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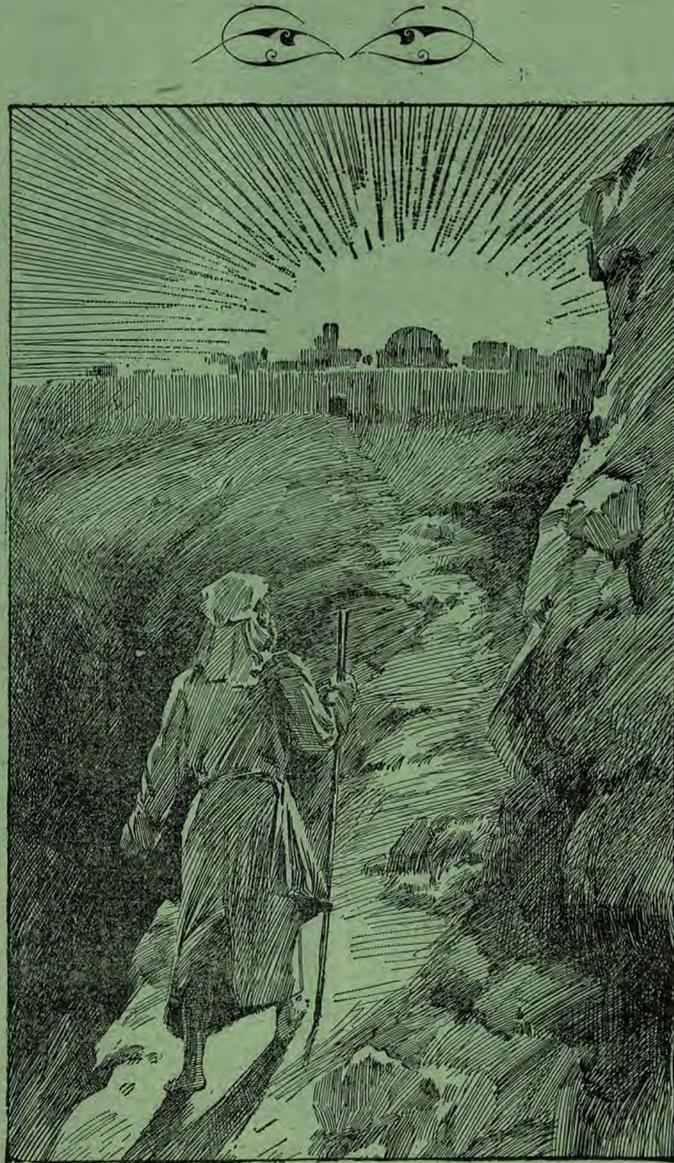
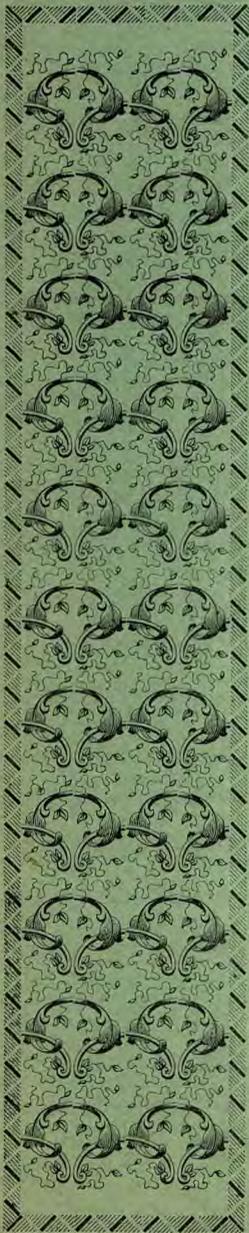
"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS."

HOLY BIBLE

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tion, if we ever enter the paradise of God.

Yet we do not therefore conclude that the upward path is hard, and the downward road the easy way. All along the road that leads to death there are pains and penalties, there are sorrows and disappointments; there are warnings not to go on. God's love has made it hard for the heedless and headstrong to destroy themselves. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition; but the end is pain and sorrow, selfish plans may present flattering promises, and hold out the hope of enjoyment; but we shall find that our happiness is poisoned, and our life embittered by hopes that center in self. In the downward road the gateway may be bright with flowers, but thorns are in the path. The light of hope which shines from its entrance, fades into the darkness of despair; and the soul who follows that path descends into the shadows of unending night.

"The way of the transgressors is hard;" but wisdom's ways "are ways of pleasantness, and all her paths are peace." Every act of obedience to Christ, every act of self-denial for his sake, every trial well endured, every victory gained over temptation, is a step in the march to the glory of final victory. If we take Christ for our guide, he will lead us safely. The veriest sinner need not miss his way, not one trembling seeker need fail of walking in pure and holy light. Though the path is so narrow, so holy, that sin cannot be tolerated therein, yet access has been secured for all, and not one doubting, trembling soul need say, "God cares naught for me."

The road may be rough, and the ascent steep; there may be pit-falls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we must still hope; but with Christ as our guide we shall not fail of reaching the desired haven at last. Christ himself has trodden the rough way before us, and has smoothed the path for our feet.

And all the way up the steep road leading to eternal life are well springs of joy to refresh the weary. Those who walk in wisdom's ways are, even in tribulation, exceeding joyful. For He whom their soul loveth walks invisible beside them. At each upward step they discern more distinctly the touch of his hand; at every step, brighter gleamings of glory from the unseen fall upon their path; and their songs of praise, reaching even a higher note, ascend to join their songs of angels before the throne. The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."

MRS. E. G. WHITE.

The Throne of Grace.

A Prayer For Guidance.

Show me the way, O Lord,
And make it plain;
I would obey thy word;
Speak yet again,
I would not take one step until I know
Which way it is that thou wouldst have me go.

O Lord I cannot see;
Vouchsafe me light;
The mist bewilders me
Impedes my sight;
Hold thou my hand and lead me by thy side;
I dare not go alone, be thou my guide. —Sel.

Praise God.

THE Lord desires and deserves our praise: He desires it because it tends to develop in the individual rendering it, a character of Godliness, which is righteousness. He deserves it because, he is great, and kind, and good, and merciful, and gracious. Says the Psalmist, "The Lord is gracious and full of compassion; slow to anger and of great mercy. The Lord is good to all; and his tender mercies are over all his works." The life of a Christian, should be a life filled with praise, glad, sweet, sincere praise, that bursts forth joyously from a thankful, happy heart, for—"ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."—Failure to praise him, causes us to forget his goodness and love toward us, and forgetfulness produces a spirit of fretfulness or that condition which complains of his dealings, even while enjoying his bountiful blessings.

His praise should be upon our lips continually for there is never a day, or an hour, or a moment, but he bestows some rich favor upon us.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Praise Him, for it is good to praise Him, and his praises are pleasant and comely." A sister whose life was full of the sunlight of praise and thankfulness, and who whenever an opportunity was given her to speak a word for the Lord, would always joyously praise him for the many blessings she was enjoying, was asked on one occasion by one anxious to know the secret of her happy life, if clouds did not sometimes arise in her spiritual sky to fill her soul with gloom and sadness?"

"Yes, often clouds gather," she said,

"dark and threatening they appear sometimes too, but I know that behind them the sun is still shining brightly, and I praise God for them, because they always bring me gracious showers of blessings." O, for the spirit of praise, that we may be able to praise Him at all times and under all circumstances.

Let us consider for a moment a few of the multitude of blessings we are now enjoying, and then from the depth of our hearts, praise God from whom all blessings flow.

J. A. STRICHLAND.

Communion With God.

IF I were asked what is the thing which the devil and the world and the flesh try hardest to prevent Christians from getting, I should reply, "Conversation with Christ." I say this from my own experience, and from observation of all the Christians I have ever known. A quiet, unhurried speaking to Jesus alone, and hearing his replies,—that is what every Christian needs every day.

It is so easy to go to service, and to listen to prayers, and to join in them. It is easy to sing to Him, or to pray to Him with others, or to think that we are doing so because we "feel refreshed" by it. But what if it should turn out that we were really only talking or singing for other people and ourselves to hear? Communion services are not necessarily conversations with Christ, nor his preaching or teaching or working for Him. You may be a most religious person, busy all day long about God's matters; you may give time, money, and thought to Him, and yet be assured of the fact that if you never converse with Him alone for some time, perhaps an hour each day, you will certainly get thoroughly wrong.

It will be a horrible surprise to you that nothing should remain of all the work on which you spent your life: for "without Me ye can do nothing" had been forgotten by you. He meant that you should have talked to Him continually about everything you did, and should have always been conscious of His sympathy and oversight; but instead of that you talk only to men and women, and make shift with their sympathy, advice, and help.

He meant you to have asked Him for light about that doctrine which you could not understand; but you went to a book to get it explained, and you became more uncertain than before. He would have satisfied you. He meant you to have confessed to Him that secret sin, and He would have forgiven and cleansed you; but you confessed it to your clergyman or minister, and it torments you to this hour. May the Holy Spirit strike the scales from your eyes now, and may you take Christ now as your personal Friend and Counselor!

—Edward Clifford.

.. The Bible Class. ..

Looking Unto Jesus.

“For all have sinned and come short of the glory of God.”

The Glory of God. Ex. xxxiv 5-7. The glory of God is his character. “Merciful and gracious, longsuffering and abundant in goodness and truth.”

Gen. i. 28, 27. Man was made upright, perfect, in the image of God, and these attributes were his. **Ecc. vii., 29.** But he has sinned and come “short.” Sin has well-nigh effaced the image of God from his soul.

Short. A cashier or person entrusted with money belonging to others, who uses or embezzles that money, in the day when his books are inspected, is “short” in his cash. When the merchant or vendor who sells by weight or measure gives below the standard or weight or measure they are “short.” Our text reveals the solemn fact that in the books of God we are all short in our account. And the “shortage” or defect, is more than we can ever make up.

Sin a Disease. This sin which has caused this shortage, is a most loathsome disease. From the sole of the foot even to the crown of the head there is no soundness in it; but wounds and bruises and putrefying sores.”

God's Remedy For Sin. When men are afflicted with disease they usually consult a doctor, who writes out a prescription, which is intended to point a remedy for the disease. Disease comes because the eternal laws of health are transgressed. The prescription is only temporary and points to the remedy which is to cure the disease, and is of no value when the sick one is again in harmony with the eternal laws of health. This illustrates the work of the two laws.

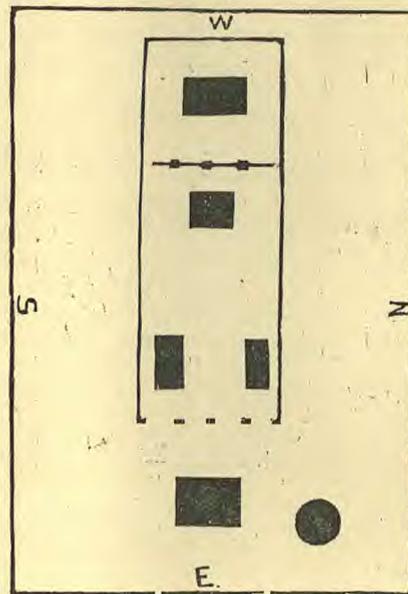
The Two Laws. The distinction between the two laws is broad and clear. “Sin is the transgression of the law.” “where no law is there is no transgression.” “Sin is not imputed where there is no law.” 1 John, iii., 4; Rom. iv., 15; v., 13.

Psalm. cxix., 142, 151, 172. The decalogue, the ten commandments are plainly stated to be the moral law, which all mankind have transgressed and to which all are amenable. As there can be no sin where there is no law, the ten commandments, existed before sin existed, else there would have been no sin.” But the law which is the written prescription, of the remedy for sin could not exist until after man had sinned and was in need of the remedy. The moral law was first written in the hearts of men, but as sin was about to blot it out of their hearts it became necessary for God to write it upon enduring stone, and sacredly guard it in the ark by His Almighty power, until Jesus should come in whom it was written in living characters. “I delight to do thy will, O my God; yea thy law is within my heart.” Psalm xl., 8.

God's Prescription. God has but one remedy for sin, viz., Jesus Christ and Him Crucified. In the sanctuary built by Moses, its priesthood and its services, we have this prescription written out. It was an exact copy of the work of Jesus Christ for the salvation of man; the lesson

book from which men learned the way of salvation; the channel through which in those days, God's saving grace flowed to lost mankind. In order that this might be so, even the minutest details of the work connected with it were governed by strict laws, all of which were embodied in the ceremonial law, which then became God's great prescription for sin. Deut. vii., 37, 38; Nadab and Abihu transgressed these laws and lost their lives, Num. iii., 4; Uzzah and Uzziah made the same mistake with like results. 1 Chron. xiii., 7-10; xxvi., 16-21.

Heb. viii., 1-5. From these scriptures we learn that the priesthood of Aaron and his sons on earth in the earthly sanctuary, pitched by man was an exact shadow, or type of the priesthood performed by Christ in heaven, in the heavenly sanctuary, the great original, which the Lord pitched and not man. That sanctuary or temple in heaven. (Rev. xi., 19.) is as literal and real as the priest our Lord Jesus Christ who ministered therein.



PLAN OF THE SANCTUARY.

The Two Sanctuaries. Ex. xxv. : Heb. viii., 1-5. “For see saith he that thou make all things according to the pattern shewed thee in the mount.” Heb. viii., 5. The earthly sanctuary was surrounded by a court in which all the offerings were made and where God actually met with the people. Jesus did not die in the heavenly sanctuary, but on earth, and it is on earth He meets with His people. The earthly sanctuary was divided into two parts, the Holy Place, and Most Holy Place, separated by a veil. The building was movable while Israel were journeying, but made permanent when they had settled down in Palestine.

Ex. xxv. 31-39. In the first apartment was the golden candlestick. John Rev. iv., 5. was shown the same in the great original above.

Ex. xxv. 23-30. On the right was the table of shewbread; Jesus says, I am the Living Bread, and these twelve loaves would represent the continual banquet of the Lord with His people, and the continual supply of grace for all their needs renewed every Sabbath day. Before the 'veil

Ex. xxx., 1-10. was the altar of incense. John saw the original in the sanctuary above. The sweet incense symbolized the merits and intercession of Christ and His righteousness, as it is offered before the throne in behalf of sinful men. Immediately behind the veil was the ark within which was the im-

Ex. xxv., 10-22. mutable, unchangeable, law of God, over which was the mercy seat symbolizing the work of the gospel, and the cherubim, angels with faces looking downward, representing the sacred-

Heb. ix., 1-5. ness of the law in their eyes, and their intense interest in the plan of salvation. The Seer of Patmos was shown the great and glorious original in all its glory, unchanged, in the temple in heaven. It was the throne of God.

The Sanctuary Services. Le. v., 1-7. The work of the high priest was complete each year as each priest must be as perfect a representation of Jesus Christ as possible. Also as they were not

suffered to continue because of death. The services of the year were divided into two great divisions, which for convenience we call the daily service and the yearly service. The daily service consisted in the morning and evening worship, the voluntary bringing of the sacrifices and offerings by individual worshippers and the conducting of public worship. The yearly service was known as the day of atonement. “The daily ministration was the means by which sins were borne into the sanctuary; the day of atonement reversed the process, and shows us the means by which they were borne out. The acceptance of a substitute for the sinner was not for the purpose of making in the body of that substitute an end of the punishment due to the transgressor's sin, but simply to provide a channel through which to remove the guilt from the sinner. He was relatively free. But the law follows sin with the inexorable sentence of death; and man's only safety is secured in keeping free from its taint, 'till that end is secured.”

Cleansing of the Sanctuary. Lev. 16. During the year the sins had been transferred in type from the sinner to the bleeding lamb by the laying on of hands and confession, and from the lamb to the high priest and the sanctuary. All confessed sins had accordingly been accumulating in the sanctuary during the year. At the end of the year, on the day of atonement, these sins were transferred from the priest and sanctuary to the scapegoat after the blood had been sprinkled on the mercy seat, beneath which was the broken law, and the scapegoat was sent by the hands of a fit man out into the wilderness to perish. The scapegoat was known as Azazel, the Hebrew word for Satan. Thus the demands of the broken law were satisfied and the shedding of the blood of the Lamb to sprinkle the mercy seat above this law was the central thought of all these services. Those not found among the worshippers on that day were cut off from the congregation. But all who had confessed their sins were free and the shout of victory was in the camp.

The Two Priesthoods. Thus we see the Levitical priesthood was a type or shadow of Jesus, who is a priest for ever after the order of Melchizedek.

Heb. vii., ix., 8-14, x., 1-25. But this priesthood and these offerings could not bring in perfection or purify the conscience, or really take away sin. So it became necessary in due time to change the priesthood from the weak one to “Him who is able to save them to the utmost who come unto God by Him, seeing He ever liveth to make intercession for them.” Of necessity with the Levitical priesthood passed the ceremonial law with its system of sacrifices

which depended on that priesthood. "For the priesthood being changed there is made of necessity a change also of the law." And Jesus the High Priest forshadowed by the Aaronic priesthood and its laws of ceremonies, is now once for all ministering in the heavenly sanctuary, sprinkling His spilled blood over the mercy seat, beneath which is the broken law, the decalogue. Have you submitted your case to Him?

Are you sending your sins on beforehand to judgment? Is every transgression of those ten immutable precepts confessed, and repented of? If so, they are removed and will be cast into the depth of the sea. "Who is a God like unto thee, that pardoneth iniquity; . . . He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Micah vii., 18, 19 When the work of Jesus as High Priest is completed, He bears the sins from the sanctuary, thus cleansing the heavenly sanctuary where the confessed sins of God's people have been accumulating, (Heb. vii., 23) and place them on the head of Satan, the great antitypical scapegoat; who, with all others who have unconfessed sins, is sent out into the depths of the lake or sea of fire. "For behold the day cometh that shall burn as an oven; and all the proud yea all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv., 1.

God's people and the universe are now free from sin, and God's immutable law stands vindicated. And from the tiniest mote that floats in the sunbeam to the greatest of God's creatures all unite in saying, "God is Love."

Test Questions.

[After you have mastered the above lesson, answer these questions without referring to your Bibles or the preceding text. Give scripture answers.]

1. What is God's Glory? How was man made? What change has taken place; and why?
2. Illustrate what the result of sin is. What is sin?
3. What common practice illustrates God's remedy for sin? On this example give what important theme finds a parallel?
4. Show the difference between the two laws, and prove your point by scripture.
5. What is God's prescription for the cure of sin? How does the Sanctuary and its service meet the prescription? In not using God's remedy correctly who lost their lives?
6. Of what was the sanctuary service a type? Quote scripture in proof that the earthly sanctuary corresponded to one in the heavens.
7. Describe the earthly sanctuary and explain as to what each article of furniture represents.
8. Give an outline of the Sanctuary Service.
9. How was the sanctuary cleansed, and when? What was the result of not being among the worshippers on that day? What did repentance and confession bring?
10. Of what was the Levitical priesthood a type? In the antitype who is priest? What is the result of his intercession?
11. What is our relation to the ministry of Christ in the heavenly sanctuary?
12. How is the heavenly sanctuary cleansed? In what does the final cleansing result?

Suggested Methods of Study.

1. Read *carefully* the scripture assigned. Grasp the simple statements. Read a paragraph and then, with Bible closed, repeat the thought.
2. Read scripture aloud (*a*). Observe correct

position in standing, holding book, and breathing. (*b*). Pronounce each word correctly and distinctly. (*c*). Look up pronunciation and definition of *all* words not clearly understood.

3. Make your own synopsis of the subject.
4. Search for other texts on the same subject.
5. Apply what you learn to your daily life.

The Hope of Man.

The same bright hope that bouyed the prophets up,
That strengthened Paul to drink the bitter cup,
Whose cheering rays amid the darkness shine,
I am content that this blest hope is mine.
And if it be the purpose of my God
That this poor form shall lie beneath the sod,
What resignation to His will it gives,
To know indeed that "my redeemer lives."
How sweet to sleep within the silent dust,
To rest together with the good and just,
And at the coming of the Blessed Lord
Together share the glorious reward!
These sorrowing eyes, so often dimmed by tears,
Shall weep no more, through all the endless years;
This "stammering tongue" shall then be loosed to sing
The songs of Zion, till the arches ring;
And these same weary trembling hands shall hold,
'Mid bliss ineffable, a harp of gold;
The pallid brow so deeply marred by care,
In heaven at last, a diadem shall wear.

O glorious Day of Resurrection dawn!
Make haste, and bid the weary night be gone;
Make haste, and set the waiting captives free,
And bring the boon of immortality;
O glorious thought! although I sleep in death,
With hope triumphant I can yield my breath,
And sweetly rest within the quiet tomb,
And patient wait until "my change shall come."
When in the likeness of my blessed King
"I shall awake" his rapturous praise to sing,
Then *free from death* forever at his side,
In that blest morn "I shall be satisfied."

—MRS. L. D. AVERY-STUTTLE.

Man—A Study From Job.

How does Job describe the life of man? Job xiv., 1.

To what does he compare the days of this life? Verse 2.

What difference is there between a tree and man in his natural state? Verses 7-9.

What question does Job ask in verse 10?

Does man soar away to heaven when he dies? Verses 11, 12.

In what condition is he in death? Verse 12, chap. iii., 17, 19.

What question is asked in verse 14, first clause; and how is it answered?

Where does man spend this waiting time? Chapter xvii., 13-16.

During this waiting time how much does man know concerning the affairs of earth? Chapter xiv., 21.

What brings this waiting time in the grave to an end? Verse 15; see also John v., 25.

What did Job *know*? Chapter xix., 25-27.

When did Job expect to behold the Redeemer? Verse 25.

How does God endorse this teaching of Job? Chapter xlii., 7-9

The Nature of Man.

BY W. W. PRESCOTT.

There is one passage of Scripture which settles the whole question of the nature of man: "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the breath of Jehovah bloweth upon it; surely the people is grass." It is because men have rejected these simple truths that they ever set up the claim that man is by nature immortal. He who really believes that he is grass will know that "as for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." How forcible and how plain is this teaching! Since all flesh is grass, a man has no more power of himself than has the blade of grass in the field. For a man to claim an eternity of existence, apart from the salvation of God, is to set himself up as God, having life in himself. But there is only one man who has life in Himself, and that is the Son of man. "For as the Father hath life in himself; so hath He given to the Son to have life in himself." Jesus, the Son, "brought life and immortality to light through the gospel." Those who believe on Jesus receive Him, they "lay hold on a life which is life indeed." Therefore "he that hath the Son hath the life: he that hath not the Son of God hath not the life." All the reasonings of the theologians, all the speculations of the philosophers and all the "manifestations" of Spiritualism cannot overthrow these simple statements of the Scriptures. How much better it would be for men to receive with thanksgiving the gift of life, rather than to spend their time in the useless effort of trying to prove that they have the gift already. This is one of Satan's ways of cheating men out of the gift. "I have set before thee life and death, . . . therefore choose life, that thou mayest live." "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." Man is mortal. God "only hath immortality."

The Path of Peace.

My Brother's Cross.

"If I could see
A brother languishing in sore distress
And I should turn and leave him comfortless
When I might be
A messenger of hope and happiness,
How could I ask to have what I denied
In my own hour of bitterness supplied?"

"If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I kneel to pray—
I ask for help to bear my pain and loss,
If I had heeded not my brother's cross?"

Reasons for Receiving Christ.

LAST month we considered four common objections which are raised by sinners who are putting off the time of yielding to do God's will. We pointed out the danger of delay. We wish to urge it again. The heart becomes harder by continuance in sin. The moral image of man becomes assimilated to sin, and identified with it. We may set the time when we will seek God, when we will do duty, but death may cut us off when we are following our own course of action. A pastor pleaded with a young lady, as he often had before, to give her heart to God. She replied impatiently, "You always urge *now, now, now*. I wish to wait awhile." The minister responded, "I know no other gospel." "Well," said the girl, "I'll risk it." That day she joined a pleasure excursion down the Hudson River. An accident occurred, and all perished. It was a dangerous risk. Putting off God's call to life and salvation is always dangerous.

During a time of religious interest a young woman sat down and wrote out all the reasons she could think of to help her to decide whom to serve, under the following heads:

1. "Reasons why I should serve the world."
2. "Reasons why I should serve the Lord."

Of the first, search as she would, she could find none satisfactory. For the second, she found many and urgent ones, and so gave herself to God.

We wish to consider four positive reasons why we should decide to serve God, and decide now.

1. The Greater Pleasure.

No soul is ever satisfied in following the pleasures of this world. They please to disappoint. The wisest king of earth, after he had sated his appetite with all he could conceive or imagine, pro-

nounced them "vanity and vexation of spirit." His soul, which had drunk to fulness and excess, was still unsatisfied.

God gave the unsatisfied longing. He does not want man to be content, a clod, a worm, a sinner of any kind. And so He planted within man's heart an intense longing, a hungry desire, that no boon or state or pleasure of the world can fill; which will forever remain unfilled till Christ, the rightful Ruler of the human temple, the mighty Healer of all its ills, is admitted. Then will come pleasures from a full cup. The rags of sin and self-righteousness will fall away, and in their stead will be the robes of glory and beauty furnished by Him who is the One "altogether lovely." In the place of thoughts of envy, pride, hatred, covetousness, lust, will be thoughts of the pure, the good, the noble, the true. In the place of the horrible stench of sin, there will be the perfume of the presence of the Rose of Sharon, the Lily of the Valley. O, soul, there is such pleasure in the service of our Lord, that naught else will ever satisfy. It is only the devil's delusion to think that you have pleasure for sorrow, when you accept Christ. O, leave the sin and sorrow and misery, and accept all that is good and gracious and glad.

2. Companionship.

The soul wants companionship. God created us social beings. But no earthly companionship wholly satisfies for any length of time. We meet with pleasures which no soul can appreciate. We suffer trials that no other soul can understand. We see depths of depravity in our own heart that must come to light which we can tell no finite soul of earth. We have sorrow too deep for words, too deep for others to fathom, too much our own for any mortal companion to partake with us.

Well, dear heart, when the glad tidings calls you, perhaps, from loved companionship of earth, you are by the same message invited to such a companionship as we have tried to portray above. God calls you to that, to the Father's bosom, to the friendship of Jesus, to the companionship of holy angels, and that to all eternity, in an ever-widening circle of friends without number, from not one of whom you will ever be alienated. Ought you not to choose this companionship *now?*

3. Greater Liberty.

It is not liberty to have our own way; for our way is the way of sin and bondage. "Every one that committeth sin is the bondservant of sin." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" All are bondmen of sin, because "all have sinned." Jesus Christ came to "proclaim release to the captives; . . . to set at liberty them that are bruised." He strikes off the shackles of sin and self by

His word; He cleanses and heals the wounds, and sets us free. Not to fall back into the bondage of self, does He set us free, but to walk in the great, glorious, ever-expanding liberty of God's law of righteousness and love. "Thy commandment is exceeding broad." It shuts out the sin; but itself includes all of good and glory and blessing in God's universe.

4. Glorious Success.

There are many things which promise success in this life, all the way from four per cent. on the investment to five hundred per cent. Oil stocks, copper stocks, shares in gold and silver mines, food plants, and ginseng culture, and a thousand other things, most of them utterly fail; no dividend gladdens the eyes or fattens the purse of the investor. If some of them prove successful, as they do, mayhap at the very time of enrichment the investor dies, and his riches go to others. If the riches are a success, his own life is, at the longest, a failure. He has his portion in this life; he has labored and looked for no other. He may have acquired fame as artist or poet or sculptor, or power as a statesman, warrior or ruler: but all must be laid down at the entrance to "the narrow house," into which the soul goes naked.

But with the Christian,—the soul linked with Jesus Christ by living faith, himself given to Christ, Christ received into his heart,—tho he may be the poorest of the poor, he is more than earth's mightiest. He who, in Christ, has learned the mystery of conquering sin and ruling his own spirit, is greater than earth's mightiest. He has conquered the conqueror of conquerors. If he yield all to Christ Jesus, there is no such thing as fail; for "He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." "He is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy." He will bestow upon you "the exceeding riches of His grace" which can never be calculated in all eternity. He will adopt you into His own family, a son or a daughter of the Most High God, fellow heir with Jesus Christ, king and priest unto our God forever.

All these things are yours, if you will serve God. Is it not worth while? Is it not worth doing right now? "There is danger and death in delay." Why not *now?* You mean to do it sometime, but

"What if, habit-bound, thy feet
Shall lack the will to turn?"

"Behold, now is the acceptable time;
behold, now is the day of salvation."
"Today, if ye will hear His voice, harden
not your hearts."

M. C. WILCOX.



The Russian Absorption of Asia.

THE general surprise and consternation caused by Russia's demands on China last April in regard to Manchuria and Mongolia, and the disposition, even in official circles, to discredit any real intention on the part of Russia to annex these countries, is one of the incomprehensible features of the times.

When her operations in new territory arouse the suspicions of the outside world and she is accused of overstepping her rights and pledges, she assumes an air of injured innocence, renounces any intention or desire of acquisition, and is profuse in explanations and excuses intended to deceive the inquisitor as to her real intentions. Then, if she does not consider the time ripe for a final bold stroke, she accompanies the denials with promises and a feint of withdrawing from her position, knowing full well from past experiences that such action is sufficient to cause the busy world to discredit and soon forget the charges against her, and thus enable her at her leisure to carry the preliminary operations through another stage without molestation. If, however, Russia feels that the proper time has arrived, she takes advantage of the lull caused by her denial to strengthen her position in the new territory, rushing in new troops and supplies and building forts and barriers. Meanwhile, the world's mind is bewildered by the conflict between Russian denials on the one side and persistent rumours on the other, and when the Powers finally come to their senses sufficiently to grasp the situation and demand an explanation, Russia, in feigned surprise, remonstrates and coolly informs her accusers that they are labouring under some unaccountable delusion, as the territory referred to has been "Russian sphere" for lo! these many years, and is at present so thoroughly Russianized that it is remarkable any doubt should arise at this late day as to its being Russian territory. There being no further question, however, Russia now politely informs the Powers that she has for some time been and expects to remain in possession of that particular section of the earth.

While we may not approve the underhanded methods resorted to by Russia in extending her territory, we can not but admire the audacity, ability and patience exhibited in her scheming, working and long waiting for the consummation of a pet expansion project. Success may be a matter of a few years without rebuff,

or it may be a matter of centuries with relapse or apparent abandonments—for Russia rarely entirely abandons a project until she has accomplished her purpose.

MONGOLIA.

Russia's latest acquisition, Mongolia is a part of the Chinese Empire. It lies north of China proper, along the south line of Siberia and west of Manchuria. Being entirely shut in by these exclusive countries, far from the coast and ordinary lines of travel, it is comparatively little known to the outside world.

Russia has for some years been paying court to the unsuspecting Mongol, who is not insusceptible to the influence of money, flattery and promise of improved conditions under Russian control. On the other hand, the Chinaman has developed a strong dislike for the Mongol, and the feeling has reached such a point as to make it unsafe for the Mongol to enter into parts of China. The Mongol is not adverse to Russian advances.

It is important to note here, that in taking Mongolia, Russia also took at the same time a considerable strip of China proper. Russia considers that Mongolia extends to the Chinese Wall; and Russians in eastern Asia always designate the Great Wall as the boundary between China and Mongolia.

There is no question but that Russia intends, when she arrives at the point of officially annexing Mongolia, to go clear of the Great Wall.

Russia also took advantage of the Boxer uprising to strengthen the hold which she had already secured on Manchuria. Russia's first hold on this part of the Chinese Empire was when, in 1860, she acquired the Coast Province, which was the eastern part of Manchuria, and included the site on which Vladivostok was founded the following year. Her final grip on Manchuria began with the right which was secured from China by the Russo-Chinese Bank, in 1896, to build the Manchurian Railroad. While posing as a private company, there is no doubt that the bank is a branch of the Russian Government's diplomatic department created for the special purpose of securing the franchise for the railroad, and later to perform other similar duties, in the transactions where it would not be desirable for the Russian Government to appear as directly interested.

As an evidence of the sound financial standing of the company and that the agreement was entered into in good faith, Russia guaranteed the finances; and to relieve China from the trouble of giving the railroads the protection that would be required, owing to the prejudice of the masses against the building of railroads in the country, Russia agreed to protect the construction force and the railroad property.

It was the original intention to continue the railroad entirely within what

was already Russian territory. But the fact that the port at Vladivostok was ice-bound for several months of the year, and also that it was located on an inconvenient part of the coast, the bold scheme was evolved of making a short cut through Manchuria to a more southerly point on the coast.

On March 27, 1898, Russia secured from China a twenty-five-years lease of the southern end of the Liaotung Peninsula, including Port Arthur, which she made the southern terminus of her railroad, and proceeded to fortify and convert into a strong naval station, having the control of the strait of Pe-chi-li, and consequently of the approach to Tientsin and Peking.

The method of acquiring Port Arthur was characteristic of Russia. At the close of the war between China and Japan, Korea should by right have gone to Japan. Russia, however, not only prevented Japan from acquiring Korea, but compelled her to return the Liaotung Peninsula to China after it had been ceded to her in the peace treaty. As a reward for her good offices in saving the peninsula from Japan, Russia induced China to give her the southern part of the same peninsula, which includes Port Arthur, under what purports to be a twenty-five-years' lease.

Although China had agreed to open certain ports in Manchuria to the United States and other countries, and Russia had repeatedly pledged herself to the "open door" policy for Manchuria, she has now demanded that no more ports or towns be opened to foreign trade, and that no more foreign consuls be admitted, that no territory shall be alienated to other Powers, and that no foreigners except Russians shall be employed in public service. The vigorous protests of other governments have so far prevented China from conceding Russia's demands.

In 1897, Russian military officers were supplied to Korea to reorganize the Army, and in 1899 Korea granted rights to Russian interests to cut timber from certain lands. Grant that along with her earlier Chinese conquests Russia has now acquired Manchuria and Mongolia, and the question as to the partition of China is pretty well settled, as Russia will already have secured about one-half of the Chinese Empire. If she constructs the proposed extension of the Trans-Caspian line, through the entire length of the remaining half, Russia will have the whole territory so thoroughly occupied, before the surveys are fairly completed, by her so-called railroad guard that there will be no dislodging her.

That Russia has got and intends to hold Manchuria and Mongolia there is not the slightest cause to doubt, while she unquestionably has Korea marked for early acquisition, having rescued it from Japan in 1895 for that express purpose.

Our * Young * Folk.

"That our sons may be as plants grown up in their youth : that our daughters may be as corner stones, polished after the similitude of a palace." Ps. xiv., 4, 12,

Use Your Eyes.

KEEP your eyes wide open and your thoughts wide awake to everything that is good, and you will be in the way of learning many useful lessons. One boy or girl will see nothing interesting, and learn nothing, where another who has learnt to use his eyes will be learning all the time. The habit of observing is useful, not only in work, but may teach of the life to come; for the Lord teaches us of His own power and salvation by the things that He has made. So He says all are "without excuse" who do not know Him. They see His works, but do not truly observe them, and learn of His power.

How much more interesting is every flower and plant and tree when we know that God who gives us life and breath is making these things live also.

We must learn to think about the meaning of what we see. There is an old story that comes from the Arabic, showing how much may be seen by the observing eye. It is on this wise:—

"What are you looking for?" said an Arab to a man who was walking fast across the desert, looking this way and that way, and seeming to be in great trouble.

"I'm looking for my friend," the man replied. "We were travelling together, but this morning I slept too long, and he started without me. All day long, I have sought for him, but in vain. I can see him nowhere. And I am almost in despair."

"Was your friend," said the Arab, "a lame man and heavy?"

"Yes," said the stranger eagerly. "Have you seen him? When? where? Oh, tell me, that I may find him!"

"Since sunset last night," said the Arab, "I have seen no man till I saw you. But your friend—was he lame on the right leg? and did he carry a stick in his left hand?"

"You must have seen him!" cried the stranger; "he limped badly, for he had hurt his foot. Which way did he go? Tell me, for without him I will die."

"Your friend," said the Arab, "I have not seen. But three hours ago such a man as you describe, clad in blue raiment, was leading a light coloured camel that was blind in one eye, and was laden with a burden of dates. He passed this spot on his way to Damascus. There, if you hasten you will find him?"

"Are you a wizard that you know all this?" cried the stranger. "You describe my friend, but you have never seen him. You tell me all about his old camel, and where he has gone. How do you know about him?"

"Stranger," said the Arab, "God has given all men eyes, but only to a few has He given the power to use them. All that I have told you, you might have seen for yourself if you had but used your eyes."

"Say not so," replied the other, "for I have looked everywhere, and could see nothing."

The Arab said nothing, but with a sign he motioned the stranger to follow him. As they walked a little way, they came to the fresh track of a camel, and, on the right-hand side, the track of a man.

"See," said the Arab, "there are the foot marks of your friend and his beast."

"Of a man and a camel, truly," replied the other; "but how do I know that the man was my friend?"

The Arab trod on the sand by the foot-prints "Look," he said; "do you see any difference between my foot-prints and his?"

The other looked for a time. "Your feet," he said, "sink equally into the sand, but the

spoke he pointed to where the traveller had left behind him a shred of his raiment.

"Yes, I see," said the other; "but how do you know the camel bore a burden of dates, and was blind in one eye?"

"Can you," replied the Arab, "not see the flies feasting on the date juice that dropped on the sand by the side of the camel's track? And wherever the camel browsed, it only grazed on one side, the side on which it could see."

"Verily I perceive thou art a man of wonderful discernment," said the stranger; "but answer me this also: How shouldst thou tell that it is but three hours since he passed this spot?"

"Hast thou, then, eyes and seest not?" said the other scornfully. "Mark the spot where they lay in the shade of this spreading palm. The shadow of the palm-tree is as thee hand of the dial. It was three hours since any shade was possible on that spot. Farewell. Hasten along the road that leadeth to Damascus, there thou wilt find thy friend."

Nine Revers.

If possessed of the Spirit of true politeness you will never:—

- (1). Accept a favor of any kind without expressing gratitude to the giver.
- (2). Talk while others are reading.
- (3). Laugh at the mistakes of others.
- (4). Answer questions addressed to others.
- (5). Whisper or laugh during public worship.
- (6). Leave a stranger without a seat.
- (7). Try to overhear other engaged in private conversation.
- (8). Make yourself the hero of your own story.
- (9). Correct your elders or in any way treat them with disrespect.

—Selected.

Scripture Enigmas.

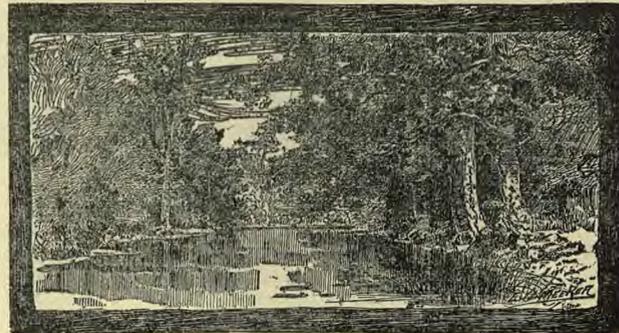
THREE NAMES. CAN YOU FINE THEM?

- (1). Five hundred begins it; five hundred ends it; and five in the middle is seen;

The first of all letters, the first of all numbers, Have taken their station between; And if you correctly this medley can spell, The name of an ancient king it will tell.

- (2). I end as I began, the weal and woe of man; Yet do not harshly blame I bear the mother's name.

- (3). My center is nothing, my first is my last; And when the long ages are over and past. Then vengeance divine shall devour me and mine.



Beauties of Nature.

There is gladness in the sunshine,
And a quiet in the shade,
Which makes me feel as if the earth
For happiness were made.

There's a grandeur in the forest,
And a beauty in the dell,
Where the singing birds and wild flowers
Of a long lost Eden tell.

In the joyousness of friendship
There's a sunlight for the soul;
And there's happiness in everything
Where sin has no control.

Let us prize those heavenly blessings
Which are given us in love,
While we seek the brighter treasures
Of the pure in heart above.

Sel.

other's not equally. One foot sinks more deeply, much more deeply, than either of yours, the other less deeply."

Then said the Arab, "We all tread lightly on a lame foot, and a heavy man sinks deeper into the ground on one leg than a spare man on two."

"True," said the other; "but how do you know the colour of his camel and the hue of his garment, or the burden with which the beast was laden?"

"Is it so difficult, then," replied he, "to see the colour of the fragment of apparel caught by the thorns, or the hairs that were left on the sand where the camel rested?" And as he

Health and Temperance.

"Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." John iii., 3.

The Devil's Reply.

DEAR MR. RUMSELLER :—

I am ever so glad you wrote me this way
And I answer your letter without delay,
I long sought your help in such business as this
And am glad that at last you decide to assist.

Our gains in this business are different you see
But I'm quite sure its suited to both you and me
Your object you know is obtaining of gold,
While my own is the souls of the men you have sold.

To bring the industrious, sure 'tis easy enough,
For truly his mind would be clearer by drinking the stuff
And to bring in the strong minded is easy to plan,
Just you say, "take a drop, sir, to show you're a man."

To bring in a wise man is the hardest of all,
For they know that our potions are deadly as gall
But just speak them easy, with words fair and fine
And urge him to take just a small glass of wine.

In families, the parents, you must hold first of all,
And 'twill be easy enough then the children to call :
Alcohol, tell the people's good for heat or for cold,
And you'll be pretty sure of obtaining their gold.

To the sailor who lives on the waves, I will say,
If he takes a good whiskey he'll be brave for the fray.
And when he's once started, I'll tell you the sum,
He'll end his career in gin, brandy, and rum.

The law-maker's a man who's heart when its true
Is a very hard person to send on to you
We'll keep e'er before him that his brains to be clear,
Must be brightened by sips from the cup that doth cheer.

You speak of the moderate temperance chap
Ah, yes he's our helper, he makes it a snap
To get hold of many who'd otherwise stay
From all of our mixtures quite fully away.

Now we'll print bills and posters, and make things look grand
And we'll have games and music by many a band,
But be careful that never ('twould spoil things you know)
To paint on our sign-board "The Devil & Co."—

Yours Friend,

THE DEVIL.

Charged With Murder.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court room, and every person waited in almost breathless expectation for the answer to the judge's question.

The judge waited in dignified silence.

Not a whisper was heard any where, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hand was clinched, and the blood had rushed into his pale, care-worn face.

Suddenly he arose to his feet, and in a low, firm, but distinct voice, said :—"I have! Your honour, you have asked me a question, and I now ask, as the last favour on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches, and fired the fatal shot that killed the wife I had sworn to love, cherish, and protect. While I have no remembrance of committing the fatal deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in the case; for their verdict is in accordance with the evidence.

"But may it please the court, I wish to show that I am not alone responsible for the murder of my wife!"

This startling statement created a tremendous sensation, the judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice :—

"I repeat your honour, that I am not the only one guilty for the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before his judgment throne, where we shall all be righteously judged.

"If it had not been for the saloons of my town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father, and a loving husband. But to-day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hanged by the strong arm of the State.

"God knows, I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will power was no match against the fearful, consuming, agonizing appetite for liquor.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy, and our little home was a paradise.

"I was one of those who signed remonstrances against reopening the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons. By their votes and influence saloons were reopened, and they have made me what I am."

"The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop further speech, when the speaker hastily said :—

No! no! your honour, do not close my lips;

I am nearly through. I began my downward course at a saloon BAR—legalized and protected by the votes of this town. After the saloons you allowed have made me a drunkard and a murderer, I am taken before another Bar—the bar of justice, and now the law-power will conduct me to the place of execution, and hasten my soul into eternity. I shall appear before another bar—the *Judgment Bar of God*, and there you, who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay, I in my drunken, frenzied, irresponsible condition have murdered *one*—but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation to-day with your consent.

All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence, and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility so that you will cease to give your support to this dreadful traffic."

—Selected.

The Effects of Alcohol Demonstrated.

Nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her. Matt. xiv., 9.

"Swear not at all," our elder brother has told us. Not when we are sober, far less when in a drunken condition.

Herod was not himself. No drunken man is. Exhilarated, and beside himself, he rashly vowed. Pride filled his heart when he viewed the grand assembly of noblemen, and to make more apparent the graceful dancing of his relative, he swore.

The long expected hour had arrived. With devilish glee, this emissary of the prince of darkness took advantage of the situation, and Herodias presented her horrible request.

This request sobered Herod for a while, and made him sad; but desiring to retain his honour, he ordered the deed to be executed.

Oh, the wretched effects of alcohol upon the human mind! It converts a man into a beast. Under its influence some of the darkest deeds have been committed. A Lot in unlawful intercourse with his daughters. A Noah placing himself in such a disgraceful condition, as to be mocked by his seed. A Belshazzar in sacrilegious proceedings against the king of the universe.

Would that men would utterly disregard the filthy stuff! Persons who pursue the drunken course, generally suffer in the end; for things will be spoken, and deeds performed, that would not be spoken and done in a sober state of mind; and persons knowing this, take opportunity of the evil moment.

If Herod had been the only drunkard there the other men might have spoken to the contrary of his decision; but all being in the same condition their perceptions were darkened, and thus they could not judge correctly.

This shows the necessity of being always in good company. Even if one is weakminded, being in the company of those who are upright, he will be rightly directed by them. True saying this, "Evil communications corrupt good manners.

L. W. BROWNE.



Childlike Trust.

I know not the way I am going,
But well do I know my guide:
With a childlike trust I give my hand
To the mighty Friend by my side.

And the only thing that I say to Him
As He takes it is, "Hold it fast!
Suffer me not to loose my way—
And bring me home at last!"

As when some helpless wanderer,
Alone in an unknown land,
Tells the guide his destined place of rest,
And leaves all the rest in his hand.

'Tis home, 'tis home, that we wish to reach;
He who guides us may choose the way,
For little we heed what path we take,
If we're nearer Home each day.

—Bible Training School.



Another Commandment.

(Concluded.)

[Bro. W's district had a new presiding elder who was expected to make them a visit. The presiding elder always stopped at Bro. W's. Day he was expected a stranger, plain and coarsely dressed stopped inquiring way to next village. Asked permission to come in and warm himself which was granted grudgingly. After some time asks to stay over night. The request also met a very grudgingly given assent after some plain words on Bro. W's part. During worship at even time, the parents desiring to show off their little son begin asking questions on Bible themes. How many commandments there are comes up, child turns to stranger and asks him to answer. He answers eleven. Brother and sister W. much surprised, exclaim at such ignorance and ask the child to tell him. Bro. W. takes the Bible to show the stranger the commandments.]

"THERE," he said, placing his finger upon the proof of the stranger's error, "There, look for yourself."

The man came around from his side of the table and looked over the stranger's shoulder "There, do'ye see?"

"Yes, it does say so," replied the man, "and yet it seems to me there are eleven. I'm sure I always thought so."

"Doesn't it say ten here?" inquired Mr. W. with marked impatience in his voice.

"It does, certainly."

"Well, what more do you want? Can't you believe the Bible?"

"Oh, yes, I believe the Bible; and yet it strikes me somehow that there must be eleven commandments. Hasn't one been added somewhere else?"

Now this was too much for brother and sister W. to bear. Such ignorance of sacred matters they felt to be unpardonable. A long lecture followed, in which the man was scolded, admonished, and threatened with divine indignation. At its close he modestly asked if he might have the Bible to read for an hour or two before retiring for the night. This request was granted with more pleasure than any of the preceding ones.

Shortly after supper the man was conducted to the little spare room, accompanied by the Bible. Before leaving him alone, Mr. W. felt

it to be his duty to exhort him to spiritual things, and he did so most earnestly for ten or fifteen minutes. But he could not see that his words made much impression, and he finally left his guest, lamenting his obduracy and ignorance.

In the morning he came down, and meeting Mr. W. asked if he would be so kind as to lend him a razor, that he might remove his beard, which did not give his face a very attractive appearance. His request was complied with.

"We will have prayers in about ten minutes," said Mr. W., as he handed him the razor and shaving box.

The man appeared and behaved with due propriety at family worship. After breakfast he thanked the farmer and his wife for their hospitality, and parting went on his journey.

Ten o'clock came, but Mr. N. had not arrived. So Mr. and Mrs. W. started for the meeting-house, not doubting they would find him there. But they were disappointed. A goodly number of people were inside the meeting-house, and a goodly number outside, but the minister had not arrived.

"Where is Mr. N.—?" inquired a dozen voices, as a crowd gathered around the farmer.

"He hasn't come yet. Something has detained him. But I still look for him—indeed, I fully expected to find him here."

The day was cold, and Mr. W., after becoming thoroughly chilled, concluded to keep a good look-out for the minister from the window near which he usually sat. Others, from the same cause, followed his example, and the little meeting-house was soon filled, and one after another came dropping in. The farmer, who turned towards the door each time it was opened, was a little surprised to see his guest of the previous evening enter, and come slowly down the aisle, looking on either side, as if searching for a vacant seat, very few of which were now left. Still advancing, he finally got within the little enclosed altar, and ascended to the pulpit, took off his old grey overcoat and sat down.

By this time Mr. W. was by his side, and had his hand upon his arm.

"You mustn't sit here. Come down and I will show you a seat," he said, in an excited tone.

"Thank you," replied the man in a composed voice. "It's very comfortable here." And the man remained immovable.

Mr. W., feeling embarrassed, went down, intending to get a brother "official" to assist him in making a forcible ejection of the man from the place he was desecrating. Immediately upon his doing so, however, the man rose, and standing up at the desk, opened the hymn book. His voice thrilled to the finger ends of brother W. as in a distinct and impressive manner he gave out the hymn beginning:

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel a brother's care."

The congregation rose, after the stranger had read the entire hymn, and had repeated the first two lines for them to sing. Bro. W. usually started the tunes. He tried this time but went off in a long metre tune. Discovering his mistake at the second word, he balked and tried it again, but now he stumbled on short metre. A musical brother came to his aid and led off with a tune that suited the measure in which the hymn was written. After singing, the congregation kneeled, and the minister—for no one doubted his real character—addressed the throne of grace with much fervor and eloquence. The reading of a chapter in the Bible succeeded. Then there was a deep pause throughout the room in anticipation of the text, which the preacher prepared to announce.

The dropping of a pin might have been

heard. Then the fine, emphatic tones of the preacher filled the crowded room:—

"A new commandment I give unto you, that ye love one another."

Bro. W. had bent forward to listen, but now he sunk back in his seat. This was the Eleventh Commandment.

The sermon was deep, searching, yet affectionate and impressive. The preacher uttered nothing that could in the least wound the brother and sister of whose hospitality he had partaken, but he said much that smote upon their hearts, and made them painfully conscious that they had not shown as much kindness to the stranger as he had been entitled to receive on the broad principles of humanity. But they suffered more from mortification of feeling. To think that they had treated the presiding elder of the district after such a fashion was deeply humiliating; and the idea of the whole affair getting abroad interfered sadly with their devotional feelings throughout the whole period of service.

At last the sermon was over, the ordinance administered, and the benediction pronounced. Bro. W. did not know what was best for him to do. He never was more at a loss in his life. Then Mr. N. descended from the pulpit; but he did not step forward to meet him. How could he do that? Others gathered around him, but still he lingered and held back.

"Where is brother W.?" he at length heard asked. It was the voice of the minister.

"Here he is," said one or two, opening the way to where the farmer stood.

The preacher advanced, and catching his hand, said:—

"How do you do, brother W., I am glad to see you. And where is sister W.?"

Sister W. was brought forward, and the preacher shook hands with them heartily, while his face was lit up with smiles.

"I believe I am to find a home with you," he said, as if it was settled.

Before the still embarrassed brother and sister could make reply some one asked—

"How came you to be detained so late? You were expected last night. And where is brother R.?"

"Brother R. is sick," replied Mr. N., "and I had to come alone. Five miles from this my horse gave out, and I had to come the rest of the way on foot. But I became so cold and weary, that I found it necessary to ask a farmer not far from here, to give me a night's lodging, which he was kind enough to do. I thought I was still three miles off, but it happened that I was very much nearer my journey's end than I supposed."

This explanation was satisfactory to all parties, and in due time the congregation dispersed, and the presiding elder went home with brother and sister W.



Be Cautious.

Don't judge a man by the clothes he wears.
God made one and the tailor the other.

Don't judge him by his family relations;
Cain belonged to a good family.

Don't judge a man by his speech; a parrot talks, but the tongue is but an instrument of sound.

Don't judge a man by his failure in life, for many a man fails in this evil world because he is too honest to unite in the evil practices of others.

Don't judge a man by the house he lives in; the lizard and the rat often inhabit the grandest structures.

When a man dies they who survive him ask what property he left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

MISSIONS.

Notes from my Diary.

A JOURNEY IN NORTH-WESTERN RHODESIA.

JULY 23rd:—A usual winter day in Buluwayo. The strong trade wind was blowing a cloud of dust through the town. The train for the Zambesia was due to leave at seven a.m., and as I was late it left on time. The guard's whistle blew as I paid for my ticket.

An uneventful ride through uninteresting country in a compartment with five Italians who could speak no English, brought us to Mbanji, 166 miles from Buluwayo. This is the end of the cape to Cairo's line at the present time. I was met at the station by a native who had lived with us at one time. He seemed glad to see me, and taking up my blankets and rifle, he showed me a retired place in the bush, near the water where we could sleep for the night. We had a very comfortable night and felt quite rested at dawn.

July 24th:—I found on making up my loads that I had five carriers and six loads. I spent the morning looking for a carrier but found none. In the afternoon I found a boy who agreed to carry thirty-five miles for me.

July 25th:—We had a pleasant Sabbath, prayer and social meeting at the beginning of the sabbath, sabbath-school at 10 a.m., and prayer at the close of the day.

July 26th:—We started very early and walked six miles to Jacob's Kraal. Here we found plenty of water in the river, so we stopped for the day. We had an early dinner and went on again at 1.30 p.m. We traveled ten miles and made our camp for the night. I found that two of my carriers were not in camp when I arrived. I inquired about them and found that one of the boys from the mission had remained behind to watch the boy I had hired at the end of the railroad. The mission boy soon arrived and reported that the other had run away with his load. Thus my bread, sugar, salt, Caramel coffee, fruit, dried apples, towel and soap disappeared.

July 27th:—I walked on to Wankieskraal. We bought some corn and peanuts for food. I had some fever. I think it was due to traveling in the hot sun. The country was very hilly, almost mountainous.

July 28th:—We left Wankies early in the morning to go across the country to the coal mine. I had breakfast with an American contractor on the railway. A short walk in the evening brought us to the coal mine. I was kindly received by Mr. Price, the mine manager. He gave me a good dinner and a comfortable bed. Two things that are always gladly received out here.

July 29th:—I spent most of the day looking around the coal mine. There are forty or fifty thousands tons of coal on the embankment. They will start screening soon. It is a very good quality of soft coal.

July 30th:—I started on at 10 a.m. In two hours I came to the Dake River. We stopped for dinner here. I met the post-cart from Victoria Falls. It was a Scotch cart drawn by eight oxen. When they arrived at the kraal to change the span it was found that the herd-boy had lost the oxen. There was a delay of three hours until they could be found. This was sufficient for the passengers to miss the train that left for Buluwayo that night and they would have to wait four days for another. One must learn to go slowly in this country. If you walk, you can go three miles an hour. If you

go on the mail-cart, you travel two miles an hour and pay 50 cents a mile for the privilege of being delayed.

July 31st:—We only traveled about ten miles and stopped for the Sabbath.

August 1st:—We had our usual Sabbath services. We enjoyed much of the blessing of God. It is good to praise the Lord in the woods. Here we were far from civilization and miles from the habitation of man, there are no natives in this section of the country, but God seemed so near. We had a praise service to thank Him for His care thus far on our journey.

August 2nd:—We walked ten miles before breakfast and camped on the Mtetsi river. This is a nice running stream and has some beautiful farm land in the valleys. We had a long walk, fifteen miles, in the evening and camped at a post-kraal.

August 3rd:—We had a pleasant early morning walk of three miles. There was a well near the road where we stopped for breakfast. The water was scarce and dirty but it was that, or nothing, so we had to use it. I met three white men at this well. After breakfast we had a long walk, and a longer one at night brought us to Victoria Falls.

August 4th:—We went to see the Falls early in the morning but we could see but very little of them on account of the spray. It was the first time that the carriers had ever seen a large river and they were filled with wonder. The river is one mile across. One of the boys, asked if the sea was much larger than this river. He wanted to know if I thought he would be sick in crossing.

August 5th:—I met Mr. Van Bleck this morning. He kindly offered me his horse to ride to the District Commissioner's camp. I found that Mr. Sykes, the District Commissioner, had visited our station near Buluwayo and was in perfect accord with our plan of work for the natives. He kindly gave me much assistance in the way of a guide and carrier. I met Dr. Middleton here. He has been all over this country as far north as the Congo. He also gave me much information in regard to the country and the people.

August 6th:—We spent most of the day in a dirty Batoka village. I bought eggs, peanuts, and meal for food. These people are carrying their water three miles. They make their gardens among the sand ridges as they are too lazy to dig in the harder black ground along the rivers. Last year there was little rain so there is a great scarcity among them. I camped for the night in an old store. The wind was high and it was very cold. It is contrary to my custom to sleep in such places, but under the circumstance I thought it would be justifiable. I soon found my mistake as it was alive with vermin. I preferred the cold outside.

August 7th:—I traveled about five miles in the morning and camped at a mission station for the Sabbath. It is under the control of the French Protestant Society.

August 8th:—We had a splendid Sabbath. The Lord came very near and blessed us abundantly. We studied the experiences of Paul on his way to Rome. One of the boys had fever.

August 9th:—We made a very early start and traveled a long distance. The country is covered with scrub bush. Signs of big game are abundant. I saw hartebeest and wild hogs. Also the fresh tracks of buffalo.

August 10th:—We could not travel far on account of the boy who had fever.

August 11th:—After a short walk in the morning we came to a nice pool of water and we stopped and had a bath and did our washing. It was very refreshing. One has to be careful where he bathes in this country as many of the deep pools contain crocodiles. We came out on the open prairie at noon.

The soil is quite good here. Herds of big game.

August 12th:—Arrived at Kaleme. I was soon comfortable at the home of Mr. Rangaly, the magistrate. We had entertained him at our home in Southern Rhodesia and he was glad to return the favour. He arranged for me to see the administrator the next day.

August 13th:—I saw the administrator at 11 a.m. He said that the Government had decided to give each missionary society a particular part of the country. The French Protestant have the upper Zambesia, or the Barutuo valley. The primitive Methodists have the Machukulumbwe country along the Kafui river. The Jesuits have the country about Kaleme. They offered us the country to the north and east among the Batekas, or the Batekas and Machukulumbwe to the north. I decided to visit both places.

August 14th:—I had a long visit with the District Commissioner whom I met two years ago. He gave me much information about the people and the Bateka country.

August 15th:—We had our usual Sabbath service. In the afternoon, we had a long talk on the experience of David and Saul. We walked ten miles after the Sabbath.

August 16th:—We had a long walk of sixteen miles. We could get no food as there are no native kraals along the road. The natives here live a long way off the road. He does this because there are too many demands on him for food. He does not like to refuse a hungry man food as he is naturally very hospitable and if he sees hungry men every day his scanty store is soon exhausted. He seeks a remedy in moving four or five miles away.

August 17th:—The carriers had no food so we went on to a native kraal before breakfast. We saw the fresh tracks of a herd of elephant that had crossed the road just ahead of us. We arrived at the kraal at 1 p.m., and were able to get a little food, but the water was bad. We rested three hours and went on again in the evening. We traveled six miles and made our camp for the night. We had no dinner so went to bed hungry.

August 18th:—I awoke at three in the morning with severe cramps in my bowels, and a very bad attack of dysentery. I could sleep no more and we started on at daybreak. I soon came up with a donkey wagon in charge of Mr. Madocks, a geologist for the Northern Copper Company. He kindly gave me a ride in the wagon to the next river eight miles ahead. I was suffering intensely and by noon I had a very high fever. I ate very little and kept my bed all day. I had the boys make my bed away from the donkey's and dogs and retired at sunset for the night. My fever was still high and my strength fast passing away. I thought my time had come, and calling the boys to my bedside, I gave them instructions as to my burial. This is the second time since I have been in this country that I have given directions as to what I would like to have done after I was gone.

August 19th:—I slept fairly well during the night. My head was dull and I could not think clearly. I still had a high fever. I learned from the natives that I was near the camp of Mr. Walker the old hunter. I had often met him in Buluwayo and he had invited me to call on him when I was north of the Zambesia. I was glad to accept his invitation. "My God shall supply all your need according to his riches in glory by Christ Jesus." I slowly recovered my strength and as soon as I was able I started on again. Mr. Walker kindly loaned me his aernoid, so that I might know my elevation at any time.

August 25th:—As I was still very weak we could not travel fast. We made our camp in a

native field for the night. I must here describe our usual camp. It consisted of a high bush fence made circular and about thirty feet in diameter. Inside of this all the loads were placed and the beds made. A quantity of wood was collected and a good fire was made across the entrance. I had my bed just back of the fire. It was made by cutting two poles about seven feet long and placing them side by side on the ground and about three feet apart. The space between them was filled with grass to the depth of about six inches. This made a comfortable mattress on which the blankets were spread. A short log at my feet prevented the grass from working down into the fire. The carriers made their beds on either side. One of the boys was to keep up the fire all night.

August 26th:—We walked about twelve miles for the day. We traveled up a river so water was plentiful. The country was very rough and covered with scrub bush. We saw a large herd of water antelope.

August 27th:—We had a long walk to the hot springs. We remained at this place four days looking over the country. The water in these springs varies in temperature from being simply warm to the boiling point. In some springs the water appears to be pure, while others contain minerals. The natives have many traditions in regard to them and they visit them regularly for worship.

August 30th:—We walked eight or ten miles in the evening and came into the wagon road sixty-three miles from Kaleme and sixteen miles from Menzas. The country is very rough, almost mountainous.

August 31st:—We traveled the sixteen miles to Menzas. He is the chief of the Botoka nation. I announced my mission. He said that he wanted a school and asked me what he could do for me. I told him that a guide to show me the country would be very acceptable. He promised to send his son, and he was at my camp next morning at daybreak.

September 1st:—I looked carefully over the ground to the south and west but found nothing that suited me.

September 2nd:—I started very early to the north and east. I took my guide and two of my carriers with me. We traveled hard all day but saw nothing that was desirable until dark when I came to just what I wanted.

September 3rd:—I had a good look around the spring and the surrounding country in the forenoon and in the afternoon I pegged a farm of five thousand acres on the Mekei river directly east of Menzas' kraal. I pegged about three miles of river front so as to include timber and the fountain. This farm has six native kraals on it. It is the best farm that I saw in all my travels in the country. There is sufficient water in the fountain to irrigate a good garden and plenty of water in the river for stock. The soil is black along the river and of a chocolate colour on the high land. The elevation is 4,800 feet. The natives grow corn, kaffir corn, sweet potatoes, peanuts, ground-nuts, beans, pumpkins, and a kind of vegetable marrow. I returned to my camp on Friday, and started for Kalema on Monday. On arrival at Kalema I submitted my farm to the Government for approval. The Government officials expressed themselves as glad that we are planning to enter the field as the territory is nearly all taken up and they are in favour of our plan of work.

I made a hasty trip home visiting a mission in Zambesia on the way. I arrived home October 3rd, very tired, but otherwise in good health. My carriers could not keep up with me, so I left them behind and they arrived nearly a week later. During my absence I had traveled 350 miles by rail and about 700 miles on foot.

W. H. ANDERSON.

Our Work and Workers.

Pastor W. A. Sweany baptized five precious souls in the baptistery at Bridgetown Barbados, Jan. 2.

The rapid change in the South Sea islands may be seen from the fact that we have now a native preacher in Fiji who was once a cannibal.

Pastor J. A. Morrow of Hamilton, Bermuda, who has been holding services among the ex-Boer prisoners still remaining there, reports the conversion of two of them to the faith.

Dr. S. A. Lockwood reports that a new church will shortly be organized in Japan at Kobe. This is the result of labor at the sanitarium at this place.

Pastor D. C. Babcock reports the baptism of four more candidates as the result of the work at Georgetown, Demerara. We are glad to see so many taking their stand for truth in that city.

Pastor W. J. Tanner reports twenty-four candidates awaiting baptism in the Parish of Portland, Jamaica, so recently visited by the hurricane. He also reports a good interest in Kingston and other places and speaks a good word for the "Watchman" and its work.

Pastor B. E. Connerly reports good progress in Puerto Rico. By means of their little monthly paper "El Centenela de la Verdad," they are finding honest souls in all parts of the island who are searching for truth. "El Centenela" is the only Protestant religious paper in Puerto Rico.

From our exchanges we learn of the building of new churches as follows:—In Raratonga, Cook Islands; two in Philadelphia, Penn., U.S.A.; in Nashville, U.S.A.; Jackson, Miss., U.S.A.; Gage, Oklahoma Territory, U.S.A., Armstrong, Br. Columbia; Newport News, Va., U.S.A.; Glenwood Springs, Montrose, Palesades, and Cedaredge, Colorado, U.S.A. Many others are in process of erection.

In the Riverside, Cal. Press of December 8, we note an interesting reference to the meetings which have been conducted there the past two months by Elder William Simpson, from which we quote the following: "As a result of the meetings fifty persons have already begun the observance of the Sabbath according to the commandments, which is upon the seventh day or Saturday. At the close of the meeting last evening, Mr. Simpson presented to the people the need of a suitable place of worship, and in a few minutes, over one thousand dollars was raised towards building a church. A central location has been purchased near Twelfth and Orange Streets, and work will be begun soon upon a neat little church edifice. The meetings still continue. Tuesday evening Mr. Simpson will show the Bible plan of raising money to carry on the work of the Gospel without the aid of Church fairs and festivals."

The March of Events.

At the Present Time there are three revolutions in progress in the little island of San Domingo. It is significant that one of the rebelling factions appealed to the United States offering to turn over that island to the great Republic of the North.

An exchange states that the British government is about to abandon its fight against the plague in India, having become disheartened with its failures thus far. It is to be hoped that this is not true. If so, the results will be hard to picture, as it will doubtless spread to all parts of the thickly populated Orient, and perhaps to the rest of the world.

A British expedition, ostensibly for the purpose of discussing with the Tibetan authorities their non-observance of treaties, which has injured the trade between Tibet and India, has been ordered to occupy the Chumbi valley, and to advance to within one hundred and fifty miles of Lhasa. It is thought that this expedition is sent to see what influence and power Russia had obtained in Tibet and to counteract such influence as far as possible.

Addressing the Grand Jury at the Durham Assizes Mr. Justice Grantham characterised the calendar as one of the worst he had ever known. There were four charges of murder and six or seven of attempted murder and wounding, which might easily have been murders. As far as he could tell drink was at the bottom of nearly all the cases. What made matters worse was that so many people now-a-days had cut themselves adrift from the restraining influences of religious life and feeling.

It is reported from Paris that the case of Captain Dreyfus, the Jewish officer who some years ago was convicted of betraying the secrets of the French army to the Germans, is to have a new trial. This makes the second time that it will have been retried. The present agitation is brought about on the recommendation of M. Victor Mercier, one of the directors of the ministry of Justice, that the matter be reconsidered. It is expected that this trial will bring with it acquittal and restoration to his rank in the army.

The trouble between Japan and Russia, which has for the last three months occupied a leading place in the telegraphic news, came to such a point that on the 9th of January it was freely predicted that there would be war between the two nations. This has not, however, occurred and there is hope that such an event may be postponed indefinitely. The article in this issue, on page 6, gives a good epitome of the causes of the trouble, which lies apparently the conflicting desire of these two nations to control in Korea, and in the desire of Japan that Russia, be not all powerful in eastern Asia.

The following pertinent questions were propounded by the Rev. Morgan Dix, rector of Trinity Protestant Episcopal Church, New York City. He asks, "Tell me, if you can, what can be done to stop men from beating down values and making property worthless on which multitudes of people of modest fortunes have invested all they have. Tell me what can be done to stop strikers from their violent acts, by which they prevent honest men from working, because they do not wish to join their unions. What can be done to stop extravagance, display, and show and make very rich people economical and modest in dress and conduct, in order to give abundantly where gifts would benefit the community? What can be done to stop people from running after each new light and each new gospel? What can be done to stop married people from putting away each other, and adding to the sin of unfaithfulness, the sin of rushing into the arms of the partners of their guilt?" Men are talking about these things and deploring them. But they find no remedy, no way of escape, and the evils only increase. Humanity seems powerless to prevent the onward rush, yet as says a Methodist journal of prominence, "no one who thinks over it from a Christian standpoint can doubt that if they are not stopped, the harvest will be frightful beyond telling." Truly, with these conditions before us, and the inevitable result clear, there is need of the Gospel of Christ. We are living as our exchange remarks, from which this is quoted, in the time of the harvest, the harvest of the gospel, the harvest of the world and the latter will indeed be a frightful harvest. There is only one hope, the Gospel is the power of God unto salvation. "Preach the Word."



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We are pleased to announce that our first *London Letter* will appear next month.

A lady residing in London, who wishes to be known merely as "K.J.M.," has transferred £10,000 India three per cent. stock as a gift to the British and Foreign Bible Society.

We would call special attention to the article on the Russian absorption of Asia on page 6. In view of the present strained relations between Russia and Japan we are sure this information from a man who has been on the ground will be appreciated by all.

A Correspondent.—Mr. Horace W. Thavernier from Dominica, writes of his interest in the *Watchman*, and requests us to publish his appreciation of the benefit derived from the Redemptorist congregation, and especially his appreciation of His Lordship Bishop Schelfhant, C.S.S.R., and the good work he is doing in Rosseau.

"Bible Burning" says the British and Foreign Bible Society in its annual report "has taken place this year in Baden and Franconia, in Danzig and Cologne, in Spain and in the Argentine; while public bonfires of the Scriptures occurred in Carriola, in Peru, and in Fiji,—all under the inspiration of the one church which burns the Bible.

The following paragraph appears in the *Manchester Guardian*:—"Dr. McLaren, in a letter to Dr. Cuyler which has just been published says, "We are greatly secularised in this country and need the winnowing fan in all our churches. I fear it is not much better with you. Many a time I am ready to thank God, when I see the deadness of the churches and the awful problems to be faced, that I am nearer to the end than the beginning if my course."

The "Leaves from a Diary" in the Missions department of this issue was sent directly from Africa to Eld. A. J. Haysmer, Port-of-Spain. We are glad to be able to publish it for the information it gives our readers of the labour of love, and life of sacrifice of our missionaries in the Dark Continent. We should have young men and women in the West Indies preparing to help these laborers carry the message to their brethren in Africa.

The *Devil's Reply to the Rumseller*, page 8, was written by a member of the Young People's Society, Port-of-Spain. He said that, if he understood anything of the character and aims and purposes of his Satanic Majesty, that such an address as the one contained in our December issue would not be allowed to pass un-

answered. Good. The real firm back of the infernal liquor traffic is "Devil & Co." We sincerely hope dear reader that you are not a member of the Company. If so, take a good square look at your senior partner. You have an ugly yoke fellow haven't you? Break the partnership before it is too late.

On our journey to Barbados we were forcibly impressed with the words of the poet:—

"Ships that pass in the night
And speak each other in passing."

Upon the bosom of the vast restless ocean the scene of these lines is a mighty occurrence. On our trip over there were on board, beside our island people, passengers for France, England, New York, Venezuela and a Hindi doctor and valet from far away India. Truly we were as the ships that pass in the night, and speak each other in passing. Yet we had an influence on each other and in the judgment will meet its results. Each of our readers has an influence on all he meets, and they on still others. This power of influence has been compared to the stone thrown in the sea. A small wave circles around the immediate spot where the stone fell, then another, a little larger, and still another, a little larger without that, and so on and on until the distant shore is reached. Even so every deed of ours, good or evil, is as a stone cast into the sea of time and its wavelets will vibrate until they touch the shore of eternity. What tremendous possibilities for good or ill. Let your mind contemplate this solemn truth then turn to the Book of counsel and read 2 Cor. xi., 14-16, and exclaim with the apostle, "To the one a savor of death unto death; to the other a savor of life unto life. And who is sufficient for these things?"

What have we been doing? Recently the Biblewomen in the Ranaghat division of the Nadiya district, connected with the Mission carried on by Mr. James Monro, C.B., were powerfully impressed by the words of an old woman in one of the villages which they visited. After giving their message, an old Mohammedan woman, held in estimation amongst the villagers as very religious, asked, "How long ago is it since Jesus, about Whom you speak, died for sinful people?" The Biblewoman explained that this took place a very long time ago. "Then why," said the old woman, "has God never told me of this? Surely He ought to have let me know of this long ago?" The Biblewoman remonstrated against any one blaming God in this way; whereupon the old woman replied with vehemence and earnestness, "Where have you been all this time that I have never heard of this wonderful news? Look at me. I am now an old woman. All my life I have said the prescribed prayers. I have given alms. I have gone to saints' shrines. My body is dried up and become as dust, from fasting. And now I am told that all this is useless and that Jesus died to take away my sins. Where have you been all this time, and what have you been doing that I have not heard of this before?" The Biblewomen were conscience-stricken at her appeal, and the words of this old woman have done more to quicken the staff of native evangelists than many exhortations.

One of the most pleasant meetings we have attended for some time was the monthly Temperance meeting held in the Seventh-day Adventist Church in Bridgetown, January 3rd. The building was literally packed, chairs and seats filled the aisle, the door was full and the windows also. And all listened attentively and appreciatively to the varied programme. Pastor W. A. Sweany gave interesting facts and figures concerning the drink traffic in England and France. Temperance songs, solos, declamations and select readings by

children and others filled the programme. We believe every one of that large congregation went away impressed with the awful effects of intemperance. The next temperance meeting will be held February 12th, at 7 p.m., in the King Street Chapel. So far as the Editor is aware, this is the only regular temperance meeting held in our churches in the West Indies. Eld. Sweany and wife have been able to find material to conduct such meetings with increasing interest for more than a year, and they are yielding a telling influence. This work has been favorably noticed by the daily papers. Now, will not every church in our field take up this work and wage a relentless warfare against the rum traffic? Can we sit with folded hands while the "Devil & Co" are sweeping down to ruin untold thousands? Let every church and family become a lifeboat from which helping hands will reach forth to the needy, and a lighthouse from which the rays of light will shine out into the moral night. The Editor will be pleased to communicate with any interested as to material for programmes etc. Write us at once about organizing a temperance meeting in your neighborhood.

"It will not do to simply say
Hurrah! hurrah!
But do your duty then you may
Hurrah! hurrah!
Assist the weak, yourself deny
Stand by the right, and by and bye
We'll all feel glad that rum shall reign no more."

It is generally acknowledged to be true that baptism by immersion is the only mode known in the New Testament times. The custom of sprinkling which has superseded the Bible mode, was introduced many, many years after the days of the Apostles. In fact, immersion, the good old way, full of meaning, has always had its advocates. A church of England paper recently contained the following statements on the subject.

"Mr. G. W. E. Russel points out that 'a grave font,' specially constructed for the submersion of adults, is to be found in the parish church of Lambeth, and another at St. Mary's Southhampton. The present Bishop of Lincoln has told me that he once saw Bishop Wilberforce baptize by submersion in the church-yard at Cuddesdon. A young man from the Baptists, desired to be baptized. The Bishop caused a shallow grave to be dug in the church-yard, and puddled with clay. He then baptized the candidate by submersion as naturally and as easily as if he had never administered baptism in any other way.

"At the chapel of St. Johns, Torguay, there is at the west end of that church a deep hollow, called the baptistry, with steps to descend into it, and large enough for the complete submersion of a grown man."

"A correspondent writes: there is a font for the purpose at Cranbrook Church, in Kent. When I was assistant curate there I was informed that it had been erected some years previously by a former Vicar, to show to dissenting parishioners that the church fully recognized this mode of baptism." We are glad to hear on such high authority that the Anglican Church fully recognizes baptism by immersion, and only regret that they do not practice it. For our part when all scriptures endorse it as the only proper mode, and in view of the fact that Paul distinctly says, "One Lord, one faith, one baptism," Eph. i., 5, we will always lift our voice in behalf of the good old way, and would ask our readers who have never been baptized the Bible way, to seriously consider the words of our Saviour. "He that believeth, and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi., 16.

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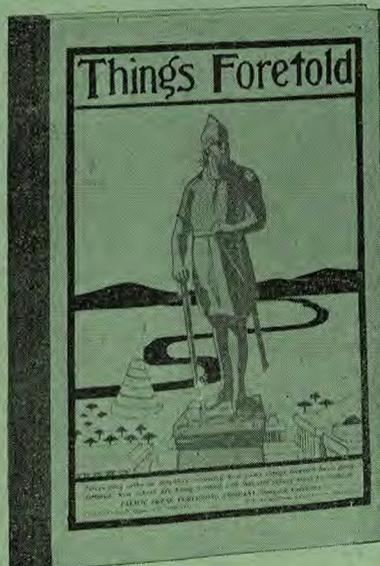
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