

The Oriental Watchman.

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

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THE Oriental Watchman

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REST.

"The Lord God Omnipotent reigneth."

Is it not rest to know that One
Holds all the worlds, and guides them in
their race?

And that no sparrow falls, though e'er so
lone,
But He beholds and marks its resting place?

Is it not rest to know He knows
The wheel within a wheel of great affairs,
And yet He stops to count our very woes,
And has a sympathy for all our cares?

Is it not rest to know He moves
The great machinery of everything,
And yet with tender, brooding heart He loves
And shelters each least creature 'neath His
wing?

He knows the end. His purpose cannot cease,
Though sometimes tears blind so it seems
but dim;

Above earth's discords rise the pæans of peace
That find their full harmonious chords in
Him.

Cast all your care on this, aye this:
"The Lord God reigns omnipotent above."
Then come what may, this faith shall bring
thee peace.

He reigns all-wise, all-powerful, all love.

And though to-day through paths of thorn
Thy way He leads, be sure He goes before,
And at the last 'twill be to win thy crown,
To see, to understand, to weep no more.

FANNIE BOLTON.

THE DIVINE SHEPHERD.

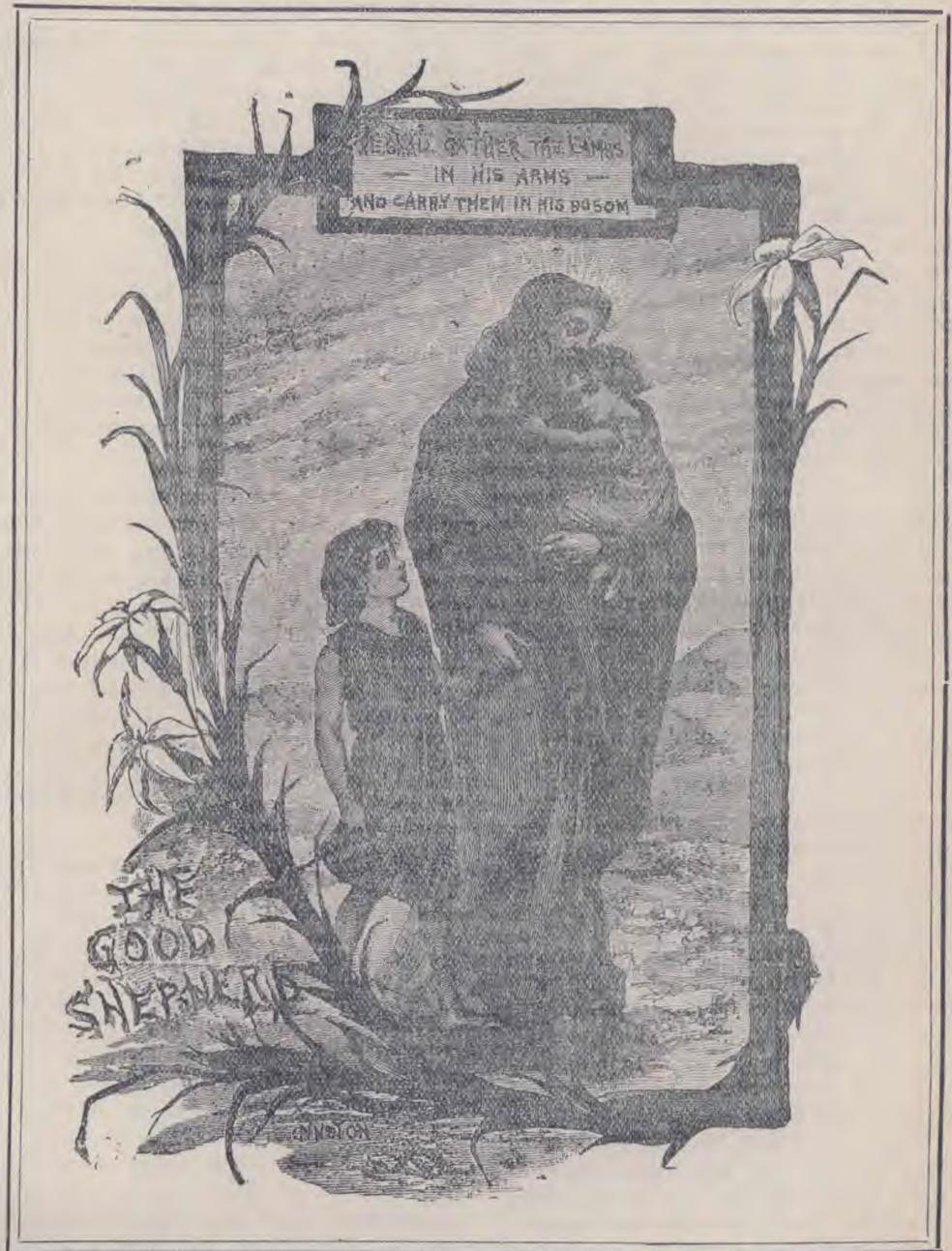
"I AM the good shepherd: the good shepherd giveth his life for the sheep." "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth Me, even so know I the Father: and I lay down My life for the sheep."

Again Jesus found access to the minds of His hearers by the pathway of their familiar associations. He had likened the Spirit's influence to the cool, refreshing water. He had represented Himself as the light, the source of life and gladness to nature and to man. Now, in a beautiful pastoral picture, He represents His relation to those who believe on Him. No picture was more familiar to his hearers than this, and Christ's words linked it forever with Himself. Never could the disciples look on the shepherds tending their flocks without recalling the Saviour's lesson. They would see Christ in each faithful shepherd,

They would see themselves in each helpless and dependent flock.

This figure the prophet Isaiah had applied to the Messiah's mission, in the comforting words, "O Zion, that bringest

through Ezekiel had declared: "I will set up one shepherd over them, and he shall feed them:" "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken,



good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God. . . . He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom."—Isa. xl. 9-11. David had sung, "The Lord is my shepherd: I shall not want." And the Holy Spirit

and will strengthen that which was sick." And I will make with them a covenant of peace." "And they shall no more be a prey to the heathen; . . . but they shall dwell safely, and none shall make them afraid."

Christ applied these prophecies to Himself, and He showed the contrast between His own character and that of the leaders of Israel. The Pharisees had just driven one from the fold (Jno. ix.), because he

dared to bear witness to the power of Christ. They had cut off a soul whom the true shepherd was drawing to Himself. In this they had shown themselves ignorant of the work committed to them, and unworthy of their trust as shepherds of the flock. Jesus now set before them the contrast between them and the good shepherd, and He pointed to Himself as the real keeper of the Lord's flock. Before doing this, however, He speaks of Himself under another figure.

He said, "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." The Pharisees did not discern that these words were spoken against them. When they reasoned in their hearts as to the meaning, Jesus told them plainly, "I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and shall find pasture. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly."

Christ is the door to the fold of God. Through this door all His children, from the earliest times, have found entrance. In Jesus, as shown in types, as shadowed in symbols, as manifested in the revelation of the prophets, as unveiled in the lessons given to His disciples, and in the miracles wrought for the sons of men, they have beheld "the Lamb of God, which taketh away the sin of the world."

In all ages, philosophers and teachers have been presenting to the world theories by which to satisfy the soul's need. Every heathen nation has its great teachers and religious systems offering some other means of redemption than Christ, turning the eyes of men away from the Father's face, and filling their hearts with fear of Him who has given them only blessing. The trend of their work is to rob God of that which is His own, both by creation and redemption. And these false teachers rob man as well. Millions of human beings are bound down under false religions in the bondage of slavish fear, of stolid indifference, toiling like beasts of burden, bereft of hope or joy or aspiration here, and with only a dull fear of the hereafter. It is the Gospel of the grace of God alone that can uplift the soul. The contemplation of the love of God manifested in His Son will stir the heart and arouse the power of the soul as nothing else can. Christ came that He might re-create the image of God in man; and whoever turns men away from Christ is turning them away from the source of true development; he is defrauding them of the hope and purpose and glory of life. He is a thief and a robber.

"He that entereth in by the door is the shepherd of the sheep." Christ is both thy door and the shepherd. He enters in by Himself. It is through His own sacrifice that He becomes the shepherd of the sheep. "To him the porter openeth; and the sheep hear His voice; and He calleth His own sheep by name, and leadeth them out. And

when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice."

"BY NAME."

As the shepherd leads His flock over the rocky hills, through forest and wild ravines, to grassy nooks by the river-side; as He watches them on the mountains through the lonely nights, shielding from robbers, caring tenderly for the sickly and feeble, his life comes to be one with theirs. A strong and tender attachment unites Him to the objects of His care. However large the flock, the shepherd knows every sheep. Every one has its name, and responds to its name at the shepherd's call.

As an earthly shepherd knows his sheep, so does the Divine Shepherd know His flock that are scattered through the world. "Ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God." Jesus says, "I have called thee by thy name; thou art mine." "I have graven thee on the palms of my hands."

Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. He bids them, "Follow me," and His Spirit moves upon their hearts to draw them to come to Him. Many refuse to be drawn. Jesus knows who they are. He also knows who gladly hear His call, and are ready to come under His pastoral care. He says, "My sheep hear My voice, and I know them, and they follow me."

"He calleth His own sheep by name, and leadeth them out, . . . and the sheep follow Him; for they know His voice." The Syrian shepherd does not drive his sheep. He depends not upon force or fear; but going before, he calls them. They know his voice, and obey the call. So does the Saviour-Shepherd with His sheep. The Scripture says, "Thou leadest Thy people like a flock by the hand of Moses and Aaron." Through the prophet, Jesus declares, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. He compels none to follow Him. "I drew them," He says, "with cords of a man, with bands of love."—Hosea. xi. 4.

It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed through His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in

the heart of the beholders. They hear His voice, and follow Him.

As a shepherd goes before his sheep, himself first encountering the peril of the way, so does Jesus with His people. "When He putteth forth His own sheep, He goeth before them." The way to heaven is consecrated by the Saviour's footprints. The path may be steep and rugged, but Jesus has travelled that way; His feet have pressed down the cruel thorns to make the pathway easier for us. Every burden that we are called to bear, He Himself has borne.

Though now He has ascended to the presence of God, and shares the throne of the universe, Jesus has lost none of His compassionate nature. To-day the same tender, sympathizing heart is open to all the woes of humanity. To-day the hand that was pierced is reached forth to bless more abundantly His people that are in the world. "And they shall never perish, neither shall any man pluck them out of My hand." The soul that has given himself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers chose to leave Him, He will hold them fast.

CLOSE TO HIS HEART.

Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens of sorrow. Though He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not, I am with you. "I am He that liveth, and was dead; and, behold, I am alive forevermore." I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. "The mountains shall depart, and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed; saith the Lord that hath mercy on thee." Isa. liv. 10.

However much a shepherd may love his sheep; he loves his sons and daughters more. Jesus is not only our shepherd; He is our "everlasting Father." And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father."

What a statement is this: the only begotten Son, He who is in the bosom of the Father; He whom God has declared to be "the Man that is my fellow" (Zech. xiii. 7)—the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth.

Because we are the gift of His Father, and the reward of His work, Jesus loves us.

He loves us as His children. Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust.

Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and he said, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd."

"Therefore doth My Father love Me, because I lay down My life, that I might take it again." That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father.

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to His own way; and the Lord hath laid on Him the iniquity of us all." Isa. liii. 4-6.

MRS. E. G. WHITE.

THE TWO HOPES.

SPEAKING of Spiritualism, with its professed manifestations of the spirits of the dead to the living, Professor Barrett, of the Royal College of Science, Dublin, wrote:—

I know and rejoice in the blessing Spiritualism has been to my own faith, and to that of several dear friends of mine. Moreover, I cordially recognise the fact that in bereavement and deep distress numbers have been cheered and consoled by the hope that Spiritualism has set before them.

But how different the hope which Spiritualism professes to give from that set forth in the Word of God! "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 2 Thess. iv. 13-18.



The Work of the Holy Spirit.

THE PILLAR OF CLOUD IS RISING.

'Twas a glorious day in the wilderness
When the trump of God was blown,
And the mighty millions of Israel's host
Moved on to their promised home;
When Jehovah's cloud in its glory grand
O'er the swelling Jordan stood,
When the men of faith from the wilderness
Moved on through its parting flood.

'Twas an awful time for the faithless man
Who refused to leave his sin;
He had failed to learn from the desert tests,
And he could not enter in.
But the conquering host by the pillar led
Moved on to Canaan's shore,
And the faithless fell in the wilderness,
For the sifting time was o'er.

'Tis a glorious time for the church to-day,
For the trump again has blown,
And the hosts of God, by the pillar led,
Move on to their promised home;
And the Holy Ghost in the "latter rain,"
With His peace and joy and power,
O'er the church now falls with refreshing flood,
Like a glorious summer shower.

'Tis an awful time for the faithless man
In the church of God to-day,
For the final sifting at last has come,
He is falling by the way.
But the justified in their armour bright,
And with faith their battle-cry,
Are marching to-day against the walls of sin,
With power from on high.

The pillar of cloud is rising.
Behold, what a glorious sight!
It moveth on to the promised land;
Awake, ye children of light.
The trump of God is calling
The wilderness-wandering host
Away from the desert sinful;
"Receive ye the Holy Ghost."

A. F. BALLENGER.

WHAT IS YOUR COVERING?

"WOE to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit, that they may add sin to sin."—Isa. xxx. 1.

The Spirit of God is the only safe covering for any soul. But here is described a people who are seeking to cover themselves with a covering that is not of God's Spirit.

Of people just as they are in this world the Lord says they "are wretched, and miserable, and poor, and blind, and naked." And it will never do to appear thus before the Lord. The hearts of men know this, and

therefore they seek a covering. This is right; they must have a covering. But the great difficulty is, they do not seek in the right way for their covering: they "cover with a covering, but not of My Spirit," saith the Lord.

NO COVERING.

IN another place (Isa. lix. 5) He says they "weave the spider's web," of which to make for themselves garments for covering. What a strange notion a person must have, indeed, to think that such stuff as spider's web will be sufficient for a covering in *that* day! No, no! The Lord continues, "Their webs shall not become garments."

But what is the material out of which they weave this spider web stuff, to make garments to cover themselves? Here is the answer: "Neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands."

Of their own works they would make garments to cover themselves in the day when God shall search Jerusalem with candles. But such righteousness is as filthy rags, and can never cover anyone so that the shame of his nakedness will not appear. Such material is but spider's web for protection and covering in the great day when the towers fall.

Their works are works of iniquity, and in doing more works they only "add sin to sin." But sin is what has made us naked. And surely that which made us naked can never clothe us. Therefore no works of our own can ever clothe us; by these we can never have any secure covering.

THE ROBE OF RIGHTEOUSNESS.

YET this need not discourage us. Hear what the Lord, the righteous Judge, says: "Buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." This will clothe us perfectly, and acceptably to the great King.

But He says, "Buy;" and how shall I buy, how can I buy, when I am only "wretched, and miserable, and poor"?—Oh, "Come! buy . . . without money and without price."

"Ye have sold yourselves for nought; and ye shall be redeemed without money." Therefore "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness."

This robe is no spider's-web stuff. Every thread of it—warp and woof—was manufactured of the character of the eternal God; and it was also woven by Himself in the precious loom of the life of His only begotten Son on earth. This robe of the righteousness of God, which is by faith of Jesus Christ, will perfectly cover every soul who will receive it, and will make him fully welcome to the courts of the great King in that great day.

THE HOLY SPIRIT'S SEAL.

To have this robe prepares us, too, for the covering of God's Spirit. For that Spirit is the seal of God's righteousness upon all who have that righteousness. And when He has covered us with the robe of His righteousness, He seals that righteousness upon us by the baptism of His Holy Spirit. And *thus* is the covering of His Spirit sought. Thus is it rightly sought. Thus is it sought so that it surely shall be secured.

This covering of God's Spirit is to shelter God's people in the terrible times of "the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth," and when the plagues of the just judgments and wrath of God are poured out upon a world confirmed in wickedness.

Do not try to clothe yourself with your works; it is but weaving the spider's web; they are but works of iniquity, and the Holy Spirit cannot put upon them His seal of approval. Clothe yourself only with the robe of God's righteousness; for this the Holy Spirit will willingly and gladly seal upon you as perfect righteousness for evermore.

Thus and then will you be covered with the covering of His Spirit, and will be sheltered, protected, saved, and delivered in the great day of His wrath. For the great day of His wrath is shortly to come, and who shall be able to stand?

What is *your* covering? "Receive ye the Holy Ghost."

THE SEALING TIME AT HAND.

"THERE shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke xxi. 25.

"And when these things *begin* to come to pass, *then* look up, and lift up your heads; for your redemption *draweth nigh*." And "when ye shall see *all* these things, know that it is near, *even at the doors*."—Verse 28; Matt. xxiv. 33.

These things *began* to come to pass long ago; for years we have been telling the people that this is so. But *now* we see *all* these things.

When these things *began* to come to pass, which was long ago, then redemption was drawing nigh. But *now*, when we see *all* these things, it is even at the doors.

The day of redemption, therefore, is certainly now at hand. But though this is so, though there is distress of nations with perplexity; though the nations are angry, and the whirlwinds of strife (Jer xxv. 31-33) are ready to break forth into the time of trouble that will overwhelm all, yet the day of redemption cannot come "till the servants of our God" are sealed.

For "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, *that the wind should not blow* on the earth, nor on the sea, nor on any tree.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, *till we have sealed* the servants of our God in their foreheads."—Rev. vii. 1-3.

Then as certainly as "all these things" are now seen, so certainly is the day of redemption at hand.

And as certainly as the day of redemption is at hand, so certainly is the time of the sealing of God's people *nearer* at hand, because *these must be sealed* before that great day.

But it is "the Holy Spirit of God, *whereby ye are sealed* unto the day of redemption."

The Lord is now especially calling His people to receive the Holy Spirit. And as the work of the Holy Spirit is to seal the receiver unto the day of redemption, this demonstrates both that the day of redemption is at hand, and that *now is the time* of the sealing of the servants of God, because the sealing of the servants of God must precede the day of redemption.

Thus every sign, both in the church and in the world, testifies with a loud voice that the day of redemption is at hand, and that the time of the sealing of the servants of God is also certainly at hand.

God calls upon all to receive the Holy Ghost, because by the Holy Spirit "ye are sealed unto the day of redemption;" and "the time has come" for the servants of our God to be sealed, so that they "will have the mark of God in words, in spirit, in character, in their honour of Immanuel." Where stand you? *How* stand you?

THE CLEANSING OF THE CHURCH.

IN the time of the "early rain" the Holy Spirit was recognized by those who received Him; and it must be so in this "time of the latter rain."

Whether Ananias and Sapphira had received the Holy Spirit, may be questioned; but it is certain that they did not recognize him, and therefore they thought they could render service to the Lord under false pretences.

But the apostles left themselves, the

church, and everything else, entirely out of the question, and recognized the reign of the Holy Spirit. They recognized the Holy Spirit as the great living presence and power presiding in the church and over the church. Accordingly they brought the offenders face to face with this mighty fact, and in this, with the fact that they had lied *to the Holy Ghost*.

This is written to show how the Holy Spirit will vindicate His own honour, when He is recognized. It shows that the Holy Spirit is able to take care of the credit of the church when He is given the chance to do it.

But from the days of the apostles until now the great evil has been, and it is yet, that men insist on putting *themselves* forward, and undertaking to do things *themselves*, and making *themselves* the guardians of the faith and of the credit of the church.

The time is now come when the Holy Spirit must be recognized as the all in all, in honour, place, and authority, in the church. And when He is so recognized, and the people are held face to face with this mighty fact, he will be found vindicating the honour of the Christian faith, and maintaining the credit of the church.

Then it will be *again*, as at the first, that "great fear came upon all the church and as many as heard these things;" the false pretenders and liars will be cleansed out of the church; "believers" will be "the more added to the Lord;" and "of the rest durst no man join himself to them."

Thank the Lord, this time has come, and it is *now*. Let the Holy Spirit be *recognized* as well as received, and He will speedily purify the church. For it is written, and *the time is now*, that "the Son of man shall send forth His angels [who are the ministers of the Holy Spirit, Eze. i. 20; Heb. i. 7], and they shall gather out of His kingdom all things that offend, and *them which do iniquity*."

Note, in this gathering they do not gather out *for* His kingdom all things that shall be holy and righteous: they "gather out of His kingdom *all things that offend*, and *them which do iniquity*"—all the liars, all the false pretenders, all who, by their formalism without the power, are stumbling-blocks and offenders.

The harvest is at hand: but *before* the wheat can be gathered into the heavenly garner, the tares must be gathered out; for though "both grow together until the harvest," they are not *harvested* together. Before the righteous can "shine forth as the sun in the kingdom of their Father," there must be gathered "out of His kingdom all things that offend, and them which do iniquity."

This cleansing of the church cannot be "by might, nor by power, but by My Spirit, saith the Lord of hosts." It cannot be by the machinery and working of men; but "by the Spirit of judgment, and by the Spirit of burning."

And "when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the Spirit of burning," then "the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon ["above"] all the glory shall be a defence ["a covering"]."

This time is now. Bless the Lord! And this blessed work of preparation will be made for the church to meet the Lord, when the Holy Spirit shall be recognized as all in all, in and to the church.

And when this blessed work is done, "it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even *every one* that is written among the living ["registered and appointed for life"] in Jerusalem."—Isa. iv. 3-5.

When thus the angels as the ministers of the Holy Spirit shall have gathered out of His kingdom "all things that offend, and them which do iniquity," "THEN shall the righteous shine forth as the sun in the kingdom of their Father." Praise the Lord!

"He that hath an ear, let him hear what the Spirit saith unto the churches." And *this* is what the Spirit saith unto the churches.

Oh! "ask, and it shall be given you." "Receive ye the Holy Ghost."

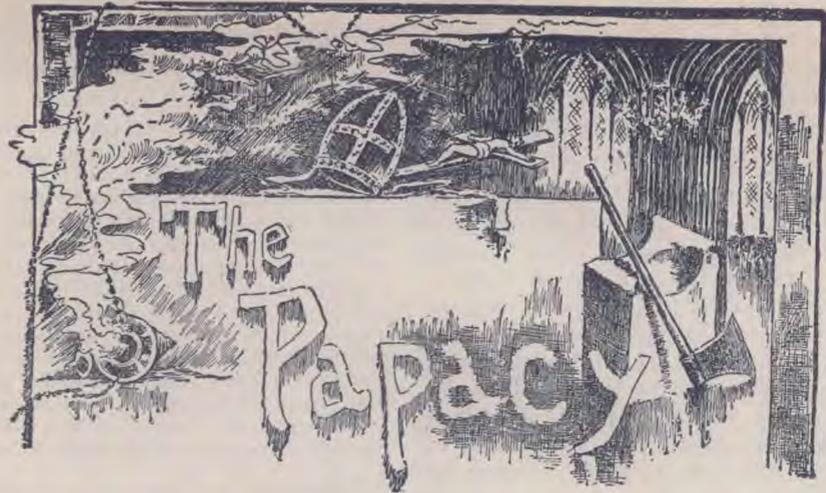
A. T. JONES.

NOT EVEN UNIFORMITY.

UNITY never can be established by human law or regulations. It comes only by the working from within of "that one and the self-same Spirit, dividing to every man severally as He will," yet making all of one heart and mind. When men have tried to secure unity by human law, they have always miserably failed of securing even outward uniformity. Here is a statement of the condition of things in the Anglican Establishment. It is from the *English Churchman*:—

"What can be more Babel-like than the condition of our Church just now? The leaven of Sacerdotalism rapidly spreading; 'another Gospel which is not another,' preached everywhere; the superstitious absurdities of Rome copied, in many churches, with striking exactness, and its anti-Christian doctrines openly and unblushingly taught in Protestant pulpits—this is what we have reached through the machinations of the great Deceiver of whom the Lord said, 'He is a liar, and the father of it.' The condition of the Church of the nation, with its unequalled privileges and opportunities for good, may be described as without parallel in the whole course of its previous history. It has passed through different phases of trial, times of darkness, of deadness, and of persecution! yet it has never been in such grave peril as now. Archbishops, Bishops, and Clergy, appear to have their minds obscured by some mysterious occult power, so that the true light does not shine to them, and the delusive and deadly errors of Sacerdotalism have taken the place of the glorious Gospel of the grace of God."

Yet, strange to say, many Protestants appear still to believe that by appealing to Parliament and political methods all may yet be made right.



Studies in a Great Historic Prophecy.

THE SEVENTH OF DANIEL.—PART IV.

THE WORK OF THE PAPACY.

IN our study of the seventh chapter of Daniel, we have been brought to the 25th verse, describing the character and work of the power that was to arise among the divisions of the Roman Empire.

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the law."—Dan. vii. 25, R.V.

We will consider the specifications in detail.

"GREAT WORDS."

1. "He shall speak great words against the Most High." It is a notorious fact that the Pope is styled the "Vicar of the Son of God," indicating that he fills the office of Christ. Paul, speaking of the Papacy, which he calls the "man of sin" (2 Thess. ii. 3, 4), says that he "exalteth himself above all that is called God, or that is worshipped." This is a parallel to Dan. vii. 25. It is fulfilled in the Pope's claim to have power to grant indulgences, a thing which God Himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:—

"And since by the Divine right of apostolic primacy, the Roman pontiff is placed over the universal church, we further teach and declare that he is the *supreme judge of the faithful*, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority *there is no greater*, nor can any lawfully review its judgment"—*The Vatican Decrees*.

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:—

"If the Pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torments, yet no mortal man may presume to reprehend him, forasmuch as he is judge of all, and to be judged of no one."

Monsignor Capel, who was private chap-

lain to Pope Pius IX., in a pamphlet entitled, "The Pope; the Vicar of Christ; the Head of the Church," gives a list of titles and appellations that have been given the Pope in various church documents, and from this list we select the following:—

"Most Divine Head of all Heads."

"Holy Father of Fathers, Pontiff Supreme over all Prelates."

"The Chief Pastor; Pastor of Pastors."

"Christ by Unction."

"Melchizedek in Order."

"High Priest, Supreme Bishop."

"Key-Bearer of the Kingdom of Heaven."

"Supreme Chief; Most powerful Word."

"Vicar of Christ."

"Sovereign Bishop of Bishops."

"Ruler of the House of the Lord."

"Apostolic Lord and Father of Fathers."

"Chief Pastor and Teacher and Physician of Souls."

These titles, and many others equally blasphemous, including "The Lion of the Tribe of Judah," the Pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo. XIII., by his servile flatterers, in whose eyes "His Holiness" is a Divine being. No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshipped; so that the Pope sitteth in the temple of God, "setting himself forth as God."—2 Thess. ii. 4, R.V.

WEARING OUT THE SAINTS.

2. "And shall wear out the saints of the Most High." When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter. Prominent among papal atrocities is the massacre of St. Bartholomew's Day. On the 24th of August 1572, was begun in Paris one of the most horrible, cold-blooded massacres that history records—that of the Huguenots. The king himself, Charles IX., took part in it, shooting down

many of those who were escaping the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventy thousand. To show Rome's connection with the massacre, we quote the following from Wylie:—

"At Rome, when the news arrived, the joy was boundless. The messenger who carried the despatch was rewarded like one who brings tidings of some great victory, and the triumph that followed was such as old Pagan Rome might have been proud to celebrate. . . . Through the streets of the Eternal City swept, in the full blaze of pontifical pomp, Gregory and his attendant train of cardinals, bishops, and monks, to the Church of St. Mark, there to offer up prayers and thanksgivings to the God of Heaven for His great blessing to the see of Rome and the Roman Catholic Church.

On the following day the pontiff went in procession to the Church of Minerva, where, after mass, a jubilee was published to all Christendom, 'that they might thank God for the slaughter of the enemies of the church, lately executed in France.'

But the saints were to be *worn out*. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses, when at the command of Louis XIV., who was the obedient servant of the Pope, they had been driven from their valleys:—

"We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont! . . . And how were they treated in prison? As the African slave was treated on the 'middle passage.' They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. 'When they entered these dungeons,' says Henri Arnaud, 'they counted fourteen thousand healthy mountaineers but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out.'—Wylie.

In the above instance, we see how an entire nation was literally worn out, yet we have scarcely more than hinted at the atrocities visited upon the innocent Waldenses.

In a speech a few years ago in the Lower House of the Convocation of Canterbury, when he vainly endeavoured to keep the House from practically condemning those Spanish churches which have separated from the Church of Rome in Spain, Archdeacon Farrar quoted the words of the eminent Roman Catholic historian, the Comte de Montalembert, who said of the Spanish Church:—

"On the day that it began to try and crush and persecute Jews, Moors, and Protestants, then all

discussion, inquiry, and research, and initiative, and all liberty of conscience—all was lost."

Continuing, Archdeacon Farrar remarked:—

"It was the church of Torquemada and Deza, in which between 1491 and 1798, 32,000 'heretics,' many of whom were holy men and women, were burned, and 296,000 tortured, imprisoned, and ruined. It was the church in which, at the very time when she was blackening the skies of Spain with the Tophet smoke of burning saints, the lives of the priests were so grossly licentious that Rome had to suppress for very shame the commission of inquiry, which she herself had appointed to look into the horrible abuses of her own confessional. Had the Church of Rome repented of these things? Had she ever disowned her Inquisition? No. . . . In 1882 the Dominican Monsabre openly defended the Inquisition in the pulpit of Notre Dame."

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the Papacy, will never be known until the dead, small and great, stand before God. In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the Papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The Papacy has done more to make infidels than all other causes combined.

AGAINST GOD'S LAW.

3. "And think to change times and laws." The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodelled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good. She also openly boasts of having changed the fourth commandment, as the following will show:—

The first question of chapter 23 of "The Catholic Christian Instructed" is this:—

"What are the days which the church *commands* to be kept holy?"

And the answer is:—

"1st, The Sundays, or the Lord's day, which we observe by apostolical tradition, *instead of the Sabbath,*" etc. Again the question is asked:—

"What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"Answer—We have for it the authority of the Catholic Church and apostolical tradition."

It may be said that there is no undue assumption of authority here, since "apostolical tradition" is given as the reason for the church's celebration of Sunday instead of the Sabbath of the fourth commandment. But the Catholic Church does not claim that it has any warrant from the Bible for its practice. The next question is:—

"Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

In answer to this, reference is made to three passages of Scripture, in which the first day of the week is *mentioned*, and then the answer continues:—

"But neither one nor the other tells us that the first day of the week was to be henceforward the day of worship, and the Christian Sabbath, so that truly the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humour, and not by reason and religion; since Sundays and holydays all stand upon the same foundation. *vis*, the ordinance of the church."

The Catholic Church *claims* that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from "A Sure Way to Find Out the True Religion":—

"Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation, and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day to keep it holy' (Ex. xx. 8), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith."—Pp. 95, 96.

But the Bible *is* a sure and sufficient guide in all things. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works."—2 Tim. iii. 16, 17. "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar."—Prov. xxx. 5, 6. Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to its words will be found to be a liar. Now, since the Papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries "changed the truth of God into a lie, and worshipped and served the creature more than the Creator."—Rom. i. 25. It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God. What greater words could be spoken against the Most High?

WHEN people are shown that the Bible gives no warrant whatever for the observance of Sunday, but that it declares now, as in the beginning, that "The seventh day is the Sabbath of the Lord thy God," and requires that we, following Christ's example, should keep it, they often ask, "Why have not learned men in the Church found this out?" The paragraphs which follow show that they have found it out:—

MR. GLADSTONE:—"The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture."—*Church Monthly*.

CANON EYTON (of Westminster):—"There is no word, no hint, in the New Testament about abstaining from work on Sunday."

"The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."

SIR WILLIAM DOMVILLE:—"Centuries of the Christian era passed away before the Sunday was observed as a Sabbath."—*Examination of six Texts*.

DR. R. W. DALE (THE EMINENT CONGREGATIONALIST (L. M. S.) THEOLOGIAN):—"It is quite clear that, however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath."

"The Sabbath was founded on a specific Divine command. We can plead no such command for the observance of Sunday."

"There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—"The Ten Commandments," Hodder and Stoughton.

M. BARTHELEMY SAINT-HILAIRE:—"From what motive has the Sabbath, which is Saturday, become in the Christian Church the Sunday? I have sought in vain the reasons for this act in the best authorities."—*Speech in French Senate.*

THE BELFAST WITNESS (Presbyterian):—"The dropping of the seventh-day Sabbath, and the substitution of the Lord's day, was an innovation accomplished by the Church, with sufficient reason, but without any scriptural command."

NEW YORK CHRISTIAN ADVOCATE:—"In answering an argument in a Baptist paper, this, the leading Methodist organ, retorts:—

"Without doubt there is no text commanding the christening of babies, nor is there any commanding the substitution of the Lord's Day for the Sabbath."

Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail."—Luke xvi. 17. In Isa. lviii. 13 the Lord calls the Sabbath "My holy day;" and Jesus, speaking of the seventh day of the week, the very day that the Jews observed, declared Himself to be its Lord.—Mark ii. 28. It is most evident, therefore, that the seventh day of the week, and none other, is the Lord's day.

It will thus be clearly seen that the observance of Sunday is the exaltation of a human custom above the precepts of the Bible. But the exaltation of custom and tradition to a level with the Bible, and even above it—the substitution of the human for the Divine—is what constitutes the Papacy.

E. J. WAGGONER.

. Next month this series on Dan. vii. will be concluded by a paper on the time of Papal supremacy, as mentioned in the prophecy, bringing us down to "the time of the end."

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TRADITION OR THE BIBLE? WHICH?

IN the time of the prophet Elijah the professed followers of Jehovah had nearly all gone into idolatry. They had in their lives adopted the customs of the heathen, and thereby made void the commandments of God. The law of God said, as it still says, "Thou shalt not make unto thee any graven image . . . thou shalt not bow down thyself to them, nor serve them." But the people had so persistently gone in their own ways that these words were to them as an idle tale. From king Ahab on his throne to the humblest peasant in his cot, the hosts of Israel had nearly all turned aside from following the true God.

POPULAR CUSTOM AGAINST TRUTH.

IN the midst of their apostasy the prophet Elijah is sent to them with a message designed of God to turn them back to His commandments. Elijah, though in the minority, was in the right, because he was on the Lord's side. Many of the mighty men of Israel were against him. The king had

sent messengers in all directions to search the prophet out that he might put him to death, but now he stands before the king in the strength of the Lord God of hosts.

As this heaven-sent messenger appeared before the king, Ahab in his fearful blindness and ignorance of the real situation asked, "Art thou he that troubleth Israel?" The Holy Spirit, through the prophet, answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel . . . So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel."

Israel was indeed in trouble. Famine was stalking through the land, and the people were perishing of hunger and thirst. For more than three years there had been neither "dew nor rain," and the king and the false prophets were ready to assign every thing but the right thing as the cause of their trouble. Heaven tells them that the trouble is, "That ye have forsaken the commandments of the Lord and followed Baalim."

Elijah puts the issue squarely before them, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word." Then followed the test whereby the true God was pointed out (1 Kings xviii. 22-39). "And when all the people saw it they fell on their faces; and they said, the Lord, He is the God; the Lord, He is the God."

CHRIST'S TIME ON EARTH.

COMING down to the time of the first advent of Jesus Christ, the great mass of those who claimed to be the people of God had again so far departed from the living principles of the Word that they regarded their own traditions as of greater importance than the commandments of God. So the Scribes and Pharisees of Jerusalem came to Jesus saying, "Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread."

The disciples had violated one of their traditions, and because of this they were greatly disturbed. The Saviour answered them by asking another question—a question full of importance then, and none the less so now—"Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, honour thy father and mother; and he that curseth father or mother, let him die the death. But ye say whosoever shall say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." And then He added, "But in vain they do worship Me, teaching for doctrines the commandments of men."

LOOKING down still later, we behold the great apostasy, when truth was almost buried out of sight, when the Word was neg-

lected, and its perusal by the common people was prohibited, when there was fully developed the power spoken of by the prophet Daniel, which was to "speak great words against the most High," "wear out the saints of the most High, and think to change times and laws."

The Holy Spirit who moved Daniel to write knew exactly what the papal power would do, and so He has given (Dan. vii. 25) a detailed description of the work of that power; namely, blaspheming God's name, wearing out His saints, and thinking to change His law. As to the first two of these particulars all Protestants are agreed that the Papacy has fulfilled that much of the prophecy. As to the third particular there is disagreement. But why? Let us see.

The prophecy declares that Rome would perform the first two of these three acts, and would think to change God's law. The Roman Catholic Church boldly claims that she made a change in the law of the most High, and sets this forth as the badge of her power and authority to legislate in matters of faith. She declares that she changed the Sabbath of the fourth commandment from Saturday, the seventh day of the week, to Sunday, the first day of the week, and then challenges all Protestants to produce any other authority for Sunday observance than that of the Catholic church, and the stubborn fact is that Protestants who observe the Sunday, and transgress God's Sabbath commandment, are unable to meet the challenge.

Protestants say, "The Bible, and the Bible only." The Romanists say, "The Bible and Tradition." So whatever there is in the Romanists' creed that is not found in the Bible he can consistently say, "It is a matter of tradition." But the Protestant denies the authority of Rome, and in theory repudiates tradition, and then makes manifest his inconsistency by holding up the Sunday institution which has no other foundation than Romish tradition.

FOLLOW JESUS CHRIST.

IN the days of Elijah the people of God had departed from His law, and the Lord sent a message to call them back into the path of obedience. At the first advent, our Lord in His teaching and works of mercy laid bare the traditions of the Scribes and Pharisees. He came not to destroy the law, but to magnify it, and make it honourable. This He did both in His life and by his death. Concerning the moral law He declared that not one jot or tittle should pass from it till heaven and earth should pass away. He told the people then that their traditions "made void" the commandment of God.

Now, if by following their own traditions, the people of God, eighteen hundred years ago, rendered void one of His commandments, will not such a course produce the same results to-day? Anybody can see that it will.

The observance of Sunday, as any one can ascertain if he will take the time to do so, is nowhere commanded in the Word of God. The institution rests entirely upon

human authority. But no man nor any combination of men ever had the right to substitute the observance of the first day, Sunday, of which the Bible says nothing, for the observance of the seventh day, which from first to last that book declares is the Sabbath. For thus saith the Lord, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

Now, everybody knows that Sunday is not, never was, and never can be the seventh day of the week, and therefore it never can be the Lord's Sabbath day. Sabbath day means rest day, and the seventh day is the rest day of the Lord thy God, because it was the seventh day that He rested upon, blessed, and sanctified. And He declares that the Sabbath is a sign between Himself and His people that they may know that He is the One who will sanctify them (Eze. xx. 12.)

The Sabbath is holy, because the Lord made it holy. It is a sanctified blessed day, because He blessed and sanctified it. Man may set apart any other day he desires, but he has no power to make a day holy. The Lord never told any man to *make* any day holy, but He did say, "Remember the Sabbath day to *keep* it holy. And He who by His presence in the Sabbath sanctified that day will, by His presence in those who permit Him to abide in them, sanctify them; and the Sabbath is the great weekly reminder to all such that He is the One who can and will do this.

In this matter, tradition instead of the Bible is influencing the practice of the many to-day. It is therefore a personal question with each individual whether he will follow tradition or the Word of God. The power to do what the Lord says lies not in man, but in the Word of God, which "is living and powerful," and which is able to build us up and give us an inheritance among all them that are sanctified by faith in Jesus Christ. Receive then "with meekness the engrafted word which is able to save your souls."

D. A. R.

NOTICE how this blessing of being "established in the faith" is gained. The apostle's words point us to suffering as the means employed. "After that ye have suffered awhile." It is of no use to hope that we shall be well rooted if no rough winds pass over us. The Christian is made strong and firmly rooted by all the trials and storms of life. Shrink not from the tempestuous winds and storms of life, but take comfort, believing that by their rough discipline God is fulfilling this benediction to you.—C. H. Spurgeon.



GOD'S WONDERFUL LOVE.

I WAS a good-for-nothing son,
And blind as blind could be,
Without a thought or hope of heaven,
But God was good to me.

He came and took me by the hand,
And dealt so lovingly;
Said He, "My son, give Me thine heart,
And I will make you see

The wondrous things, My long-lost son,
Which emanate from Me—
True joy, and peace, and life, and rest,
O turn, and taste, and see!"

I heeded once His voice, and prayed,
"My God, I yield Thee all;
Hold Thou me up by Thy right hand,
Then can I never fall.

And mould this worthless life of mine,
As Thou wouldst have it be;
And teach me, O Thou love Divine,
To cast all care on Thee."

Immediately the answer came,
"Thy sins are all forgiven;
And henceforth lean thou on thy God,
He'll guide thy steps to heaven."

Though now I am confined at home,
With bodily disease,
My Saviour's Spirit in me dwells,
Imparting rest and ease.

Now, all you wearied, starving souls,
Who have been led astray;
Come—introduce yourself to Christ
The Life, the Truth, the Way.

Then when this life of toil is o'er—
Life's race is fully run—
Then the glad words will greet us there,
"Thou faithful son, well done."

"Come," the Saviour's voice is calling,
"Come, and I will give you rest,
Come, and taste of life eternal,
Come, be numbered with the blest."

GEORGE E. GWYTHER.

QUENCH NOT THE SPIRIT.

A COMPANY of Christians were talking of the manner in which the Holy Spirit often leads men by strong impressions of duty to a certain course of action. One, a physician, told of a suggestion that came to him while alone at prayer one morning, that he should go at once to visit a patient who was struggling with the morphine habit. His visit came at an opportune moment. He was able to lead his patient, by prayer and Scripture, to look to a higher power for strength and healing, and the victory was won.

This reminded another Christian worker, also a physician, of a similar prompting. He had had under his care for several weeks a patient who was in the last stages of his disease, and drawing very near the end. The doctor usually found a place somewhere in his professional visits to speak with his patients of spiritual things, but as he was going about his duties he was suddenly and forcibly impressed that he had never talked with this man about his soul. He dropped the work in hand, and called at

once on Mr. —, who was now very low. In a few words he learned from the wife that her husband had never cared for religion till he was sick, and that she did not feel that he was prepared for the change which was approaching. The physician talked and prayed with him, and left him to go back to his work, feeling assured of his acceptance with God. When he called again a few hours later, his patient was past knowing him, and soon passed away. The wife, in great distress of mind, said, as he breathed his last, "Oh, if you had only talked with him about his soul." The doctor was able with a thankful heart to reassure the weeping wife.

"What would my feelings have been," said he, in relating it, "if I had not promptly heeded the call of the Spirit to talk with him of eternal things? How could I have faced the bereaved wife in her anguish?"

Another, who had been active in Christian help work, told of a call he once felt strongly impressed to make. He found a woman and two children occupying a miserable room with little or no furniture. The children were lying in a corner, covered only by a few rags.

As he made known his object in calling on them, tears filled the mother's eyes. "The Lord must have sent you," she said. She had spent her last few pence for rice, which she cooked with the last fuel she had; they had eaten it, and saw nothing before them but starvation.

The worker went to a coal-dealer in the vicinity, who had the reputation of being a very close man, and asked him to go with him, as he had something to show him. He took him to the destitute family, and ushered him in. No word of explanation or appeal was made or needed. The dealer took in the situation, and at once ordered coal enough to supply their immediate need.

E. H. WHITNEY.

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OUR SOCIETY'S WORK.

THE New York *Independent*, the leading religious journal in America, gives, every January, a review of the past year's work among the religious bodies in the United States. From the statement of the work of Seventh-day Adventists, we take a few paragraphs which show that during the year the message of the Sabbath and Advent reform has made progress in America and elsewhere, though this report speaks specially of work in the United States:—

"Forty-two State and general, and twenty-four local, camp meetings were held during the year. These meetings, from the first one to the last, were characterized by an unusual amount of the presence and blessing of the Holy Spirit. Besides the above, over 400 local tent meetings were held in different parts of the United States, Canada, Europe, South Africa, and South America.

"Seventy-seven evangelical missionaries have gone out, under the auspices of the Foreign Mission Board, to the different

countries, as follows: Japan, West Indies, South America, South Africa, Finland, Sandwich Islands, Australia, India, Bermuda Islands, and the Polynesian Islands. In addition to the foregoing, 25 medical missionaries have gone to foreign fields, under the auspices of the Medical Missionary Board. Our general missionary ship "Pitcairn" sailed from San Francisco in December, on her sixth voyage to the Pacific Islands, loaded with supplies for the missions already established, and carrying a company of missionaries to enter new fields.

"A marked increase in tithe, by means of which the labourers are supported, is reported by the State Conferences.

"Twelve additional medical mission and rescue homes combined have been started in that number of different cities in the United States the past year. Our Publishing Houses are in a flourishing condition, the two principal ones being run day and night. A growing interest in hygienic living and health principles generally has been a marked feature of the year."

Bible Reading.

SPIRITUAL DECLENSION.

BACKSLIDING A SIGN OF THE LAST DAYS.

1. WHAT did our Lord declare would be a marked sign of the end of the world?

• "And because iniquity shall abound, the love of many shall wax cold. But he that endureth unto the end, the same shall be saved."—See Matt. XXIV. 12-14.

2. What does the apostle Paul say will be a noted feature of the last days?

"This know also, that in the last days perilous times shall come."—2 Tim. III. 1.

3. For what reasons may these perilous times be expected?

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God."—Verses 2-4.

4. Among whom will these sins be found?

"Men . . . having a form of godliness, but denying the power thereof."—Verses 2, 5.

NOTE.—The times are not specially perilous because these sins are found among worldlings; for there they have always been found, the natural works of the flesh. What makes the times perilous is that these sins abound in the professed church of Christ, those who make a profession, who have a form of godliness, but deny its power.

WILL THE WORLD BE CONVERTED?

5. MATT. XXIV. 37: "But as the days of Noah were, so shall also the coming of the Son of man be."

6. Gen. VI. 5: "And God saw [in the days of Noah] that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

7. 2 Tim. III. 13: "But evil men and

seducers shall wax worse and worse, deceiving, and being deceived."

8. Matt. XIII. 30, 39: "Let both [wheat and tares] grow together until the harvest." "The harvest is the end of the world."

9. 2 Thess. I. 7, 8: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire; taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

G. W. ROGERS.



A LESSON FROM THE GRASS.

THE fields are green with waving grass—
A carpet bright;
And to the eye the verdure soft
Is a delight.
What is the grass? Oh! who can tell?
Who makes it grow?
Who gives it life so beautiful?
What lays it low?

The grass is God's creative work;
He spake it there.
And by the power of His own word
He makes it fair.
We cut the grass, and lo, it fades.
Oh! tell us why?
When severed from the living vine,
The branch must die.

And so, O children, is the life
Divine within.
God speaks it there by His own word,
And frees from sin
All those who would be born again;
And then each hour
Is growth and peace and hope and love,
And wondrous power.

"Man is as grass." O words of light!
O lesson clear!
The grass just yields itself to God.
Why need we fear?
The power is there, and not our own:
We'll grow the same.
By faith we grasp the lesson true,
And praise His name.

ELIZA H. MORTON.

FALLEN PLANTS.

THE flowers of the field are set before us as examples of the beauty of holiness, and as a lesson of trust in the power of God to clothe and sustain His creatures. With few exceptions the flower family reminds us only of loveliness and purity.

But there are exceptions, which go to show that the plant world shared in the blight of sin. That sin that was introduced into the world through man perverted animal life, so that the beasts of the field learnt violence and strife, and many species preyed upon one another. "Nature, red in tooth and claw," is sinful fallen nature.

The same perversion of the life that moves in every living thing has given some of the plants a nature strikingly allied to the car-

nivorous animals. Hence we have the name, carnivorous plants, describing those which eat flesh.

In the science column of a London daily, some time ago, there was an interesting note showing that this habit in the plant is a perversion of its nature—its divine nature, we may say—and not at all necessary to its life. This is the paragraph:—

"Mr. Meehan, of Philadelphia, notices in some observations on the well-known *Darlingtonia* of California, that the so-called carnivorous plants are just as able to get their food from the earth as other species. The animal nutriment which they devour through their foliage can only be looked upon as 'a gastronomic luxury,' in no way to be classed among the necessaries of life. This is, of course, quite in keeping with previous data, sundews and other flesh-eating plants flourishing when deprived of flies or similar organic food."

It has been stated, too, by other observers that these plants generally develop



their carnivorous taste only when the soil in which they are rooted is deficient in the nitrogen which the plant normally requires. But at the same time, it is not necessary to the plant's existence. It awakens a feeling of pity to think of the plant indulging such preying propensities

as are more common to the animal kingdom, and that, too, in sheer "superfluity of naughtiness." Truly, the whole creation will have to be purged from the curse of sin before the time comes when the whole earth shall blossom as Sharon and Carmel, and the beasts shall lie down together, and none shall hurt nor destroy in all God's creation.

GRASS AND TREES.

THE message which God sends to prepare a people for His coming is briefly summed up in these words: "All flesh is grass, and all the goodliness thereof as the flower of the field; . . . the grass withereth, the flower fadeth; but the word of our God shall stand for ever."—Isa. xl. 6-8 "For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways."—James i. 11. Such is man: as frail and as helpless as the grass. His breath is in his nostrils, and he is nothing to be accounted of (Isa. ii. 22), for his life is but "a vapour, that appeareth for a little time, and then vanisheth away."—James iv. 14. Yet God does not despise the grass, but clothes it with wondrous beauty, surpassing the glory of Solomon.—See Matt. vi. 28-30. And so we are to learn that God does not despise our low estate, but cares for us, even to the extent of clothing us with His own beauty. He who does not forget the grass will surely remember man.

Even in the grass, the mighty power of God is shown—power to push aside all

obstacles. As long as it is rooted in the soil in which God has placed it, His power works through it, till it has accomplished His purpose. So the power of God may be manifested in the feeblest of men, until they have been brought to the standard that He has designed for them—even to “the measure of the stature of the fulness of Christ.”

But when God thus accomplishes His purpose in them—and He does it in all who are as passive in His hands as is the grass—they cease to be considered as grass, and are called trees. The message which tells us that we are grass is a message of comfort, in that it reveals to us the word of power.

Now, to all those who receive that comforting message from the Lord, comes this further message of comfort, that He has come—

“To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.”—Isa. lxi. 3.

“The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God.”—Ps. xcii. 12, 13.

And so we have this wonderful growth in grace, that whereas we start as grass, we develop into trees, which cannot be withered, nor wrenched from their place, nor even bent, by the mightiest blasts that may blow. What wondrous possibilities there are for those who are rooted in Christ!

E. J. W.

TRUTH FROM INDIAN LIPS.

IN a curious, lately published little book, written by one or two Omaha Indians, the following incident is told by Inshta-Theumba, the educated Christian daughter of the chief, Iron Eye.

“We were out on the buffalo-hunt. It was evening. The tents had been pitched for the night, and the camp-fire made. I was a little bit of a thing, playing near my father. A little Indian boy came up and gave me a bird he had found. I was very much pleased, and tried to feed it and make it drink. After I had amused myself with it for some time, father said:—

“My daughter, bring your bird to me.”

“He held it in his hand for a moment, gently stroking its feathers, and then said, ‘Daughter, I will tell you what you might do with it. Take it carefully in your hand out there where there are no tents, where the high grass is, and put it softly down on the ground and say, ‘God, I give you back your little bird. Have pity on me, as I have pity on your bird.’”

“I said, ‘Does it belong to God?’

“He said, ‘Yes, and He will be pleased if you do not hurt it, but give it back to Him to take care of.’

“I was very much impressed, and carried

the bird into the high grass, saying my little prayer as it flew away.”

Iron Eye, the chief who taught this lesson to his child, could neither read nor write English. His daughter calls attention to the fact that it is the same lesson which Coleridge teaches in his wonderful poem of the “Ancient Mariner:”

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

In the Uffizi Gallery, in Florence, there is a famous picture by Raphael which has the same meaning. St. John, a sturdy boy, has caught a bird, and run with it to the infant Saviour, who puts His hand over it with a look of tenderness, as if He said:—

“This, too, is My creature to protect and bless.”

To pure and childlike hearts, no matter what their race or creed, God teaches the lesson of love to all His children in whatever condition of life they may be found.—*Youths' Companion.*



AT THE PRISON GATE.

“PASSING the state prison in Wethersfield on foot one spring morning thirty years ago,” said an old gentleman recently—one of the prison commissioners of the State of Connecticut—“I saw the gate open, a man come out, and the gate close again. The man looked pale and worn and sad. He stood by the gate, in the broad May sunshine, in a perplexed, undecided way, and I noticed that the tears were streaming down his cheeks. He looked up and down the road, up at the sky, then stood with bowed head.

“‘Where now, my friend?’ I asked cheerfully.

“‘I don’t know, good sir,’ replied the man sadly. ‘I was just thinking that I would throw my hat straight up into the air, and go the way the wind blew it. I would rather go back into the prison, but they won’t have me now that I have worked out my sentence. They won’t have me there, and I don’t suppose they will have me anywhere,’ he went on, in a broken voice, ‘but I have got to be somewhere. I don’t know what will become of me; foresight isn’t as good as hind-sight, sir.’

“‘I am walking to Hartford; take passage with me,’ I said.

“‘You won’t care to be in such company,’

he replied, looking at me incredulously. ‘Perhaps you don’t understand that I have just worked out a sentence in the state prison here.’

“‘I understand,’ I said. ‘We are all wayfarers; come along, and we will talk the matter over, and decide as we go what can be done for you.’

“‘It was a lovely warm day. We walked slowly and talked a good deal, or rather my companion talked, and I encouraged him to do so. He answered my questions frankly, clutching hungrily at my ready sympathy. He was very free to talk of himself, and said at last, as I smiled at some unimportant disclosure:—

“‘Reserve was never one of my failings, sir. If I tell anything, I tell all. That is the way I came to get into prison. Had I kept silent, I should have gone free, but by this time my heart full of pent-up sin would have been a mass of corruption.’

“‘I found that he had made shoes in the prison. ‘I never had a trade before,’ he said. ‘I think if I had, I would not have fallen into errors. Had I had a legitimate way of getting a living, I would not have been tempted as I was. I have a good trade to begin on now however. I have brought that away with me, as well as a bitter memory and a lasting disgrace.’

“‘It is not the fact of your being in prison, but the crime that carried you there, wherein lies the sin,’ I said.

“‘But those who are not found out escape the disgrace,’ he replied bitterly with a deep sigh, and I hastened to say:—

“‘I think I know a man here in the city who will hire you. He is a large shoe manufacturer, and I am sure he will make a place for you as a favour to me, even if he does not really need a man.’ The more I thought about it, the more confident I felt that my friend would take him into his manufactory.

“‘If I were in your place, I said,’ as we entered the city, ‘I would not lisp a word about having been in prison.’

‘The poor fellow stopped short and looked at me. The hopeful look dropped out of his face, his eyes filled with tears, and he said in a broken voice:—

“‘You have been very kind, but I had better bid you good-bye, sir. I cannot live and lie. I promised my God last night in my cell, that was so dark at first, but so light at last when Jesus came to me there, that I would be true whatever befell me, and I will keep my word.’

“‘Forgive me for tempting you at the outset,’ I said. ‘Come on.’

“‘I saw my friend, and told him the whole story. He had a little talk with my man, and made a bargain with him. That night, just at the hour for the shop to close, we three went in the work-room.

“‘Here is a poor fellow who was discharged this morning from the Connecticut state prison,’ said the proprietor. ‘I am going to give him a start in life by taking

him into the shop; he will begin work to-morrow.'

"There were indignant glances among the men, and one spoke up hastily:—

"I shall leave if he stays. I will not work with a jail-bird.'

"Very well,' said the employer, 'any one who wishes to leave, can bring in a bill of his time in the morning.'

"Only one man, the man who had constituted himself spokesman, left.

"Ten years later that discharged convict was the owner of that manufactory, and the man who would not work with a 'jail-bird,' was one of the journeymen. As I said to begin with, that was thirty years ago. The man whom I met at the prison door is now a senator in the legislature of one of our New England States. He said to me the other day:—

"I tremble when I think what the result might have been had an evil instead of a good friend met me outside of the prison door.'"—*The (Boston) Christian*.

CHANGING PLACES.

A WRITER on Turkey, in the *Quarterly Review*, tells the following story of a Turkish Pasha's method of administering justice:—

"Some ten years ago there was a Pasha entrusted with government in North-western Turkey remarkable for his eccentricities, and many stories are told illustrating his methods of administration. One day, in the depth of winter, when the ground was covered with snow, he passed by a village inn, on the outside of which some donkeys heavily laden were tied to a pole, and were shivering in misery and cold. Inside the inn their drivers were comfortably gathered round the fire, engaged in drinking a bowl of heated wine. The Pasha ordered the load to be taken off the donkeys and placed on the shoulders of the men, who were then, by his orders, tied up where the animals had been secured. He then took the donkeys into the inn, and offered them himself the heated wine which had been prepared for their drivers."

PUT THE BUTTON ON THE BOY.

A FRIEND of ours tells the following story. It was Sunday; all day long father, mother, and auntie had been kept busy caring for Jimmie. He had been forbidden again and again to go outside the gate, but the moment their backs were turned, out he would go to join the boys in the street.

A button had been put on the gate to keep him in, but he had grown, and now was tall enough to reach up and turn it. "Ah, I see," said the indulgent father, "I must put another button on that gate."

"Hadn't you better put the button on the boy instead of the gate?" suggested his sister. "The time will come when you can't keep him in by buttons on the gate; a little wholesome restraint now may keep the feet

from straying when they get too big to be held back by a button on the gate."—*Selected*.

"HAUD YOUR TONGUE AND SHOVE."

THREE boys were wheeling a barrow
Through Glasgow streets one day,
Wi' one in front and two behind
They merrily pushed away,
But the two behind got on the clack,
Which all boys dearly love—
Till a sharp voice rang frae the boy in front,
"Come, haud your tongue and shove!"

I liked to hear that sound advice,
Much wiser than it seems,
Which tells, that life was made for work,
And not for idle dreams;
And I trust that every one who hopes
To get to heaven above,
Will faithfully follow the boy's advice,
And haud his tongue and shove.

It's a weary clack, the clack o' the tongue,
When a man should working be,
To open the mouth, and pour oot talk,
Like a woman pouring tea.
Far better to steek his gab for a while,
And shut the sluice above,
And follow the Glasgow boy's advice,
To haud his tongue and shove.

Oh, work is a grand and useful thing
For an honest man alway,
To put the shoulder to the wheel,
And cheerily heave away.
But talk is a vain and a useless thing,
Which never a load could move;
Sae, let us tak' the laddie's advice,
And haud oor tongue and shove.

—R. L.

PARENTS SHOULD BE CHRISTLIKE.

THE home circle should be an educating circle. Fathers and mothers should realise that they themselves should be in subjection to our Heavenly Father, in order that they may understand how to educate and train the children to be under discipline, and in subjection to parental authority.

Children are the heritage of the Lord, and should be trained and disciplined in such a way that they will form characters which the Lord can approve. Both parents and children are under the government of God, and are to be ruled by Him. Fathers and mothers should combine their influence and authority and affection, and rule their homes after the direction that God has given us in His Word. They are not to be ruled by impulse. There is to be no oppression on the part of parents, and no disobedience on the part of children. We are not to reach the standard of worldlings, but the standard that God Himself has erected. Parents should inquire diligently what God has said in His holy word; for the word must be the rule from which there can be no turning aside. The motto of parents should be, "As for me and my house, we will serve the Lord."

It is very delicate work to deal with human minds. The discipline necessary for one would crush another; therefore let parents study the characters of their children. Never be abrupt, and act from impulse. I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the

child would not understand what to make of the deprivation. The little one burst forth into a cry, for it felt abused and injured. Then the parent, to stop its crying, gave it a sharp chastisement, and, as far as outward appearances were concerned, the battle was over. But that battle left its impression on the tender mind of the child, and it could not be easily effaced. I said to the mother: "You have deeply wronged your child. You have hurt its soul, and lost its confidence in you. How this will be restored I know not."

This mother was very unwise; she followed her feelings, and did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child. To act from impulse in governing a family is the very worst of policy. When parents contend with their children in such a way, it is a most unequal struggle that ensues. How unjust it is to put years and maturity of strength against a helpless, ignorant little child! Every exhibition of anger on the part of the parents confirms rebellion in the heart of the child. It is not through one act that the character is formed, but by a repetition of acts that habits are established, and character confirmed. To have a Christlike character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit.

It takes far less time and pains to spoil the disposition of a child than to imprint upon the tablets of the soul, principles that will result in habits of righteousness. Let parents be careful never to correct their children in anger. Never lay your hand upon a child when you are provoked, and filled with passion. In so doing you will make him partaker of your own impulsive, passionate, unreasonable spirit.

You may ask, "Shall I never punish my child by the use of the rod?" It may be necessary to whip a child at times. But every other resort should first be tried before you cause your child physical pain. If you are a Christian father or mother, you will reveal the love you have for your poor, erring little ones. If you do have to punish your child, you will manifest real sorrow for its affliction. You will bow before God with the child, and, with a heart full of sorrow, will ask the Lord to forgive the erring little one, and not permit that Satan shall have control of his soul. Present before the little ones the sympathising Redeemer. Speak His own words to them, telling them that Jesus said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." Your prayer, uttered in contrition of soul, will bring angels to your side, and the child's heart may be all broken in penitence, and thus the victory be gained, and there be no necessity of using the rod at all.

But if you take a child and correct it in the heat of passion, you pursue a course

that may make a demon of your child, and then you may wonder why it is that your children have such unlovely traits of character, when you have so faithfully tried to break their stubborn wills.

MRS. E. G. WHITE.

MIKE AND THE PRIEST.

SELDOM has a better answer been made than that of a poor Irishman to a priest, while defending himself for reading the Bible.

"But," said the priest, "The Bible is for the priests, not for the likes o' you."

"Ah! but, Sir," he answered, "I was reading in my Bible, '*You shall read it to your children*;' and, sure, the priests have no children."

"But, Michael," said the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Ah! very well, your Reverence. If I cannot understand it, it will do me no harm; but what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to Church, and the Church will teach you. The Church will give you the milk of the Word."

"And where does the Church get it but out of the Bible? Ah! your Reverence, I would rather keep the cow myself."—*Selected.*

THE KING AND THE BLACKSMITH.

AN anecdote of Emperor Francis Joseph, found in a London publication, shows, says a foreign journal, that the Emperor of Austria and King of Hungary has at least one characteristic in common with the average man.

Some time ago while holding court in the royal palace overlooking the Danube, Francis Joseph received a Hungarian blacksmith, who desired to thank his king for the decoration conferred on him in recognition of his having invented an agricultural machine.

During the audience the blacksmith drew from his pocket two photographs representing the king and queen, and said, handing them to his majesty:

"May I ask your majesty and also the queen for you signatures?"

"And why?" demanded the king, smilingly.

"Well, when I die the cross of merit which your majesty has given me will have to be returned, and my children will at least have your majesties' portraits and signatures in remembrance of this audience."

"The queen is absent from Hungary," said the king, "and I cannot give you my signature at the present moment, for I have neither pen nor pencil within reach."

"I have brought a pencil with me," said the smith, handing it to the monarch. The king thereupon attached his signature to the photograph, and dismissed the smith with a smile and his customary inclination of the

head. To the king's surprise the smith did not retire, but stood his ground.

"Is there anything else I can do for you?" asked Francis Joseph.

"Yes, your majesty, I am waiting for my pencil."

The king had mechanically pocketed it, and he returned it with a hearty laugh.

HEALTH HINTS

THE CARE OF THE BODY.

THE Lord has not left this subject untouched. He has asked in a certain place (1 Cor. vi. 19), "What, know ye not that your bodies are the temple of the living God?" This question implied that there were people in that day who did not realize fully the relation of the body to their Creator.

Since the Lord has declared our bodies to be temples, there devolves upon us a solemn responsibility of keeping them in the best possible condition.

We would not think of inviting our Saviour, if He were here personally, into our home if we knew it was in an unclean and unhygienic condition. Neither would we want Him to come to us and find us stupid from over-work, worry, improper habits, and lack of attention to our health. Still further, a lack of knowledge would not justify us when we have not opened our eyes to see the conditions about us, or have not informed ourselves to know what is hygienic, and what is not. Now, no less obligatory than any other precept is the injunction to present our bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1.

Did it ever occur to you that we cannot serve the Lord as well while pursuing a course which brings disease upon us as in healthy bodies? also we cannot think as vigorous, pure, and healthy thoughts when we are willfully violating the laws of health.

This should not discourage any one; because there has been no question asked as to how we, speaking of the physical man, came in possession of the one, two, or five talents,

When we improve what we have, the Lord will intrust us with more.

In the first place, how can we receive impressions in regard to the demands of God upon us except through the medium of the senses that have been given us? Then, again, how can these act rightly except they are in a healthy condition? And how can they be in a healthy condition unless we supply them with proper nutrition, proper exercise, and proper rest? I think I have placed these three requirements in the order of their importance.

First of all we must have proper nutrition, food that is not going to damage us, directly or indirectly, by making so great

a demand upon our system to care for it that the system has not strength for the proper performance of other duties.

Exercise is of vital importance, physical as well as mental. Exercise stimulates the tissues to take up the nutrition brought through the medium of the blood and lymph, and thus we feel much better after short well-regulated exercise.

Then, after the stimulation of exercise, rest comes in to play an important part in completing the work by repairing the broken-down tissues; for we cannot move a muscle or think a thought without a certain amount of wearing out of tissues, which are repaired when we rest. Rest is perfect and peaceable only after exercise, because the exercise has stimulated circulation, and thus the carrying away of waste materials and debris; and so the tissues have only healthy fluids from which to draw nutrition.

The more perfect all the functions of the body are, the more perfectly we will be able to see God in the things about us.

Therefore let us co-operate with the Divine life in building up strong and healthy bodies that we may be fit temples for the in-dwelling of the Holy Ghost, and that God may delight to increase our strength physically, mentally, and morally.

ROBERT INGERSOLL, M.D.

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FRUIT JUICE AS A GERM-KILLER.

WRITING on the value of a fruit-diet, Dr. J. H. Kellogg says in the *Good Health Magazine*:—

"The relations of fruit to digestion are particularly interesting. Perhaps the most important is the influence of the juices of fruits upon germs. Fruit-juices are disinfectants; they are germicidal. The juice of the lemon is as deadly to cholera germs as corrosive sublimate, or sulphur fumes, or formaldehyde, or any other disinfectant. It is so powerful a germicide that if the juice of one lemon be squeezed into a glass of water, that is then left standing ten or fifteen minutes, the water will be disinfected. This is a fact worth knowing, for any of us may find himself under circumstances in which it is impossible to get either boiled or filtered water.

"This disinfectant peculiarity of fruit-juice does not belong solely to citric acid or lemon-juice; all kinds of fruit-juices are inimical to the growth of germs, as the writer has demonstrated by repeated experiments. This shows why it is that fruit is so useful in certain conditions, specially in cases of biliousness, when people have coated tongues, unclean stomachs, and allied troubles.

"The effect of a pure fruit-diet is to disinfect the stomach so that one does not need to be constantly washing it out by means of the stomach-tube; in fact, fruit-juices are a substitute for the stomach-tube. By long fasting, germs are starved. It is more comfortable, however, to fast on

fruit than on water and air. By living entirely on fruits, one can bring about the same results as by living on air and water.

"When fruit is taken with vegetables, it remains in the stomach too long to have its proper effect as a disinfectant. A better plan is to eat fruit at one meal, with no vegetables; and vegetables at the other, with no fruit."

HIGH-FEEDING.

THE *London Lancet* gives this warning against over-eating, a practice which is far more prevalent than is commonly understood:—

"Probably no single factor is more potent in determining the outbreak of cancer in the predisposed than high-feeding. There can be no doubt that the greed for food manifested by modern communities is altogether out of proportion to their present requirements. Many indications point to the gluttonous consumption of meat, which is so characteristic a feature of this age, as likely to be especially harmful in this respect. Statistics show that the consumption of meat has for many years been increasing by leaps and bounds, till it has now reached the amazing total of one hundred and thirty-one pounds a year for each person, which is more than double what it was half a century ago, when the conditions of life were more compatible with high-feeding. When excessive quantities of such highly stimulating forms of nutriment are digested by persons whose cellular metabolism [constructive and destructive processes] is defective, it seems probable that there may thus be excited in those parts of the body where vital processes are still active, such excessive and disorderly cellular proliferation [producing power] as may eventuate in cancer. No doubt, other factors cooperate; and among these I should be especially inclined to name deficient exercise, and deficiency in fresh vegetable food."

THE ADVANTAGES OF PHYSICAL CULTURE.

PHYSICAL culture is, at the present time, a sadly neglected branch of both public and home education; and especially is this true of systematic daily exercise, based on physiological principles.

It is not enough that we work hard at some routine labour, which causes severe physical fatigue; or that we walk so many miles in a day, and do nothing with our hands; or that we tax our biceps to their utmost, to the neglect of other equally important muscles. The exercise taken should be governed chiefly by the amount and kind of physical labour incident to one's regular vocation.

Exercise has its effect upon the heart, in that it increases its work by adding force and frequency to the beat, thus supplying not only other organs, but its own substance, with more and purer blood. Thus, by careful training, the heart itself may be much strengthened. Sedentary habits, with lack of physical exercise, will tend to render the muscles useless, and the heart weak.

The heart, however, like all other muscles, may be fatigued by too vigorous and long-continued physical exertion.

By exercise the blood is caused to pass more rapidly through the lungs, and thus more oxygen is supplied to the organs involved in the vital processes of the body. At the same time, a greater amount of waste materials is given out from the system. All men who pursue one line must necessarily lose many advantages afforded the more liberal. So with the man of large muscles and small ideas. By carefully regulating the work of each, a physical and mental balance will result.

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Calcutta.



ALWAYS GROWING.

WHAT do you do in the ground, little seed,
Under the rain and snow,
Hidden away from the bright blue sky,
And lost to the cunning sparrow's eye?
"Why, do you not know?
I grow."

WHAT do you do in the nest, little bird,
When the bough swings to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
"What, do you not know?
I grow."

WHAT do you do in the pond, little fish,
With scales that glisten so?
In and out of the water-grass,
Never at rest, I see you pass,
"Why, do you not know?
I grow."

WHAT do you do in the cradle, my boy,
With chubby cheeks aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
"Ho! do you not know?
I grow."

Always growing, by night or day,
No idle moments we see;
Whether at work or cheerful play,
Let us all be able to say,
In the goodness of God
We grow.

—Our Little People.

MULTIPLYING THE SEED.

DID you ever think how much is wrapped up in one little seed that you can hold in your hand? Take a grain of wheat, for instance, and think what would come from it if at the proper time it should be put into good ground.

The Roman Governor and great naturalist Pliny tells of a single plant of corn that grew in Africa, with 340 stems, bearing 340 ears—at least 10,000 grains of corn all springing from one seed!

As many as 12,780 grains have sprung from a single grain of the famous corn of Smyrna, called 'the miraculous corn.' This was indeed "miraculous corn," but so is every ear of corn that you have ever

seen, or that has ever come from the ground. For is it not a wonderful miracle of the power of God that any seed should grow and multiply in this way?

When you hear about Jesus feeding a great multitude of people, more than five thousand, with only five loaves and two fishes, you think this a wonderful miracle, do you not? And perhaps you wish you could have been there to have seen Jesus doing this wonderful work, and to have tasted the bread that was made by His power.

Well, Jesus is doing the very same thing to-day. You may see Him at work, you may taste of the bread as He multiplies it for you by His power.

What makes the little grain of wheat that is sown in the ground in the Spring grow and spring up "first the blade, then the ear, after that the full corn in the ear," bringing forth thirty, forty, sixty, and an hundred-fold? It is the presence and life of Jesus in the seed—His power working to-day just as it did nearly nineteen hundred years ago when He multiplied the loaves.

This is the Lord's usual way of multiplying the bread and feeding the multitude. Then is not the bread, made from the wheat, that you have upon your table every day, just as wonderful as the loaves with which Jesus fed the five thousand? And have you not just as much reason to give thanks to Him for it as they had?

Remember, too, what Jesus said to the people after He had fed them, "I am the Bread of life." And this is what He is saying to us in the seed, the corn from which the bread is made with which He feeds us every day. For it is His life in the seed that makes it grow and bring forth fruit, and that gives us new life when we eat it.

So Jesus is feeding you continually with His own life. Think of this every time you eat the food that He gives you, and ask Him to use in His service, to His own glory, all the life and strength that He is giving to you day by day.

EDITH E. ADAMS.

HOW MARBLES ARE MADE.

How many boys who play with marbles know how they are made? Here is something about it:—

A long, long time ago, before we began to reckon our years as we do now, that is, before men began to talk about "the year of our Lord," games with marbles were played. But the marbles of those days were played with small water-worn pebbles picked up mostly on the seashore.

Games of this kind were known in England as early as the year 1620. The marbles, it is said, were brought from Holland.

The common grey marble is made from a hard stone which is found near Coburg, in Saxony. The small pieces, broken off larger ones, are mostly used, so that there is no waste. Men and boys are employed for this purpose, and they break the pieces

into small cubes. In time they get wonderfully clever at this work. The little cubes are then put upon a kind of mill-stone, which has a number of grooves cut in it, in the form of circles, one within another. This stone remains at rest, but an upper stone is placed upon it which is made to revolve rapidly. By means of this runner, as it is called, the marbles in the grooves of the lower stone are rolled over and over quickly in all directions. Water is allowed to trickle into the grooves. From one to two hundred are put in at one time, and in about twenty minutes the little cubes will have been turned into perfectly round marbles.

The finer sorts are subjected to another process after this. They are put into wooden casks which are made to revolve; and in these there are stone cylinders; the marbles, by means of rubbing one against another, and these cylinders, are brought to a very fine surface. They are then polished with emery powder, or with what is known as "putty-powder."

The China marbles and alleys are often pressed in wooden or metal moulds, made to fit quite close together so that no ridge can be detected. Then afterwards they are painted and baked.

ARE YOU SAFE?

Two little girls were playing with their dolls in a corner of the nursery, and singing as they played:—

"Safe in the arms of Jesus,
Safe on His gentle breast;
There, by His love o'ershaded,
Sweetly my soul shall rest."

Mother was busy writing, only stopping now and then to quietly listen to the little ones' talk.

"Lucy, how do you know you are safe?" said Nellie, the younger of the two.

"Because I am holding Jesus with both my hands—tight!" replied Lucy.

"Ah, that's not safe!" said Nellie. "Suppose Satan came along and cut your two hands off?"

Lucy looked very troubled for a moment, dropped her dolly, and thought real hard. Then her face shone with joy, and she cried out:—

"Oh, I forgot! I forgot! Jesus is holding me with His two hands, and Satan can't cut His off; so I am safe!"—*Day Spring.*

SLIGHTING A DUTY.

"YOU haven't made things look very neat and orderly here in the back shop," said a merchant to a young clerk.

"Well, I thought it was good enough for back there, where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant sharply, and then added in a kinder tone: "You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

And the merchant made the boy go and do all the cleaning over again.

The girls who do not sweep in the corners or dust under things, and the boys who dispose of things as quickly as possible, saying that things "will do" if they are not well done, are the boys and girls who will not turn out to be great men and useful women.—*Selected.*



THE scramble for wealth in the Transvaal gold fields has so demoralized society that, according to a writer in the *Fortnightly*, "no one has any faith in his neighbour." It is every man for himself there:—

I thought I had seen in America and in Australia places where "Number One" was first, and the rest nowhere. But after seeing South Africa and Johannesburg, I have come to the conclusion that in no place have I ever beheld Self-Interest go so naked and unashamed as it does upon the Rand. The population is in a rout; its motto is *saute qui peut*; it has lost all confidence in itself.

If anybody is inclined to wonder how the Vanderbilts keep their wealth together so well, says an American *Exchange*, he may gather a suggestion of the way it is done from the fact that Cornelius Vanderbilt, Jr., is now, and for a number of months has been, a hard-working employé in the mechanical department of the New York Central Railroad Company, at the moderate salary that any hand would get in that place. Such willingness to work to obtain knowledge of principles and details will make a rich man successful as well as anybody else.

Sweden and Norway.—For some time there has been a feeling of tension between these countries. The Norwegians resent the interference of the Government in Stockholm with their affairs, and lately the irritation has led the Norwegian Storting, or legislative council, to remove from the Norwegian flag all emblems of union with Sweden. Just at this juncture, King Oscar has been compelled to place the conduct of affairs in his son's hands as Regent, and go to Baden for treatment. The Crown Prince has favoured forcibly suppressing the national movement in Norway, and hence his rule will still further alienate the Norwegians. It is said that there is no little danger of actual hostilities.

The next Pope.—An Italian journal, discussing the composition of the College of Cardinals, from amongst whom the next Pope will be chosen, says that in the last ten years most of those who stood for the religious side of papal policy as distinguished from the political interests have died. Now, the politicians are strongly

in the ascendancy. The coming conclave will consist almost entirely of new men, who have never before sat to choose a Pope. The various European Powers have representatives working to secure a Pope who shall be favourable to their several interests. The re-establishment of the Pope's temporal power is the aim of the politicals, who would be willing, as some have said, to see Europe deluged with blood to get back Rome as the papal inheritance. The papacy, unlike Christ's kingdom, is "of this world."

Jew Hatred.—The wicked and foolish hatred of the Jew, which seems just now to be increasing in Europe and America, is no new thing. From old time the Jew has been the mark of needy rulers and the people who found themselves unable to compete with his talent for money-getting. In the latter part of last century, as well as in the end of this, there was a revival of Jew-baiting, though never was it so widespread as now. A writer says of that time:—

The people detested the Jews, hooted them, hissed them, and maltreated them with and without provocation. Moses Mendelssohn, the father of the composer, wrote to a friend from Berlin late in the eighteenth century, complaining bitterly that in that self-styled city of toleration, the cry of "Jew" was raised against him when he ventured into the streets with his children by daylight, and that the boys threw stones at them as they passed.

Longevity of the Plague Microbe.—A Swiss journal, speaking of the astonishing hold on life sometimes exhibited by the deadly plague microbe, says:—

"In 1660 the Dutch city of Haarlem was devastated by the plague. Whole families perished, among them a family by the name of Cloux, whose various members were buried in the Haarlem Church. Thirty or forty years ago it was found that the masonry of the tomb was out of repair, and the vault was entirely rebuilt. The masons in charge of the work descended into the vault, and remained there during more than a day. Now, although more than two centuries had passed since the epidemic, all these workmen were attacked with the infectious bubo [characteristic glandular swelling] of the plague, and had to undergo long treatment at the hospital. Nevertheless, there were no symptoms of the plague proper, and all recovered."

GERMANY'S WAR CHEST.—The last *Review of Reviews* says of Germany's financial preparation for sustaining a war at a short notice:—

Though Germany's wealth is by no means equal to her strength, nor to be compared with that of England or the United States or even France, yet so considerable have been the national savings, so relatively light is the burden of her public debts, and so elastic is her financial situation, that she may fairly be described as fully prepared for even a protracted war. As the nucleus of a military chest Germany has her so-called *Kriegsschatz*, or war treasure, of six million sterling, lying in coin gold in the Julius tower at Spandau. It is less generally known that there is another resource which is available in a national emergency. After the war of 1870-71 there was set apart a fund of some forty-nine million sterling in high-class bonds, the interest of which has been used for the payment of military pensions. In case of need these bonds could easily be turned into ready money, while the pensions could be transferred to the Budget charges.



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THEREFORE all that the preacher of the Gospel has to do, is to "speak the word only," and leave it to work. Not what we may say about the word, but what the word says does the good.

NOT a soul is answerable to any man for the acceptance or rejecting of the word. Man is to live "by every word of God," and every man must hear and know the word for himself. "Every one of us shall give account of himself to God." No one can surrender his responsibility into the hands of any human being or organization.

AND in that great day of accounts every man must meet for himself, not what men have said, but what God has said. The very word that God has spoken, "the same shall judge him in the last day."—Jno. xii. 48. There is too much of following men, and too little of listening to what God says.

WHEN John the Baptist came preaching the message of preparation for the first advent of Christ, the religious leaders of a worldly church found fault with him for departing from the philosophy and traditions of the schools. But he declared that he was only "the voice of one crying in the wilderness, make straight the way of the Lord." John's personality was of no consequence in the matter; he was simply the mouthpiece of God, declaring His word. He was maligned and reviled, and they did unto him whatsoever they listed; but the word of God which he began to sound has gone on working, for it is alive unto this day.

ANYONE looking at the fortieth of Isaiah, where John's special message is recorded, will see that the same message is to prepare the way, for the second advent of Christ in power, to bring the reward. Again the message of preparation must go forth "in the spirit and power of Elijah," warning men of the coming of "the great and terrible day of the Lord." Again it is to be simply the voice of God, "the word only," doing the work. And the word will do it. The personality of the messenger amounts to nothing. "He that hath my word," saith the Lord, "let him speak my word faithfully." The carnally-minded will always revile the messenger, but that is no answer

to the message. Let every ear be open to hear God's voice.

In South Africa.—Two years ago our friends in South Africa completed a sanitarium to accommodate thirty or forty guests, but it was at once found too small to meet the demands. They have now completed extensions considerably more than doubling their capacity, and still they anticipate having to enlarge. The demand in Africa for such an institution, where the Gospel of healthful living is set forth, and the sick may receive rational and scientific care under most favourable conditions, may be seen by this extract from a recent report:—

"We have had under our care government officials of high position, numerous members of Parliament, ministers of various denominations, leading school-teachers, professors, heads of government departments, leading merchants, etc. We have also had some distinguished English gentlemen, both lords and military officers, and of course the poor we have always with us. The doctors have been very liberal in recommending patients to come to the institution."

Gospel for Soul and Body.—IN his speech at the opening of the sanitarium near Cape Town, Mr. Fuller, Member of the Cape Parliament, who presided, referred to the special attention which is given to questions of health in the work of Seventh-day Adventists. Speaking of the pleasure felt by the citizens at the opening of such an institution at the Cape, he said, according to the *Cape Times*:—

"He felt a deep interest also in the motive which had prompted the work. He had made inquiries as to the tenets of the body with which that institution was associated, and he had put this question: 'Why is it that work of this kind is associated with this sect?' And the answer was, 'Because we lay much stress upon the practical aspects of Christian life.' It was a sect that believed in carrying out the practical as well as the spiritual work of Christ. People might differ upon these subjects; but with that view he had the deepest possible sympathy. He believed that Christians would be better and brighter Christians if they followed in this way in the footsteps of their beloved Master. In coming to an enterprise like that he felt a rich and true atmosphere about it that at once appealed to him. He would like to say very heartily and from his inmost soul he wished them God-speed and all success in their good work."

In Highways and Hedges.—FROM the stimulus of this Gospel health work carried on by our sanitariums in various parts of America (and also in Europe and the British Colonies), there has been during the last two or three years a special endeavour made to carry the blessing of this line of effort to the poor and unfortunate and outcast of the cities. Reference is made to this in the report of work in America on another page of this paper. We notice the following comment on a recently-opened rescue mission in Lincoln, the capital of Nebraska (U. S.), taken from the *Outlook* of that city, stated to be a Methodist organ:—

"The rescue mission on South Ninth Street is under the care of the Adventist Church. This means a good administration, with all their bills met. This denomination builds churches, and pays for

them; builds colleges and sanitariums, and pays for them. Its people, with but few exceptions, are among the poor, yet the system of tithing, the one-tenth to the Lord, gives them a financial strength unknown in most other churches. . . . The rescue work they are undertaking is worthy of our assistance as a Christian people."

We would not leave it to be inferred from this generous Methodist comment that Seventh-day Adventists are not troubled with any financial problems in carrying on their work. The work extends so rapidly, and the demands are so great, that the need of means is ever pressing; but while this tithing system, like every Gospel privilege, is purely voluntary among members of our churches, and many, we are sorry to say, do not live up to their privileges, the system has been sufficiently proved (Mal. iii. 10) during the last thirty or forty years to demonstrate that the Lord's own appointed way of taking His children into financial partnership in His work is better than any way of man's devising, a blessing to the work, and a blessing spiritually and temporally to those who practise it.

Not Ended Yet.—The London *Christian* truly says:—

"The Reformation itself was an imperfect work—only a beginning—and retained many of the deadly seeds of Romanism; and, further, that, where the Reformation was victorious, it sometimes caused reaction by pressing its successes too far. In too many cases its alliance with princes and rulers was its weakness and downfall. The truth is safest in the keeping of loving hearts, however humble."

This truth needs constant emphasis, especially now when there is a growing tendency even among Protestants to invoke the aid of the civil power to advance the cause of religion. The principle which made the Reformation begin in power was expressed in the watchword "The Bible, and the Bible only," and the Reformation will not be ended until that is the cry of every child of the kingdom of grace, and every tradition received from human authority is cast aside.

THERE are now being printed by our Society forty-two weekly and monthly papers devoted to the same work as the ORIENTAL WATCHMAN. About half of these are in the English language. The number of these papers is increasing from year to year. One of these, the *Signs of the Times*, of California, recently celebrated its 25th anniversary by publishing a million copies of a special double-number.

Jesus a Sabbath-keeper.—Every precept of the word brings us to the question of following in Christ's steps. Some scoff, we are sorry to say, at the idea of keeping the Sabbath. But Jesus is a Sabbath-keeper. He kept the Sabbath in His earthly life as our example, and He is "Jesus Christ the same yesterday, and today, and for ever." He made it, He is Lord of it, and in the future inheritance in the new earth "all flesh" shall join Him in keeping it holy as He made it holy.—Isa. lxvi. 23. He has put a blessing upon it that He wants all to have.