha S. Chaney.

There is a large and interesting plant family with which you will be glad to become acquainted. I suppose you already know some at least of its members, but you may not know that they are related to each other as closely as they are.



Have you been out in the orchard when the apple trees were covered with their beautiful pink blossoms? And as you gathered some of them, or watched them as the passing breezes scattered the pink petals on the ground, have you noticed how much they are like tiny roses? The apple is one member of the great rose family.

This family is very widely scattered over the earth, and bears beauty and fruit in many lands. Its members are native in most, or all, of the temperate climates of the Northern Hemisphere, and grow even in

Lapland. Besides this, the rose and its numerous relatives have been carried to many countries where they did not naturally grow, and so there are few places where some member may not be found.

If we could visit an orchard where there was a large variety of fruit, we might gather blossoms from the peach, pear, quince, apricot, plum, nectarine, and apple trees, and still be bearing in our hands the cousin blossoms of our beautiful garden rose. On the way to the orchard, perhaps we may have passed the wild blackberry growing on its thorny branches, and also seen the white blossoms on the low green plants, which will later bear delicious strawberries. These, too, might be picked and put into our big, sweet-scented bouquet. What a large number of kinds of fruit we have! And all belong to the same family.

The garden rose with its numerous petals does not look very much like the simple little blossoms of the blackberry or strawberry, but that is because in the cultivation of the rose many of the stamens have been turned into flower-leaves. The simple wild rose, which is found in many temperate countries, has but five petals, just as the apple blossom has.

The rose bears a tiny hip as fruit, used as food only by the birds, but the other members of the family produce some of our choicest fruits and berries.

If I Die Before I Wake.

"'F I should die 'fore I wake,'" said Donny, kneeling at grandmother's knee, "'f I should die 'fore I wake—'"

"'I pray—'" prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet and hurrying away downstairs. In a brief space he was back again, and, dropping down into his place, took up his petition where he left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie, and stood all his wooden soldiers on their heads, just to see how he'd tear 'round in the mornin'. But 'f— 'I should die 'fore I wake,' why— I didn't want him to fin' 'em that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake.'—Selected.

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An earthquake on the island of Formosa killed seventy-eight persons and injured twenty-eight more.

Mr. Henniker Heaton, speaking at Canterbury, said there was not a single one of King Edward's 300,000,000 subjects in prison for treason or disloyalty; whereas in Germany hundreds are in prison for these causes, in Russia thousands, and thousands are exiled from France.

A man in Tsin-min, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency, he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fibre of his being.

Melton Prior, the well-known British newspaper correspondent, who left General Oku's army in disgust a few weeks ago, says he feels absolutely certain that the war in the far East will lead to European complications and to the most awful war in the world's history. Such a European war as a result of the conflict in the far East is not improbable.

A missionary, moved by the spectacle of Russian wounded cared for by Japanese trained nurses who wear the red cross, and do all that they can for their stricken enemies, writes: "The war has been a marvellous revelation of Japan's capacities and character. The nation loves high ideals, and keeps its gaze steadily upon them." There is surely to be an opportunity for preaching Christ in Japan before long, the like of which has not been seen in any other non-Christian land.—"Review and Herald."

We have received from Messrs. Allan and Co., Music Publishers, Melbourne, a new sacred song entitled "Man of Prayer," composed by Mr. C. W. Kerry, organist of the Australian Church, words by C. Atkinson. In a minor strain the song opens with a vivid portrayal of the Saviour's cus-

tom of solitary communion with His Father before day-break. The answer from heaven, granting a renewal of divine power, is followed by a pleasing six-eight movement in D major, breathing the desire of frail humanity to be taught "how to pray." The composition in the hands of artists, who not only can recognise but are able to make the most of the many opportunities for expression which it gives, should certainly make it popular with lovers of sacred music.

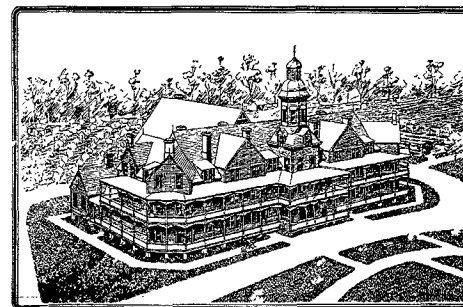
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