

# The Oriental Watchman.

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

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## THE Oriental Watchman

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### THE EVERLASTING ARMS.

His arms are beneath me; then how can I fall?  
He sweetens with nectar my chalice of gall;  
He granteth me strength for the burdens I bear,  
And changeth to sunshine the clouds of despair.  
He giveth me courage in each trying hour  
Who holdeth the world by the might of His power;  
And out in the darkness His message I hear:  
"Fear not; I am with thee; be thou of good cheer."  
Do floods overflow thee? take heart, O my soul,  
Though o'er thee life's billows in darkness may roll;  
He knoweth thy care, and He weigheth thy grief,  
His arms are beneath thee to bring thee relief.  
And when in the heavens His chariot appears,  
And the trumpet of Gabriel sounds in mine ears,  
Those arms which upheld me in sorrow and care  
Shall bear me to mansions of bliss over there.

MRS. L. D. A. STUTTLE.

### "BLESSED ARE THEY THAT MOURN."

THE Lord has special grace for mourners, and its power is to melt hearts, to win souls. His love opens a channel into the wounded and bruised soul, and becomes a healing balsam to those who sorrow. His love is as a precious link which binds the souls of the finite to the throne of the Infinite, from whom all blessings flow to the needy and distressed; for He comforts all who mourn. The Lord Jesus is a restorer of all that was lost, and identifies His interests with those of suffering humanity. He lifts up the contrite heart, and refines the mourning soul until it becomes His abode.

"Blessed are they that mourn; for they shall be comforted." To all outward appearances the cause of mourning does not seem to be a blessing. Bereavements come in manifold form, and we ask in mournful tones, "Why are we thus afflicted?" Jesus answers, "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit." The Lord "doth not afflict willingly nor grieve the children of men." God has manifested His love for man in giving to the human family as their substitute and surety His beloved Son. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," a life that runs parallel with the life of Jehovah.

All heaven was given to us in Christ, and the Lord is bestowing rich and free mercies upon us, making every provision, in order

that we shall individually stand as His representatives, making manifest to the world the efficiency and power of the grace which

lined by trial and sorrow. When the spiritual powers are dwarfed and crippled, when they fasten upon temporal and inferior

## FROM DEATH TO LIFE

In the far East, not many years ago,  
While seeking buried ruins to explore,  
Within a room, men found some wheat that lay  
In darkness for two thousand years and more.

The precious seed was placed within the ground,  
Warmed by the sun, and wet with dew and rain.  
In swift response to such sweet influence  
It grew to leaf and bud and golden grain.



In turbid waters, dark with slime and soil,  
Their faces heaven-lit, the lilies grow.  
Midst ruined temples, gray and desolate,  
Bloom flowers as fair and pure as Alpine snow.

"O thou of little faith," sow precious seed  
"Beside all waters" with a lavish hand.  
Nearth God's life-giving smile lost lives will yield  
Both flower and fruit to cheer and bless the land.

Ada Blenkhorn.

God alone can bestow. In view of what the Lord would make His people, it is not strange that the moral powers are discip-

things, the Lord permits affliction to come, just as the pruning-knife is thrust into the vine branches. The tendrils entwined about

earthly things must be unclasped, and earthly supports must be removed in order that the tendrils may entwine about God, and that the branch may bring forth much fruit. Christ says, "Herein is My Father glorified, that ye bear much fruit."

The Lord sees that we are in danger of deceiving ourselves, and that a change must be brought about in our life or spiritual death will be the consequence. The Lord has endowed men with varied capabilities and talents, and has designed that they should be sanctified to His use, but they are perverted from the Master's service, and employed in the service of self. The needs of the future are presented in such pressing urgency that men devote their might, mind, soul, and strength to acquiring that which must perish with the using. Their God-given talents are absorbed in that which is earthly and temporal, and the Lord draws nigh with affliction, and urges them not to drop eternity out of their reckoning. The Lord permits affliction and sorrow for the purpose of attracting minds to the only source of strength. He would have the human agents become acquainted with the great Physician, and realize what healing there is in the balm of Gilead. He would draw the mind away from earth. He would reveal Himself in all human affliction as the Comforter.

Those who are comforted of God, who experience peace and rest in Him, will bear rich clusters of fruit in comforting others with the consolation which they themselves have received from the compassionate Saviour. The Lord Jesus often draws souls to Himself through some human agent to whom He has given a valuable experience in mourning and sorrow. He often reaches hearts by causing those who have suffered to come close to others who are passing through affliction, who can point the mourners to the bow of promise that encircles the throne of God. They can tell those who are in bereavement or in physical suffering that there is One who knows their weakness, and who will be to them hope, comfort, peace, and joy. They can encourage them to trust in God, who desires that the frail human sufferer shall lean hard upon His everlasting arms. Christ would encourage the timid disciples to look up to Him. For the purpose of uplifting and encouraging others the Lord has prepared helpers for every emergency. Let every one in the Lord's service be ready to see the needs of others, and to draw from their experiences that which will be a blessing to those that mourn. Let them shed forth the bright beams of the Sun of Righteousness.

When the ways of the Lord are understood, His providences will not obscure our faith, even though they be full of suffering and sorrow. They will purify the heart, refine and elevate the character, ennoble the thoughts and practises, so that much fruit shall be borne to the glory of God. Satan has cast his hellish shadow of corruption and iniquity, and has covered the earth with darkness as with a funeral

pall, but the Sun of Righteousness still shines, and God would have every afflicted soul look to the brightness of Calvary's cross. Faith, hope, and courage may be drawn from the Source of all light and truth.

Let every mourner look up and be comforted. Every service rendered to the Master in helping others, is blessing yourself, and the benediction that is spoken to those that mourn, will result in your own comforting. You will discern the invisible, and know the reality there is in Christian experience. Let there be rejoicing amid affliction, until, even amid the shadows that have thickened about you, you may have a truly grateful spirit. Christ Himself will brighten your gloom with bright gleams of light, and His divine light will be all the more precious and glorious as it shines forth amid clouds and darkness. "Blessed are they that mourn; for they shall be comforted."

MRS. E. G. WHITE.



"TOGETHER WITH GOD."

HALF-HEARTED religion never did do much. But an active and intelligent faith has often found a way (or made one) to accomplish the seemingly impossible. The two principles are well illustrated in the following anecdote:—

A certain young man given to sowing wild oats, had, before he realized it, gone too far. The taste for drink, opium, and tobacco led him into the wildest dissipations, till, sinking lower and lower, he became the very picture of dejection. His parents were respectable people, and he had many friends, yet nothing could they do to help him. It is true that they talked Scripture after a fashion, and entreated again and again, but it was all in vain. His case seemed a hopeless one indeed.

But one person felt that it was not hopeless. On her knees before the God of heaven, she earnestly prayed to be shown a way to help him. And so one day she said, "Tom, we are going to pray for you tonight."

"Pray for me! No you—" he began, but she said firmly:—

"Yes, Tom, we must pray for you."

Although he remonstrated and argued, she found words to quietly meet all his objections. Then she told him the story of what Christ came to earth to do, and, as she pictured the scenes of that marvelous life to him, he broke into tears.

"O, do you think there's any hope for a fellow like me?" he cried.

She certainly did think so. Her words

fell like healing balm on his bruised mind, and, as she repeated the invitation and promise, "Come unto Me, . . . and I will give you rest," he said:—

"O, thank God! I believe it all now."

That night, when they prayed, the gentle and powerful Spirit came in and took away his unnatural taste, and set him free. And he is free to-day.

EDISON J. DRIVER.

#### FROM DARKNESS INTO LIGHT.

IN the "Story of the China Inland Mission" this account is given of the way in which a Chinese literary gentleman found his way into the light:—

Finding the scriptures dry and unintelligible he had given up reading them. Careless and sceptical as to spiritual things, he considered prayer absurd.

"If there be any God," he would say, "which is more than doubtful, of course He must be far too great a Being, and too distantly removed from contact with men to take any interest in the little affairs of our daily life."

One summer day he met Mr. Stevenson, who, at the close of a long and serious conversation, felt greatly drawn to the man, and yet pained at his open infidelity.

"Let me freely confess it, teacher," concluded Ning Sien-seng; "I do not believe the doctrines taught by you foreigners."

With an earnestness which surprised the Confucianist, the missionary replied—

"I shall remember you constantly in prayer to the true and living God."

Ning Sien-seng went away, but could not forget the sentence.

"Here," thought he, "is a foreigner, a perfect stranger to me, and yet so concerned about my soul that he will pray for me; and I do not even pray for myself!"

The next thought was not far off, "What if I should begin?"

But prayer such as the missionary had urged seemed impossible to the Confucianist.

"And yet," he thought, "the experiment is worth trying."

Thus, doubtfully but earnestly, a cry went up from that heathen heart to the Unknown:—

"O God, if there be a God, give me light, if light is to be had!"

Again he turned to the Bible, and this time it seemed an entirely new revelation, while the scholar, to his surprise, found in himself, too, a change for which he could not account.

The book so interested him that he read far into the night. The study of the Word became his great delight. He was led to believe its truths, and to trust the Lord Jesus as his personal Saviour.

"Prayer has saved me; could it not also save my relatives?" Ning Sien-eng began to ask.

His wife, like himself, had been a rigid Confucianist, and he greatly feared to confess to her his new faith. At last he summoned up courage to call her into his study

one evening, when, the family having gone to bed, he thought the scene that must inevitably ensue might be less noticed.

She sat down opposite to him, across the room, as is proper for Chinese wives, and waited in silence. But his courage failed him, and he could not speak. Finally his wife remarked—

"You have something to say to me."

It had to come at last, and he poured out his story: "Wife, I have found that there is a Father in heaven."

The ex-Confucianist was probably never more surprised than by her ready answer—"How glad I am!"

Hers, too, had been a waiting soul. All unknown to her husband, she had been longing for light, and to his confession added her own:—

"For years I have felt that our doctrines and idols were nothing. When the rebels came to the town, they sacked the temples and took away the gods. Of course, I knew that if they could not save themselves, they certainly could not save me. When the soldiers came to our house I got into the clothes-press to hide, in dreadful fear, and there I prayed. I thought there might be somewhere a real God, and I called to Him—'Venerable, Heavenly Father, keep me!' He did keep me, for the rebels came into the room, and ransacked all about, but did not open the cupboard where I was hiding. I have thought ever since, there must be some Great Spirit that we do not know. Can it be true that you have found Him?"

Ere long, to Ning Sien-seng's joy, his wife also confessed her faith in the Saviour.

#### SELLING THE SOUL CHEAP.

THE methods of trade are a snare to multitudes even of people who count themselves religious. "It is the way all do," as the excuse for little ways of deception and cheating in business. The greengrocer, for instance, who shows one thing in the front of his stall and sells a poorer quality from behind, follows the almost universal methods of the trade, but he sells his soul as cheaply as Esau did when he traded the birthright for a dish of lentils.

People tell little lies for small advantages to be secured, or just because it humours a fancy, forgetting what a tremendous interest they are selling for naught. A correspondent of a London paper, who plays golf, complains of the cheating at the game, done merely for the pleasure of winning:—

The men whom I know to be habitually dishonest at golf, are men of position and reputation in business and such an accusation, if made and substantiated by more than the bare assertion of the player's partner, would recoil on his own head. But the fact remains that there is an amount of cheating at golf which is positively appalling, and which there seems to be no effective way of dealing with.

Doubtless it would be found that men who cheat in a game of skill, have in business so accustomed themselves to the ways of the world in this matter of petty deceptions and departures from strict integrity, that it seems a trifling thing to carry the same principle into recreation.

#### HE GIVETH PEACE.

ALONE at night with the Saviour  
When the toil of the day is done,  
My failures come flocking homeward  
Like birds at the set of sun—  
Home to a heart complaining,  
Home to a crowded nest,  
Home to a loft too welcome—  
They perch for a night of rest.

This flock of a thousand feather  
That nest in a heavy heart  
Is brooding many a fledgling,  
Its parents' counterpart,  
I who have failed so often,  
I who would fain do right,  
Welcome these birds of sorrow  
That nest in my heart to-night.

Kneeling there in the stillness  
Of the hall of eternity,  
A myriad recollections  
Come hurrying home to me:  
Here I forgot His presence,  
And there I was quick in wrong;  
Here I had shunned the weak one,  
Or joined with the gossip throng.

Strive though I may to tell Him  
Of aught that my life has blessed,  
My fledgling failures rustle  
Deep down in their brooding nest.  
Distracted, I can only falter  
And cry in my soul's distress,  
"O Lord, I am nothing, nothing,  
I've nothing that Thou canst bless."

Hovering under the shadow  
Of the failures that shut me in,  
My soul cries out in anguish,  
Crushed down by a sense of sin.  
Though still all I have to offer  
Is ruined with frost and blight,  
The peace of His holy presence  
Comes down like the dew to-night.

Trusting in self is failure,  
And weak grows the heart and cold,  
And farther our dark ways wander  
Away from the great home fold.  
But coming to Him in sorrow  
For sin and the faults we bring,  
We enter the hovering shadow  
Of His great protecting wing.

C. M. SNOW.

#### THE REJECTED MAN IS THE SAVIOUR.

[Thos. H. Nelson, in *Pentecost Herald*.]

IT has been almost universally the case that the man, the idea, or the movement that was destined by God to save, bless, or benefit humanity, has been unpopular and rejected at first. This is true in science, literature, politics, government, and religion, and everything else, as history proves, and I suppose it will continue to be so till the final end. The world will not reason or think. It always makes a popular clamour for the superficial idea, or man, and refuses to learn from the past. In the minds of solid thinkers so far are they from feeling that the popular judgment must be right, that the honest conviction of each is that it is universally wrong. These thinking men yield to it, but they do so for selfish reasons, and not because they see it is the right thing. Were a man to honestly seek that which was sound in principle and right in practice, in the absence of all other proof, he would be safer in standing alone against the thoughtless popular decision than he would in standing by it.

Christ was not the only being who came

with blessings "to His own, and His own received Him not." He was not the only man, nor His tenets the only tenets that were "wounded in the house of their friends." To illustrate:—

Joseph was rejected and put out of the way, but this unpopular man afterward proved to be intrusted with a divine mission.

Moses was at first rejected by the Jews, but forty years afterward this rejected man proved their deliverer.

Jephthah was rejected by his brethren because of his illegitimate birth, but when their day of trouble came, they sent for him to deliver them.

Micaiah's advice to wicked Ahab was set aside, because it was the very opposite of the advice of the four hundred popular priests; but the outcome proved that he alone was right and they were wrong.

The cases of Jeremiah, Daniel, in fact, all the apostles and prophets, and even the Lord Himself, could be cited in proof of the above.

Yet for all this the blind, unreasoning old world still decides that a man must be in the wrong if he is unpopular. The reformers should take heart and rejoice, however, for they are in good company.

God has ever blessed liberated and elevated humanity through the unpopular-man movement and idea. The popular cry is, "The majority rules;" but the facts show that in reality the minority rules, and always has. We are blind, and controlled to-day by ideas that were once popularly rejected. Let none consider himself wrong simply because unpopular.

#### HE ATTEMPTED TOO MUCH.

A QUEER story is told of a certain individual who saw for the first time a fireman using the hydrant.

"Mister, where does the water come from?" he asked.

"A man is blowing at the other end," was the jocular answer. At that moment the water stopped, and the fireman, seeing the credulity of his victim, suggested that the blower was taking breath. Being in want of a job, the astonished man asked if he could undertake the business.

"Certainly," replied the fireman, "and if you can blow here, and beat the man there, you're engaged."

Stripping and taking a long breath, he put the nozzle into his mouth, and commenced; but the water being suddenly turned on, he turned a somersault backward. Rising again, half-drowned, he said, "Mister, I don't think I'm strong enough."

There are certain very near relatives of the fireman's fool, called "higher critics," who, knowing no stronger power than their own, take God's word into their mouth, and oppose their breath to the Inspired Breath that has ever been the power of the Book. Not till they are humbled and their mouths washed out, will they acknowledge that they are not strong enough for the job. Those

who oppose God must be hard up for employment to attempt such an impossible task. "Thou didst blow with the wind, the sea covered them: they sank as lead in the mighty waters."—Ex. xv. 10.—*William Luff.*

—o—  
" ONLY ONE-SEVENTH PART  
OF TIME. "

MISS B., a bright young lady of—ville, had become convinced that Scripture requires the observance of the seventh day of the week, instead of the first day, as the Sabbath; but Mr. C., pastor of the church of the Venerable Tradition, very lucidly showed her that not any specific day, but only a seventh part of time—any one day in seven—was all the commandment requires to be observed. Meeting her one day shortly after, he said:—

"Good morning, Mary; I hear you are married now."

"Yes; I married one of Mr. Brown's sons," was the reply.

Mr. Brown has a fine family of sons—seven of them, I believe. Which one did you marry?"

"Oh, no one in particular: I just married one-seventh of them," said Mary, while her eyes twinkled.

"Oh—ah—yes—I—see, I see," gasped the discomfited pastor, as he resumed his walk.—*Gospel Sickle.*

—o—  
GOD IS RIGHT.

IF the foundations are removed, the righteous man can commune with Christ therein, and trust in God that it will be well in the end. The worlding says, It will be all the same a hundred years hence. The Christian says, I do not want to look so far ahead as that; it is all right now. But the wind blows! It is all right. But the waves dash! It is all right. But all the sails are reefed! It is all right. But the ship flies before the wind! It is all right. But there are rocks ahead! It is all right. Why? Because He who is at the helm knows all about it; He created both wind and wave, and knows how to cope with the storm. I cannot see that it is right, but I know that it is, and I walk by faith, and not by sight.—*C. H. Spurgeon.*

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THE DEMORALIZATION OF DEBT.

DEBT! There is no worse demoralizer of character. The sad records of defaulting, embezzling, and dishonest failure which we meet with so constantly in the daily press are often, indeed most frequently, the result of the demoralization of debt, and consequent desperate efforts at extrication. The financial props have given way. The little debt which at first was as small as a grain of mustard seed, like the rolling snowball, has gathered weight and multiplied itself a hundred-fold. And still it grows, and, like the fabulous hydra which Hercules was sent to kill, you no sooner strike off one head than two shoot up in its place. The struggle is severe, but the end

is decisive; either confession is made of hopeless bankruptcy, which might and should have been avoided, or integrity is sacrificed to the temptation of the moment. Debt ruins as many households and destroys as many fine characters as rum; it is the devil's mortgage on the soul, and he is always ready to foreclose. Pay all your bills. Look every man in the face, conscious that you owe the world no more than it owes you. Be indebted for nothing but love, and even that be sure you pay in kind, and that payments are frequent.—*Talmage.*

—o—  
" THE LOVE OF JESUS. "

HEAR your Saviour's solemn warning,  
Turn ye, turn ye from your wandering,  
For why will ye die, and dying,  
Be no more.

Can't you see how much I love you,  
Watch, protect, and all things give you,  
O why won't you let me lead you,  
To your Home?

At your door I keep on knocking,  
Stubborn son, don't keep me waiting,  
Open now, for I am yearning  
Peace to give.

Peace that passeth understanding,  
Lighteth up the way you'r wending  
Giveth life that knows no ending  
In perfect bliss.

Here is Love beyond expression,  
Full of tenderest compassion,  
Holding out to all salvation,  
Full and free.

You whose hearts are dead from sinning,  
You who need a thorough cleansing,  
Listen to this tender pleading  
Of your Lord.

Come to him the fount of pleasure,  
Come accept the priceless treasure,  
That he deals out without measure  
To all who come,—

Life that's full and everlasting  
Here, and in the Kingdom coming,  
Where our every thought and feeling,  
Will be love.

Come: for time is quickly fleeting,  
Come, without more hesitating,  
Come, accept the proffered blessing,  
Be at rest.

GEORGE GWYTHER.

—o—  
*The Churches and War.*—Speaking of the warlike influence of the pulpit, both in England and South Africa, the *Review of Reviews* declares:—

The churches, both Established and Nonconformist, have afforded a melancholy justification for the taunts of the unbelievers. Here and there in the Established Church there have been voices raised in favour of peace, and many notable Nonconformists have been energetic in the same cause; but taking it as a whole, the Nonconformists, especially those of South Africa, have certainly not been a moderating influence in favour of charity, justice and peace. At a time when the Christian Churches might have been expected to hold the pass on behalf of truth, honesty, and sobriety, to say nothing of the elementary Christian virtue of avoiding needless homicide, they have been largely dumb, while some have been vehemently virulent in their clamour for war.

When the very churches not only do not restrain, but rather encourage the war feel-

ing what but violence can be looked for in the earth from now on to the end? Yet the pulpit generally is continually crying peace, peace, when there is no peace, and when there can be none because of apostasy from the principles of the Prince of Peace.

—o—  
A LESSON FROM HISTORY.

THE real value of history lies not in the mere reading of its records, but in being admonished by its lessons. Where, when, and how were wise moves made? Where, when, and how were mistakes made? Was Luther right when he refused the assistance of the civil power in the propagation of the word of God, so often offered him by his faithful friend, Elector Frederick? Did Zwingle make a fatal mistake in grasping the civil sword, with the hope of furthering the interests of the gospel? Let the following from the historian D'Aubigné answer, and may the present generation learn from history, and profit by history, rather than to repeat this page at the price it will cost to do it:

"It was the will of God that at the very gates of his revived church there should be two great examples to serve as lessons for future generations. Luther and the German Reformation, declining the aid of the temporal power, rejecting the force of arms, and looking for victory only in the confession of the truth, were destined to see their faith crowned



with the most brilliant success; while Zwingle and the Swiss Reformation stretching out their hands to the mighty ones of the earth, and grasping the sword, were fated to witness a horrible, cruel, and bloody catastrophe fall upon the word of God—a catastrophe which threatened to engulf the evangelical cause in the most furious whirlpool. God is a jealous God, and gives not His glory to another; He claims to perform His own work Himself, and to attain His ends sets other springs in motion than those of a skilful diplomacy.

"We are far from forgetting that we are called upon to relate facts and not to discuss theories; but there is a principle which the history we are narrating sets forth in capital letters; it is that professed in the gospel, where it says: 'The weapons of our warfare are not carnal, but mighty through God!' In maintaining this truth, we do not place ourselves on the ground of any particular school, but on that of universal conscience and of the word of God.

'Of all carnal supports that religion can invoke, there is none more injurious to it than arms and diplomacy. The latter throws it into tortuous ways; the former hurries it into paths of bloodshed; and religion, from whose brow has been torn the double wreath of truth and meekness, presents but a degraded and humiliated countenance that no person can, that no person desires to recognise.'

—o—  
GEO. B. STARR.



## A FEW QUOTATIONS.

## NO SCRIPTURE FOR SUNDAY OBSERVANCE.

AS we promised last month, we give place to a few quotations, selected from many, from writers of repute, showing that the facts to which we are calling attention are well known. The Sabbath question is one simply of a fact. The fact is that God says the seventh day is His Sabbath, or day of rest, and the fact further is that nowhere in all the Scriptures is there a word of Sunday sacredness or Sunday rest. While what men may say makes no difference with the everlasting facts of God's rest, and His blessing and sanctifying of the day on which He rested, these quotations may help some to see that there is need of questioning and investigating the grounds of Sunday observance:—

Dr. Lyman Abbott (Congregationalist, editor *Christian Union*) says:—

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

Archdeacon Farrar says:—

"The Sabbath is Saturday, the seventh day of the week."

Principal Donaldson, LL. D., of Scotland, says in the *Contemporary Review*:—

"There is no command in the New Testament to keep the Sunday."

That old-time London Bishop, the famous Jeremy Taylor, said, erroneously calling Sunday the Lord's day, however:—

"The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they *knew* there were none."

"The Lord's day did not succeed in the place of the Sabbath . . . and the Lord's day was merely an ecclesiastical institution. It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."

The Anglican *Church Times* says:—

"The Sabbath, '*Dies Sabbati*' (as still in Acts of Parliament), never meant anything but Saturday. Till the sixteenth century no Christian ever called 'Sunday' the Sabbath. The great Lightfoot, a Puritan, says, 'I have diligently searched the Fathers to find 'Sabbath' used in the sense of Sunday; would that I could so find it!'"

"No distinct direction is given in the Gospel for the observance of the first day of the week in lieu of the Sabbath."

The leading Methodist journal, *New York Christian Advocate* (Dr. Buckley) says, retorting to a Baptist journal that called for Scripture for christening infants:—

"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."

The French Senator, and eminent essayist, the late Barthelemy St.-Hilaire, said a few years ago in the Senate:—

"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; I have not found them. It is, in effect, very embarrassing to explain a thing of this nature, which is the result of a kind of tradition. . . . Much as you may believe that you are obeying a Divine commandment laid down in the sacred Book, and which is, more or less profoundly, respected by all intelligent and philosophical men, still I say that it is not the commandment of God that you observe or pretend to observe."

Dr. Eyton, Canon of Westminster, says:—

"There is no word, no hint, in the New Testament about abstaining from work on Sunday."

"No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as His law goes."

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

"Into the rest of Sunday no divine law enters."

The late Dr. R. W. Dale, of Birmingham, the most eminent Congregationalist theologian of this generation, perhaps, said:—

"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."

That Sunday School classic, Dr. Smith's "Bible Dictionary," after referring to the few Scripture texts caught at as inferential supports for the custom of Sunday observance, says:—

"Taken separately, perhaps, even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution or even of apostolic practice."

Dr. Kitto's, "Cyclopædia of Biblical Literature," says of the time of Chrysostom, A. D. 360:—

"Though in later times we find considerable reference to a sort of consecration of the day, [Sunday] it does not seem at any period of the church (ancient) to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these in any instance pretend to allege any divine command, or even apostolic practice, in support of it."

Cassell's "Bible Dictionary" (London) says:—

"A very large class of persons, including a very considerable portion of English writers, as well as a great majority of German, agree in considering

the first day's rest to be an ecclesiastical institution and not a divine ordinance."

The Anglican journal *Fireside News*, (London) quotes from the "Encyclopædic Dictionary," part 64:—

"For the first three centuries, the Christian Fathers in general drew a distinction between the Sabbath . . . and Lord's day. In the Middle Ages, Sabbath meant only Saturday. According to the elder Disraeli, it was first used in England for Sunday in 1554. The Sabbatarians, or those who still keep the Christian Sabbath on Saturday, were not such a small sect as seems to be inferred, in the 17th century; and in the United States the sect has even now very many adherents."

Cardinal Gibbons (Roman Catholic) of the United States, says:—

"There is but one Protestant denomination in our country that lives up to our Protestant Bible, and that is the Seventh-day Adventist people."

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

We cannot give further space to these quotations in this number. They give to those who have never studied the question sufficient evidence, at least, to convince them that the Bible teaching on the Sabbath cannot be put down with the cry of ignorance and fanaticism heard from some Indian pulpits, which apparently have never studied the Bible side of the question nor read with discernment the history of the times when truth was corrupted and the "falling away" revealed the power that was to "think to change" the times and the laws of the Most High.

## "SOME BETTER THING."

PRESENT accepted theology teaches that as soon as the saint is done with life, immediately he enters upon his heavenly reward. God says that He has provided for us who remain in the strife "some better thing" than that. If any should be enjoying their heavenly home, surely all will agree that such faithful ones as David, Gideon, Samuel, Daniel, Isaiah, Daniel's three companions, Stephen, and those faithful ones who were sawn asunder for their faith in Christ, who were tempted, tormented, made destitute—surely such will have a glorious entrance into Christ's everlasting kingdom, if any one is admitted. But of these God positively says they have not received their heavenly homes. "And these all, having obtained a good report [not on earth, but in heaven] through faith, received *not* the promise."—Heb. xi. 39.

What was the "promise"? It was a place of "inheritance," for which Abraham went out, but, with the above class, he received it not here. It was the "city which hath foundations, whose builder and maker is God," to which their eyes of faith were directed. But why did they not enter their beautiful homes? O, God wanted *all* His dear children to enter upon their heavenly inheritance at the *same time* and *all together!* This He calls "some better thing" than for each to go alone when they die—and surely He should know.

Ponder carefully what God says in clos-

ing the record of what faith hath wrought for these chosen ones of the past: And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us [who are alive and remain] they should not be made perfect."—Heb. xi. 39, 40, R. V.

Why think of some other way and call that the best, "more pleasant to think upon," etc., when God says His way of all entering the heavenly home together is the "better thing" for us? Shall we believe God, or the one who told Eve she would never die if she ate the forbidden fruit?

T. E. BOWEN.



#### MAKING A WORLD.

"HE spake, and it was; He commanded, and it stood fast." It is by this simple yet expressive language that the prophet describes the mighty task accomplished by Jehovah in creating the world.

From a human standpoint this world of ours is a gigantic concern. Scientists have named and numbered its mountains, mariners have explored and measured its seas, mathematicians have stretched their lines upon its surface, and weighed its foundations in the balance. And from their investigations they come back to tell us that we are living upon a globe measuring 25,000 miles in circumference, having an area of 197,000,000 square miles, a volume of 260,000,000,000 cubic miles, and representing in the balance a weight of 6,000,000,000,000,000,000 tons.

While these figures are interesting, the mind fails to grasp their magnitude or realise their meaning. Our ideas of the greatness of this world and God's work in general are usually bounded by the horizon that we see.

Centuries ago the Lord measured the waters in the hollow of His hand, meted out the heavens with a span, numbered the dust of the earth, and weighed the mountains and hills in His Balance.—Isa. xl. 12. He first swung the compass round upon it, and then described its globular form.—Pro. viii. 27; Isa. xl. 22. He stretched it out over the empty place, and still hangs the earth upon nothing.—Job xxvi. 7.

This is indeed a great world, yet, from the Creator's standpoint, it is but as an atom in the universe of worlds, only great inasmuch as it has become the stage where the work of redemption is being demonstrated before the unfallen inhabitants of an infinite kingdom.

Paul, in writing of creation says,

"Through faith we understand that the worlds were framed by the word of God."—Heb. xi. 3. Faith in the word of God is the only thing that will enable us to understand the work of creation. This is just the point where the worldly-wise have gone astray. Rejecting the testimony of the Scripture they have endeavoured to make the supposed evolution of countless years supply the place of a Creator.

To the man who is willing to accept the testimony of God, the task of making a world is just as easy as the work of creating a new heart in man. Most observant minds have seen the latter task accomplished—a man vile and hateful made clean and true. This can only be accomplished by creative power. David prayed, "Create in me a clean heart, oh God."—Ps. li. 10



"HE . . . HANGETH THE EARTH UPON NOTHING."—JOB.

That was the only means by which he could obtain it.

When Christ walked the earth He said to the leper, "I will, be thou clean," and the man was cleansed. So now He says to the repentant sinner, "I will, be thou clean," and the sinner is cleansed from his iniquity. The same voice that cleansed the leper, and now cleanses the sinner, spoke in the beginning, and the "worlds were framed by the word of God."

The earthly workman requires material with which to work out his design, but the Creator perfects His design by creating material to fill the requirement, "so, that things which are seen were not made of things which do appear."

The air we breathe is just as much a creation of God as the ground upon which we tread. In fact, both are composed very largely of the same elements. Oxygen constitutes one-fifth of the atmosphere, eight-ninths of the water, and about one-half of the crust of the earth. The brilliant diamond that men prize so highly is com-

posed of the same material as the charcoal that burns upon the hearth. Man knows but little about creation, and it is only by faith that we can "understand that the worlds were framed by the word of God."

In 1891 a singer, Mrs. Watts Hughes, in experimenting with voice power discovered that by means of a little instrument called the "Eidophom" voice-flowers could be formed by sound. Fine dust or sand was sprinkled upon a membrane stretched across a bowl that connected with a mouth-piece into which she sung. By the sound the dust was caused to vibrate, and in doing so it produced the forms of different flowers and trees.

In closing her article on this subject in the *Century Magazine* for May 1891, she says:—

"And I must say besides, that as day by day I have gone on singing into shape those peculiar forms, and slipping out of doors have seen their parallels living in the flowers, ferns and trees around me; and again, as I have watched the little heaps in the formation of the floral figures gather themselves up and then shoot out their petals just as a flower springs from the swollen bud—the hope has come to me that these humble experiments may afford some suggestion in regard to nature's production of her own beautiful forms, and may thereby aid in some slight degree the revelation of yet another link in the great chain of the organised universe, that we are told in Holy Writ took its shape at the voice of God."

As the musician, through his voice or the voice of his instrument, speaks beautiful thoughts into the minds of his hearers, so the Creator speaks beautiful forms and beautiful things into His creation. But while the beautiful thoughts and visions created by music soon fade and disappear, that which is created by the voice of God stands fast.

In the beginning, when the Creator called this earth from chaos, laid aside its swaddling garments of cloud-mists and revealed a world of beauty, "the morning stars sang together, and all the sons of God shouted for joy." Shall we not continue to echo that hymn of praise in anticipation of that time when a new heaven and a new earth shall be called forth by the same creative word?

ROBERT HARE.

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#### FIVE "IFS" TO BEWARE OF.

1. "If thou wilt."—Luke x. 12. Doubt of divine willingness.
2. "If thou canst."—Mark ix. 22. Doubt of divine power.
3. "If I may."—Mark ix. 21. Doubt of personal fitness.
4. "If it be thou."—Matt. xiv. 28. Doubt of divine word.
5. "If the Lord would make windows in heaven."—2 Kings vii. 2. Doubt of divine providence.—*Selected.*



### SCRIPTURE ITS OWN INTERPRETER.

THE Apostle Peter tells us that "no prophecy of the Scripture is of any private interpretation."—2 Peter i. 20. This being so, there must be some general rule of interpretation accessible to all, by which all may rightly understand the Word of God. A private interpretation would be an individual interpretation, or an interpretation confined to a few, and known only to them. But God has not thus limited the understanding, and thereby the usefulness, of His Word. He meant it, not as the Romanists teach, for the priests and prelates alone, but for all the people. He therefore had it written in such a way that all could understand it if they would.

What, then, is the rule for interpreting prophecy and rightly understanding the Scriptures? Paul gives us a clue to it in the following scripture:—

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."—1 Cor. ii. 13.

This is the rule. The Bible is its own expositor. Scripture is to be compared with scripture. One text will throw light upon and explain another. In this way the true meaning will appear. This is the Bible and the Protestant rule of interpretation. At the Diet of Spire, 1529, the Protestants said:—

Holy Scripture, with one text explained by other and plainer texts, is in all things necessary for the Christian, easy to be understood, and adapted to enlighten.

### ILLUSTRATIONS.

A few simple illustrations may serve to impress upon the mind of the reader the value of this method of interpreting the Scriptures, which is not private, but open and accessible to all. For instance, in prophetic scripture *winds* denote war and commotion (Jer. xxv. 32, 33); *water*, peoples, multitudes, nations, and tongues (Rev. xvii. 15); and *beasts*, kingdoms (Dan. vii. 17, 23). Therefore when Daniel says he saw in his night vision the four winds of heaven strive upon the great sea, and four great beasts come up out of the sea (Dan. vii. 2, 3), we know the Lord meant by this to inform us that through war and political commotion among the people of the earth, four great kingdoms were to arise.

Again, the Bible definition of sin is "the transgression of the law."—1 John iii. 4. Therefore, wherever the term sin occurs in the Bible, we do no violence to the text, but, contrariwise, get the correct meaning

of it, to read the definition in the place of the term. Thus, "And thou shalt call His name Jesus; for He shall save His people from their *transgressions of the law*."—Matt. i. 21. "Repent ye therefore, and be converted, that your *transgressions of the law* may be blotted out."—Acts iii. 19. "What shall we say then? Shall we continue *transgressing the law* that grace may abound? God forbid."—Rom. vi. 1, 2.

In the Bible a pure or chaste woman is used to represent the church or people of God.—Jer. vi. 2; Rev. xii. 1. John tells us that the dragon (Satan) is to make war upon the remnant of the woman's seed, "which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. xii. 17. The remnant of the church is therefore represented here. The commandments of God are the ten commandments (Ex. xx. 3, 17), and the two great principles which comprehend the ten. Matt. xxii. 36, 40; Rom. xiii. 8, 10. But what is "the testimony of Jesus Christ"? Rev. xix. 10 tells. It says, "The testimony of Jesus is *the spirit of prophecy*." Therefore we know that the remnant of Christ's church on earth will keep the commandments of God and have the spirit of prophecy.

Such is the teaching of the Bible when allowed to interpret itself. In this way its precious mines of wealth are discovered, and its charming truths revealed. He who builds thus builds on a solid foundation.

W. A. COLCORD.

### WHERE ARE THE DEAD?

To this question the Bible makes reply that the dead are in their graves. Says the Saviour: "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth."—John v. 28, 29. When lamenting for his son whom he supposed to be dead, Jacob said, "I will go down into the grave unto my son."—Gen. xxxvii. 35.

To king Josiah the Lord sent this message: "I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place."—2 Kings xxii. 20.

On the day of Pentecost the apostle Peter based an argument in proof of the resurrection of Christ upon the fact that David was still in his grave. He said: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto

this day." "For David is not ascended into the heavens."—Acts ii. 29, 34.

But perhaps the clearest testimony upon this question in all the Word of God is found in the book of Job. When brought face to face with death, the patriarch considered this question, thus: "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" And again he asks, "If a man die, shall he live again?" And then, filled with the spirit of inspiration, he triumphantly exclaims: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands."—Job xiv. 10, 14, 15.

Just what the patriarch meant by awaiting his change is made clear by the thirteenth verse of the seventeenth chapter: "If I wait, the grave is mine house." He would in the grave await the resurrection, when he, in common with all who are in their graves, shall hear the voice of the Son of God.—John v. 25. The change of which he spoke was not the change that takes place at death, as some have imagined, but the change spoken of by the apostle in 1 Cor. xv. 51, 53: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Glorious change! And sublime the faith that more than thirty-three centuries ago—more than fifteen centuries before Christ met and conquered death and the grave—made it the sheet anchor of the soul.

C. P. BOLLMAN.

### A DANGEROUS PRINCIPLE.

THE principle that allows any part of the religious community, however large, to place their interpretation upon God's law, or upon any part of it, and then get power from the State to compel all dissenters to conform to it, regardless of their own convictions or interests, is a most dangerous one. The carrying out of this principle has caused all of the persecution for conscience sake that has ever cursed this world, and it has been one of the mightiest instruments in the hands of Satan in his warfare against the people of God.

God gave mankind freedom to act as they chose in the matter of obeying or disobeying Him; He never used force, although He had infinite power. Christ said, "If any man hear My words, and believe not, I judge him not."—John xii. 47. Therefore those who do enforce religious conformity by law assume the blasphemous position of placing themselves above God, and say to the world practically that they are wiser than God. The apostle Paul, in 2 Thess. ii. 4, speaking of the great representative of this principle, says, "Who opposeth and exalteth himself above all that is called God." Any manifestation of this principle

is the manifestation of the man of sin, and is therefore antichristian. Neither does it alter the case to apply some other reason, like the "civil reason," for enforcing conformity in religious observance, in order to conceal the real purpose.

This idea of enforcing conformity in religious observance has survived in the principle embodied in our Sunday laws, which recognizes the right of that part of the religious community who believe Sunday to be a sacred day to get power from the State to enforce their views of its sacred character upon all others, regardless of their convictions or interests. And the great number of reform societies and the proposed federation of the young people's societies for the purpose of enforcing Sunday observance upon all, is calling into life a principle that will only end with the subversion of the liberties of the people.

GEORGE. B. WHEELER.

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#### A STANDING REBUKE.

IN the cathedral at Lubeck hangs an old stone tablet on which the following admonitory words are engraven, that might well serve, even to-day, as a mirror in which to examine the sincerity of what we profess; for we cannot too carefully test our profession in an age that is characterized by the Scriptures as "perilous," when men have indeed a form of godliness, but deny the power thereof. A wise man accepts correction thankfully, and profits thereby freely; for he knows it is for his own good. So, no doubt, the words just referred to, fixed as a standing rebuke where every one could see them in that old German cathedral, were designed for the wise to profit by, and for such we transcribe them here:—

"Christ, our Lord, in warning speaks to all who say but do not do:

"You say I am your Master, but do not learn of me;

You say I am the Light, yet me you will not see;  
You say I am the Way, but do not walk therein;  
You say I am the Life, but me you do not win.

"You call me wise and good yet imitate me not;  
You call me fair and lovely, and still you love me not;

You call me rich and kind, and yet you ask me nought;  
You call me God Eternal, and still you seek me not.

"You speak of me as merciful, and yet you trust me not;

You speak of me as worthy, but still you serve me not.

"You name me the Almighty, but reverence me not;

You call me the All-just, and still you fear me not;  
When, therefore, I condemn you, 'tis your deserved lot."

May none of the dear readers of this paper let this rebuke stand against them, but make thorough work in this day of golden opportunity.

AUGUST KUNZ.

#### CHOOSE.

ONCE to every man and nation comes the moment to decide.

In the strife of Truth with Falsehood, for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand, and the sheep upon the right;

And the choice goes by for ever 'twixt that darkness and that light,

Hast thou chosen, O my people, on whose party thou shalt stand,

Ere the doom from its worn sandals shakes the dust against our land?

Though the cause of evil prosper, yet 'tis Truth alone is strong,

And, albeit she wander outcast now, I see around her throng

Troops of beautiful, tall angels, to enshield her from all wrong.

Careless seems the Great Avenger; history's pages but record

One death grapple in the darkness 'twixt old systems and the Word:

Truth for ever on the scaffold, Wrong for ever on the throne—

Yet that scaffold sways the future, and behind the dim unknown

Standeth God within the shadow, keeping watch above His own.

—James Russell Lowell.



#### CHRIST or PETER—WHICH?

THE dogma of papal infallibility is, that the Pope is "infallible," not by any promise to him himself either as an individual or as an official, but "by the Divine assistance promised to him in blessed Peter."

The truth is, that this promise of infallibility to Peter, and consequently, to the Pope, "in blessed Peter," springs from the law that like produces totally unlike, and out of nothing something comes. It is in fact created by

#### TWO ENORMOUS ASSUMPTIONS:

first, that the church of Christ "must have a visible head," and, secondly, that Peter is that head. The first of these assumptions is thus stated by Cardinal Gibbons:—

Unity of government is not less essential to the Church of Christ than unity of doctrine. Our Divine Saviour never speaks of His churches, but of His Church. He does not say: "Upon this rock I will build My churches" but "Upon this rock I will build My Church," from which words we must conclude that it never was His intention to establish or to sanction various conflicting denominations, but one corporate body, with all its members united under one visible head; for as the church is a visible body, it must have a visible head.—*Faith of Our Fathers*, pp. 24, 25.

Upon this sheer assumption, that the church of Christ "must have a visible head"—upon this is built the whole Papacy with its claim of infallibility and everything else

that it claims to have and to be. But nothing could be more false than the idea that the church of Christ has or "must have a visible head."

Jesus Christ Himself is head of the church; for it is written: "I would have you know that the head of every man is Christ." And, "Ye are the body of Christ and members in particular." And He "is the head of the body, the church."

The Lord lived in this world a whole lifetime *as man*, subject to all the weaknesses and infirmities of a man; for He said of Himself, "Of Mine own self I can do nothing." And as He said likewise to all men, "Without Me ye can do nothing," and likewise of Himself, "Of Mine own self I can do nothing," it is perfectly plain that in this world He put Himself in the place where man is; yet He was led of the Father all the way, for He said, "The Father that dwelleth in Me, He doeth the works."

Thus He did not assert Himself, and take of *Himself*, His own way, but He trusted the Father, and was led of Him, and was taught of Him, as all of us must be who shall be saved by Him. He did not of Himself follow His own way, but only as He was guided by the Father; that is to say, that *the Father* was *His head* all the time that He was in this world as man; and the Father, as that head, was all this time *invisible*. And this is to show, and does plainly show, that in showing to man the way that he must take, Jesus Christ lived the Christian life in this world

#### WITHOUT A VISIBLE HEAD.

For the Lord Jesus to have asked in this world for a *visible* head to be His guide, would have been to deny the Father. And for any professed believer in Jesus to ask for a *visible* head to be his guide, is to deny Jesus Christ. The Christian is to see Him who is invisible.—Heb. xi. 27. The Christian is to look at the things that are not seen. 2 Cor. iv. 18. And the invisible things of God are clearly seen.—Rom. i. 20. So that nothing could more plainly expose the essential earthliness and carnality of all the papal conceptions than does this demand that there shall be "a *visible* head" to the church of Christ. Any church that has a visible head is not, and cannot be, the church of Christ. And such is the Roman Catholic Church.

Again, the Cardinal says:—

His Church is compared to a human body. In one body there are many members, all inseparably connected with the head. The head commands and the foot instantly moves, the hand is raised, and the lips open. Even so our Lord ordained that His Church, composed of many members, should be all united to one supreme visible head, whom they are bound to obey.—*Id.*, p. 26.

The church of Christ is the body of Christ, it is true. And Christ Himself is the head of this "His body, which is the church." And to take away Christ, the true head of this body, and put another—a man—in His place, is only to take away all life from the church, and so leave it only a

lifeless thing so far as the Lord or spirituality is concerned. To take away the true head of any body and put another head in the place of the true one, is to destroy the life of that body. Even though the substitute head be really fastened on in some way, all that there can be of the thing is but a *dead form*. And such is the Catholic Church, according to every idea of it that is set forth by the Papacy itself.

Again, we quote from the same authority:—

The Church, in fine, is called in Scripture by the beautiful title of bride or spouse of Christ, and the Christian law admits of only one wife.—*Id.*

And that same Christian law admits of only one *husband*. Now, in this scriptural symbol, Christ occupies the place of husband to the wife. And as the Christian law admits of only one husband, it follows as plainly as can be, that for another person to put himself in the place of husband to this wife—the church—is positively to violate the Christian law. And for any wife—any church—claiming to be the bride or spouse of Christ, to allow another person to take the place of Christ, the true husband to her, is positively to

#### VIOLATE THE CHRISTIAN LAW,

and to proclaim herself, spiritually, an adulteress. And such is the Catholic Church according to her own authoritative statement.

To claim that Peter was the first to occupy this illegitimate place toward the "spouse of Christ," or that this "spouse" accepted Peter as the first substitute for her true and living husband—this does not in the least alter the essential immorality of the thing, nor does it relieve it of the just charge that it is a positive violation of the Christian law which admits only of one husband. "For the woman that hath an husband is bound by the law to her husband so long as he liveth. . . . So, then, if while her husband liveth she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law; so that she is no adulteress though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him that is raised from the dead."—Rom. vii. 2, 4.

Thus, according to the Scripture, the Christian, and therefore the Christian church, is married to Christ—"to Him that is raised from the dead"—*as long as He liveth*. Therefore for any Christian church to be joined to another husband while *Jesus Christ liveth*, is to be called by the Scriptures of truth "*an adulteress*." Now, as the Catholic Church claims to be "the spouse of Christ," and yet claims "another man" as her visible husband, her "visible head," to "speak to her His sentiments in faith and morals," she is therefore obliged to claim that Jesus Christ is *dead*, or else confess that she is an adulteress. And in either

case it is perfectly plain that she is not the bride or spouse of Christ; for if she will claim that He is dead and that therefore she has right to be joined to this other one, then she is not *His* spouse but the spouse of *the other man*; while if she will not allow that Christ is dead, "then if, while her husband liveth, she be married to another man, she shall be called an adulteress," and in this she is just as certainly not His spouse. So from her own showing and upon her own claims it is certain that the Catholic Church is not in any sense a Christian church.

It is therefore perfectly clear that in the first of her assumptions, namely, that "the church must have a visible head," the Papacy is all at sea. How then, is it with

#### HER OTHER ASSUMPTION

that Peter was appointed that visible head, and so the Pope by succession from him, and therefore "by the Divine assistance promised to him in blessed Peter," "is infallible" "when he speaks *ex cathedra*," that is, 'from the chair' of St. Peter"? Here are the cardinal's words on that:—

Let us now briefly consider the grounds of the doctrine [of the infallibility of the Pope] itself. The following passages of the Gospel, spoken at different times, were addressed exclusively to Peter: "Thou art Peter; and on this rock I will build My Church, and the gates of hell shall not prevail against it." "I, the Supreme Architect of the universe," says our Saviour, "will establish a church which is to last till the end of time. I will lay the foundation of this church so strong and deep on the rock of truth that the winds and storms of error shall never prevail against it. *Thou, O Peter, shalt be the foundation of this church*. It shall never fall, because thou shalt never be shaken; and thou shalt never be shaken, because thou shalt rest on Me, the rock of truth." The church, of which *Peter is the foundation*, is declared to be impregnable, that is, proof against error. How can you suppose an immovable edifice built on a tottering foundation? for it is not the building that sustains the foundation, but the foundation which supports the building.—*Id.*, pp. 150, 151.

Now, on their very face, these statements plainly show that the conception which they define is utterly incongruous, and fails at every turn, as applied to Peter or any other man or succession of men. And all that is needed to annihilate the whole theory, is but to read two or three passages of Scripture which speak directly on this subject. Even admitting that the word Peter means a stone or rock, allowing the Scripture to explain its own statements it is seen that this is far from proving that Peter was *the* rock upon which the church of Christ was to be built.

For it is written: "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. And again: "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. In whom [in Jesus Christ Himself, not in Peter] all the building fitly framed together groweth unto an ho'y temple in the Lord. In whom also ye are builded together for an habitation of God through the Spirit."—Eph. ii. 20, 22. Please note particularly that this Scripture does not say that Ye are built upon the foundation which is the apostles

and prophets, but it does say, "Ye are built upon the foundation of the apostles and prophets," that is, Ye are built upon the foundation upon which the apostles and prophets are built.

Ye are built upon the foundation of the apostles and prophets. And

#### WHO IS THE FOUNDATION

of the apostles and prophets? Answer: "Jesus Christ Himself," and "other foundation can no man lay than that is laid which is Jesus Christ." Therefore, as "the foundation of the apostles and prophets" is "Jesus Christ Himself," and as Christians are "built upon the foundation of the apostles and prophets," it is settled by the Scriptures of truth, that whoever is not built upon "Jesus Christ Himself" as the only foundation that is laid, or that can be laid, is not a Christian; and any church that is not built upon "Jesus Christ Himself" as the only foundation that is laid, or that can be laid, is not in any sense a Christian church.

Therefore by her own exclusive claim, the Catholic Church is not in any sense a Christian church. She claims to be built upon *one of the apostles himself* as the foundation. The church of Christ is not built on any such "foundation." The church of Christ is not built on a foundation of dust, nor even on a rock that is made out of dust. It is built upon the eternal, *self-existent* Rock which is "Jesus Christ Himself."

A. T. Jones.

#### "LET US BE HONEST."

So says an American political journal, the *Washington Post*, referring to the efforts, for the most part of the religiously inclined, to find Christian or philanthropic reasons for forcibly taking over the Philippines. Its editor says:—

"All this talk about benevolent assimilation; all this hypocritical pretence of anxiety for the moral, social and intellectual exaltation of the natives; all this transparent parade of responsibility and deep-seated purpose; all this deceives nobody, avails nothing, helps us not an inch in the direction of profit, dignity and honour. We all know, down in our hearts, that these islands, groups, &c., are important to us only in the ratio of their practical possibilities. We value them by the standard of their commercial usefulness, and by no other. All this gabble about civilizing and uplifting the benighted barbarians of Cuba and Luzon is mere sound and fury, signifying nothing. Foolishly or wisely, we want these newly acquired territories, not for any missionary or altruistic purposes, but for the trade, the commerce, the power and the money there are in them. Why beat about the bush and promise and protest all sorts of things? Why not be honest? It will pay."

Those Protestant Missionary Societies that encouraged and even urged on the Government to subdue the country now find that Rome has gained immensely, religiously, and politically by the transfer of the islands. Missionaries of the Gospel of Peace never call for guns to prepare the way for the Gospel.

"As one whom his mother comforteth, so will I comfort you."



### My own Bairn.

O my bairn, my puir bairn,  
 Though she be illa rude,  
 And though neebors look stern  
 That she's ne'er vera guid,  
 Though they pick a flaw here,  
 And they there pick a flaw,  
 Yet my bairn's nae less dear,  
 She's my bairn after a'  
 And as hen flutes her wing for her little one's  
 screen,  
 So my arms are aye wide for my ain little  
 wean.

O my bairn, O my bairn,  
 She's to me like a flower  
 That God placed for my ain  
 On my breast one glad hour,  
 And it seems that her roots  
 Have sunk deep in my heart,  
 And it seems that her shoots  
 Of my life are a part,  
 And who touches my bairn touches me with  
 her pain.  
 O my grief is the grief of my puir little wean.

And they say my puir bairn  
 Is in wild ways of sin;  
 I would shelter my ain,  
 I would tak' her right in,  
 Though the world may draw back  
 Fra the touch o' her skirts;  
 But can mither's love lack?  
 O my bairn, for thy hurts  
 My whole heart is bleeding, if ye've need of  
 a frien  
 Come hame to your mither, my puir little  
 wean.

I remember thee, bairn,  
 When thine een were like dew,  
 When thy cheeks were astain,  
 Wi' the roses soft hue,  
 And thy smile was sae blithe,  
 And thy voice bird-note sweet,  
 The soft pat of thy hand,  
 The glad sound of thy feet,—  
 O bairn, I hae loved thee through innocent  
 years,  
 And shall I not love in thy wounding and  
 tears?

O my bairn, you're mine still,  
 Come back from your roving,  
 Let the neebors talk ill,  
 They'll not cool mither's loving;  
 For that love has a spring  
 In the great Heart above,  
 Come, bird wi' hurt wing,  
 Come hame to my love,  
 And sob out on my breast all the tale of thy  
 sin,  
 Though the world close its heart, mither's  
 heart tak's thee in.

Aye, and One high above  
 Who on Calvary's hill  
 Felt His heart br'ak wi' love  
 For thy wounding of ill,  
 O the kind heart of God  
 Is not shut to His ain,  
 And each blow of the rod,

Falling on thee, my wean,  
 Falls on Him with its pain. My puir een  
 hae grown dim;  
 But you're sure o' a welcome fra mither and  
 Him.

FANNIE BOLTON.

### NELLIE ALTON'S MOTHER.

"MAMMA, O mamma!" cried an eager  
 young voice; and Nellie Alton, a plump,  
 rosy school-girl of twelve summers, rushed  
 into her mother's room, and flinging her  
 text-books on the sofa, she seated herself  
 at her mother's feet. Mrs. Alton looked up  
 from her sewing with a quiet smile, and  
 said, as she pushed back the tangled curls  
 from Nellie's uplifted forehead:—

"What is the matter with my daughter?  
 Has anything serious occurred at the insti-  
 tute?"

"O mamma," said Nellie, half reproach-  
 fully, "you can't have forgotten that it is  
 just a week to-day since I received that in-  
 vitation to Minnie Shelburne's party. You  
 said at the time that you didn't know whether  
 I might accept, and I think I have been  
 very patient not to tease you about it. Al-  
 most all the girls are going. Mrs. Doane  
 has bought the loveliest silk for Carrie and  
 Jessie; and Mrs. Hilton has three women  
 sewing on Emma's dress. Here I am not  
 knowing whether I can go. Cousin Sue  
 said she thought my mother 'a woman of  
 great deliberation.'"

"In years to come you will rejoice over  
 the truth of that remark, my darling."

"But, mamma, please decide now, won't  
 you?"

"I have decided, my dear. Last night  
 your father and I had a long talk about the  
 matter, and we agreed—"

"To let me go!" cried eager Nellie.

"No, dear. Anxious for your truest  
 good, we were sorry we should have to  
 disappoint you. But we cannot grant you  
 a harmful pleasure." Nellie bit her lip,  
 while her eyes filled with tears.

"May I ask your reasons, mamma?"

"Yes, dear; and I feel that my sensible  
 little daughter cannot but be satisfied with  
 them. All the advantages you are now  
 having tend to make you, at some future  
 time, a useful woman in society. To ob-  
 tain their full benefit, your mind must re-  
 main undiverted from your studies, and  
 yourself kept free from everything that will  
 detract from your health and strength.  
 Parties will excite you, deprive you of sleep,  
 fill your mind with foolish fancies, retard  
 you in your school work, and make you  
 thin, pale, and irritable. We should sadly  
 miss our bright, blooming Nellie. Do you  
 wonder we refuse to let you attend the  
 party?"

"But just once cannot hurt me," pleaded  
 Nellie.

"The one party, my child, will be follow-  
 ed by a score of them. If you go to Miss  
 Shelburne's, the other girls will wonder why  
 you cannot attend theirs, and ill feeling  
 will arise. We will talk no more about it  
 now. Sometime you will thank me for my  
 course. Are you satisfied?"

"I'll try to be, mamma," said Nellie; but

there were a few suspicious drops on her  
 eyelashes.

The night of the party arrived. Nellie  
 had had a very trying week at school; for the  
 girls thought of nothing else besides their  
 fine preparations. She bore it bravely, and  
 after tea sat resolutely down to her lessons,  
 which were unusually difficult. Half-past  
 eight found her closing her books with the  
 air of a conqueror, while she exclaimed:—

"Now, mamma, they're all done, every  
 one. May I run over and see Cousin Sue  
 off?"

Consent was given, and Nellie entered  
 her uncle's vestibule just as Sue was des-  
 cending the stairs, in a cloud of lace and  
 pink silk. She felt a little choking in her  
 throat, but said quietly, "Sue, you look  
 lovely; but to-morrow's French exercise is  
 terribly hard."

"And Miss Propriety Stay-at-Home has  
 prepared for it, I infer. Aren't you sorry  
 you can't go?" said Sue, settling her  
 flounces with a satisfied air.

"Mother knows best," said Nellie, decid-  
 edly; then she went home. While her  
 sixth hour of sleep, sweet and restful, was  
 passing by, poor, tired, cross Sue returned  
 home, and wearily climbed upstairs to her  
 room.

Next day Nellie came home, saying, "I  
 am at the head of all my classes. Some  
 of the girls were late, others had headaches,  
 all of them were disagreeable, and none of  
 them had half prepared their lessons.  
 Professor Marshly was very angry, but he  
 thanked me for my good example to others.  
 You dearest mother! I'll trust you as long  
 as I live."

Years afterwards, two ladies were seated  
 in a pleasant room engaged in conversa-  
 tion. One of them reclined on a sofa, and  
 her fallow features and restless, dissatisfied  
 manner marked her an invalid. The face  
 of the other was bright with health and  
 vivacity. Her sunny smile and cheery  
 voice showed her a stranger to sickness and  
 pain.

"Nellie, my dear," sighed the former,  
 "you can have no idea of the dreadful con-  
 dition of my nervous system. I spend the  
 greater part of the day on the sofa. The  
 children are a perfect worriment, every-  
 thing about the house goes wrong, Ralph  
 looks so discontented. I cannot enjoy  
 society at all. In fact, the doctor says I  
 had too much dissipation when young, and  
 ruined my constitution with parties and late  
 suppers. I would give my fortune for your  
 good health and cheerful spirits."

"Cousin Sue, I remember when you used  
 to drive off to parties, and think scornfully  
 of my quiet home evenings."

"I remember, Nellie. Do hand me the  
 hartshorn and another cushion, and please  
 lower that blind a little. There, thank you.  
 Now will you inform me to what you owe  
 your healthy, happy life?"

At this moment the door opened, and a  
 silver-haired, sweet-faced lady entered.  
 Nellie rose to meet her, and twining one

arm about the lady's waist, "Cousin Sue," she said, "my perfect health, my calm, happy mind, the good I am enabled to do for God and humanity, the comfort I succeed in giving to my husband and children, the knowledge I have of my Heavenly Father, and the love I bear Him, I owe to the judicious care, the wise counsel, and the tender love and prayers of my mother.—*Selected.*

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### DEALING WITH UNTRUTHFULNESS IN THE CHILD.

IN your talk and teaching try to impress him with the nobility of truth; hold before him high ideals; and as far as possible manifest confidence in his veracity. It is better to appear to believe his word, even though what he says may seem very improbable, than to assume that he has told a falsehood, without positive proof. And do not institute a court of inquiry in his presence, calling upon one and another of his companions to certify to his veracity. The child whose word is questioned, who feels that an atmosphere of doubt surrounds him, very soon comes to feel that it matters little whether he speaks the truth or not, since his word is not considered valid. Show a child that you trust him and believe him, and there are few who will not make an effort to be worthy of your confidence.

Accuse a child of falsehood only on positive proof. In suspicious cases do not seek for evidence by urging the child to confess. Such a procedure is apt to offer a child, if guilty, an occasion to repeat his falsehood; while many an innocent child, weak in moral courage, has under such pressure been led to plead guilty. It is better to allow cases where proof is not positive to pass unnoticed, at the same time keeping the child under closer vigilance, and making more strenuous efforts to aid him to desire to be truthful. Even when evidence is positive that the child has told a lie, be very guarded that through your lack of tact or judgment no incentive to denial is offered him.

If it seems necessary to question him, do so at some other time than at the moment of terror and discovery, and give him time to think before requiring of him an answer. It is a very delicate matter to secure from a child a penitent confession of a lie, and in most cases it is wiser for the parent to let it appear that he already knows than to question the offender, lest he be tempted to additional falsehoods. The discerning parent who has carefully studied the child can read in the child's attitude, manner, or expression whether he is speaking truthfully. The face is a wonderful index to the heart, and the child who understands this fact will often be led courageously to acknowledge his faults because he realizes that it would be impossible to hide the truth. I have found their study of expression of greatest value. At first the children could not understand how it was that I was enabled to fathom their motives and know what they had been doing and one little one

confided to her teacher that it was her belief that the Lord spoke to her mamma, and told her when the children did wrong, as he used to speak to the prophets in ancient days. Her teacher replied that every one's face tells more or less of what is in his heart, and that God does give to many parents and teachers the power thus to discern much of the inward workings of the heart, because he has such deep love for all little children that he wants to help the fathers and mothers and teachers to lead their children in the right path and help them to avoid the wrong.

The study of expression, of manner, and bearing is, I think, most helpful in the correction of children's faults. One thought further leads us to the point which we reach in the consideration of almost every subject connected with child training; namely, that parents must know their children, that they must be in the fullest and most complete sense in sympathy with them; in other words they must live with their children if they expect to prevent or correct their faults.

MRS. J. H. KELLOGG.

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### JOHN KANE AND THE ROBBERS.

THERE are occasions when people think a little departure from strict truthfulness quite excusable. It is thought strict conscientiousness is impracticable under certain conditions. Let this German story point a moral in the direction of maintaining personal integrity even at inconvenience and risk:—

Once there was a good man whose name was John Kane, who lived in Poland, where he taught and preached. It was his rule always to suffer wrong rather than to do wrong to others. One night as he was riding through a dark wood, he all at once found himself at the mercy of a band of robbers. He got down from his horse, and said to the gang that he would give up to them all he had about him. He then gave them a purse filled with silver coins, a gold chain from his neck, a ring from his finger, and from his pocket a book of prayer, with silver clasps.

"Have you given us all?" cried the robber-chief, in a stern voice: "have you no more money?"

The old man in his confusion, said he had given them all the money he had; and, when he said this, they let him go. Glad to get off so well, he went quickly on, and was soon out of sight. But all at once the thought came to him that he had some gold pieces stitched into the hem of his robe. These he had quite forgotten when the robbers had asked him if he had any more money.

"This is lucky," thought John Kane; for he saw that the money would bear him home to his friends, and that he would not have to beg his way, or suffer for want of food and shelter. But his conscience was a tender one, and he stopped to listen to its voice. It seemed to cry to him in earnest tones,

"Tell not a lie! Tell not a lie!" These words would not let him rest.

Some men would say that such a promise, made to thieves, need not be kept; and few men would have been troubled after such an escape. But John did not stop to reason. He went back to the place where the robbers stood, and walking up to them, said meekly, "I have told you what is not true. I did not mean to do so, but fear confused me, so pardon me.

With these words he held forth the pieces of gold; but to his surprise, not one of the robbers would take them. A strange feeling was at work in their hearts. These men, bad as they were, could not laugh at the pious old man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if touched by a common feeling, one of the robbers brought and gave back the old man's purse; another, his gold chain; another, his ring; another his book of prayer; and still another led up his horse and helped the old man to remount that he might pursue his lonely journey in peace.

Then all the robbers, as if quite ashamed of having thought of harming so good a man, went up and asked his blessing. John Kane gave it with devout feeling, and then rode on his way, thanking God for so strange an escape, and wondering at the mixture of good and evil in the human heart.

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### GOD'S MESSENGERS.

BOB DENNETT had been shut up in the house for a week, with the old doctor in attendance. All the village knew that this was the third mysterious illness which had sent young Dennett home from college within the last two years. The doctor never talked of his patients or of their ailments.

Bob's mother, a pale little woman, who had spent her health and strength in earning money to help the boy through college, said only that his life was in danger, when questioned, and turning her back on the curious neighbours, hurried back to his bedside. Strange, brutish cries and groans were heard from the windows of the sick-room for a few days. Then they ceased, and a report spread abroad that Dennett was recovering from an attack of delirium tremens, and the neighbours, with a kindly impulse, asked no more questions of his mother.

Bob was a delicate, nervous lad, weak rather than wicked. He had fallen into the hands of some dissipated men at college, who were poisoning his body and soul as a passing amusement. It was a joke, they thought, to see the womanish boy intoxicated.

He cried out bitterly to the doctor soon after he came to his senses, for he was sincerely ashamed and penitent. "I've nobody to help me!" he moaned. "They talk of God. I've never seen Him. Why doesn't He send messengers, as He did in Bible days? The angels walked on the earth then, it says. Where is God now? Where are they? I am beset by this crav-

ing for drink. Why can't He send a messenger to me, if I'm worth saving?"

"You are not worth saving," said the doctor, quietly, "unless you try to save yourself. As for God's angels, the world is full of them. Every honest man and good woman is His messenger. Your own mother was sent as straight from Him to you as any archangel who ever brought a message to the world."

Bob's face paled. A new light came into it. "You are right. I always took her as a matter of course, but I see now! She is His messenger. There have been others, too, who have tried to save my soul."

"And others who have tried to lose it," said the old man. "You must choose which you will hear."

Dennett did choose. He left college to avoid his old associates, and began life again in another place; and after a hard and trying struggle, he conquered his weakness. He often said to his companions, with a smile which they did not understand, "Don't despise common, daily life. Therein some of us have entertained angels unawares."—*Youth's Companion*.

#### REST FROM CHATTER.

It would improve many people, says a writer, to have a little of Dr. Abernethy's liking for sparing speech. It would please him when a patient or other person refrained from talking when the person had nothing to say, or, having something to say, would say it shortly.

One day a woman entered his consulting room, and, without saying "Good morning," showed him the first finger of her left hand. The following conversation took place:—

"Cut?"

"Bite."

"Dog?"

"Parrot."

"Bread poultice." So ended the first conversation. On the second visit the patient, without uttering a syllable, lifted up the sore finger, which was the signal for the following dialogue:—

"Better?"

"Worse."

"Linseed poultice."

On a third visit, it was simply:—

"Better?"

"Well."

But when the woman was about to pay the doctor, he burst out: "Fee? Not for the world. You are the most sensible woman. You don't speak.—Adieu."

#### HOW SACCHARINE WAS DISCOVERED.

LIKE many other scientific discoveries, the chemical product known as saccharine, which is so sweet that a single grain is equal to several hundred times its bulk of the best white sugar, was the result of an accident. The *Saturday Evening Post* gives the following account of the circumstance, in the words of Dr. Constantine Fahlberg, the discoverer:—

"I was conducting a series of researches in synthetic chemistry," he said, "and had in view the creation of some new compound radicals. One day I had produced a new substance, and was separating it from other ingredients. I was tired; and while moving a glass vessel containing hot fluid, my hand slipped, so that several drops splashed upon my fingers. I put the glass down, and seized the nearest thing to wipe off the liquid, which chanced to be my own handkerchief. A few minutes afterward I wiped my mouth with the handkerchief. Instantly my mouth began to water. I washed my lips with warm water, but it took two or three washings, and probably five minutes, before the taste of sweetness disappeared. I picked up the handkerchief automatically, and my eye rested upon the wet spot. I put it to the tip of my tongue, and the secret was out. When I had determined the character of my find, and saw that it was harmless, I announced my discovery to the world."—*Youth's Instructor*.

## HEALTH HINTS

#### EFFECT OF ALCOHOL UPON THE STOMACH.

ALCOHOL in the stomach acts as a poison and anæsthetic to the vasomotor nerves having control of the blood-vessels of the stomach, and by paralysing the fine nerve fibres, the muscles of the blood-vessels are allowed to dilate, become engorged with blood, and a condition of congestion develops. Along with this condition of passive congestion of the organ there is a lessened activity of the glands, and a tendency on their part to become smaller and smaller; and if its use is prolonged, the gland completely wastes away and dies, so that there is nothing left to secrete the gastric juice of the stomach. This is a condition frequently recognised by physicians, and is known as atrophy of the glands of the stomach.

As time goes on, this passive congestion becomes more marked, and involves nearly every part of the mucous membrane of the stomach. With this congestion and atrophy of the glands, conditions are very favourable to a worse condition; namely, ulceration of the stomach, and this frequently follows in the wake of the intense congestion. Physicians in their practice often see cases in which the mucous membrane of the stomach is atrophied from the moderate use of alcohol for a number of years, while the blood-vessels are engorged with blood, and ulceration of the stomach is present.

In still other cases the habitual use of alcoholic liquors causes malignant diseases of the stomach, such as cancer. At different periods in the history of the use of alcohol one finds pathological conditions of all grades and shades of severity. Since

alcohol destroys the functions of the stomach, and causes organic changes in the mucous membrane, it can readily be understood that from this other serious troubles may follow; death by starvation often ensues because the stomach is not able to digest properly. In view of all these considerations, we can hardly see how alcohol can have any place in the treatment of disease.

W. H. RILEY, M.D.

#### THE HYGIENE OF A SMILE.

WHEN, in the midst of life's hurry and worry, we meet a smiling face, it seems a perfect God-send, and we sometimes think, when seeing how much woe and suffering there is in the world, that if we would, each of us, smile more, life would be so much easier to live, for all of us; for a sunny face sweetens both outside and in; both the owner and the beholder. The trouble with us is, that when we take the pains to smile, we feel, as a general thing, that we are doing it solely for somebody else's benefit, while, if we did but know it, it is "life, and health, and peace" to ourselves in many ways.

For one thing, it is morally impossible to snarl at the same moment we smile; for in spite of us, our voices will soften to keep the smile company; neither can we fret; and so both snarling and fretting have to go—and good riddance! Worrying too is, perforce, banished; for an entirely different set of muscles is brought into play, those which make a smile utterly refusing to be used in making people unhappy. Snarling, fretting, worrying—the three evil genii that rule over the spirits of men—how comfortable would be this present life of ours, could they be once utterly put to rout!

And they can be. Let us make this a matter of duty, for a smile is the hygiene of life, just as surely as sunshine and fresh air. If you answer that you do not feel like smiling, then all the more I say, Smile; and my word for it, life's affairs will begin to mend with you from this hour.

E. L. SHAW.

#### SMALL TIPLING.

THERE are many who are interested in the great temperance reform who would be shocked if the suggestion should be given to them that they are in anywise indulging in stimulants. Yet it is a scientific fact that alcohol is not the only stimulant. There are numerous other stimulants that are just as much so in principle, and pave the way for the curse of the drink habit; and if it were not for the sowing of these, there could not to-day be such a harvest of intemperance.

All the leading medical scientific authorities are beginning to recognize this, and when social and temperance reformers fully grasp the fact that a man reaps what he is sowing, they will find that the temperance reform must begin at the tables. Dr. Alexander Haig, an eminent London medical authority who has been making profound

study of this for years, says the following significant things in his valuable book recently published on this subject:—

As regards alcohol, I was much interested to hear it said at a dinner given by the Vegetarian Society of London a few years ago, that the adoption of a vegetarian diet was one of the best means for overcoming the craving for drink, for if this craving is in any way due to the mental conditions of discomfort produced by the circulatory disturbances of uric acid, this is just what I should expect.

Like morphine, cocaine, and alcohol, of which we have been speaking, meat itself is a stimulant, and this is the real cause of the difficulty which so many experience in giving it up. As regards nutrition there is no difficulty, for plenty of things can be found which will nourish the body quite as well or better than meat. Now meat acts as a stimulant in the same way that morphine, cocaine, and alcohol do so, by clearing the blood of uric acid. The uric acid xanthins, and salts it contains diminish the alkalinity of the blood, and for a time keep it clear of uric acid, but as in the case of the drugs, this is followed by a rebound, and then more meat or alcohol, morphine, or cocaine in its place, must be taken to prevent the resulting depression, and the use of the one stimulant leads to that of another, and the more they are used, the more uric acid will be retained, and the more they will have to be used in ever-increasing quantities to hold it back.

At last a time arrives when further stimulation is impossible, and then there is an enormous rush of uric acid through the blood, with headache, melancholia, or uræmia as its results. Thus I have been told by a patient of mine whose daughter, among other good works, has a Home for Inebriate Women, that her own experience has taught her that flesh diet is the very worst for them, and she does what she can to tempt them away from meat, but she says, "You can really see joy in their faces if a large joint of meat is brought in," just, I remark, as you would see joy in their faces if a keg of whisky was placed on the table. I also hear from the same source that if the craving for alcohol is overcome, that for meat goes also. It is stimulation that is wanted, not nutrition.

I would also point out that meat not only produces in this way a craving for stimulants to overcome the rebound from its own stimulation, but it also produces thirst, so that those who use it are driven to drink very considerable quantities of such fluids as beer, and thus introduce ever more and more of the stimulating acids and alcohol.

No doubt those who eat no meat have no stimulation, and the stimulation by meat or drugs is pleasant while it lasts; but this is far more than counterbalanced by the terrible depression that follows, and which, when too late, its victims make violent endeavours to escape from.

But those who have no ups have no downs, and so long as the blood is kept pretty steadily free from uric acid, their general health of function and nutrition is considerably higher than that of those who go in for constantly-repeated stimulation and think it strength.

As we shall see later on, the cerealeans and frugivora among mankind have both greater muscular energy and power of endurance than the carnivora, and we shall see why they have it, though meat-eaters would fain persuade us that it is all the other way. No doubt all the stimulation is wrong, and we thus merely enjoy to-day by mortgaging to-morrow; and just as we may rise to-day a few inches above our normal level, so shall we fall to-morrow exactly the same amount below it; those who live on the uric-acid-free diet can alone have a steady, high level of function every day, and these never feel the want of any stimulation.

Dr. Haig's own definition for a "uric-acid-free diet" is one which is free from tea, coffee, and flesh meats. The waste matter in meat, the caffeine in coffee, the thein in tea, are all eliminated through the body as uric acid, and thus tend to increase the long list of troubles that the human family suffer

as the result of the heaping up of these waste substances in the human system. It must be plain to every reader that all those who eat a pure food, free from these substances, will have no waste matter for the system to eliminate except what is actually produced by the normal work of the body; and God has made provision for the human organs, under normal conditions, to eliminate these sufficiently day by day so that we may be able to live without headaches, nervous disorders, Bright's disease, and kindred evils which afflict man when once his system is overwhelmed with poisons created in the body by improper food.

DAVID PAULSON, M. D.

#### THE STOMACH NOT TO BLAME.

A PATIENT once said to his physician, "Doctor, I believe there is something wrong with my stomach."

"Not a bit of it," replied the doctor. "God made your stomach, and He knows how to make stomachs. There may be something wrong with the stuff you put into it or something wrong with the way you stuff it in and cram it down; but your stomach is all right."

Another patient said, "The stomach has come to be a curse to the human family." This man evidently longed for an iron-clad stomach, devoid of nerves.

The truth is, the stomach is not the offender; like every other involuntary organ, it is under the direct and constant control of its Maker. Like every other organ, it has a specific work to do, and will do that work faithfully and well without pain or inconvenience, providing it is properly treated.—*Selected.*

THOSE who assert that wine-growing countries are largely exempt from the evils of intemperance need not point to France in proof of their assertion. The habitual use of wine often creates the craving which seeks for such stronger stimulants as absinthe or vermouth. Of about three thousand prisoners in the department of the Seine, in which Paris is situated, it is officially stated more than two thousand were drunkards. The number of suicides induced by habits of intemperance is said to have more than doubled in recent years. Alcoholism is also largely responsible for the fact that thirty-four per cent. of the young men conscripted for the army are sent back as unfit; and in the cities of Normandy, where hard cider is the common beverage, the proportion rejected is much larger. It rises in Caen to fifty per cent.; and in Havre three-fourths of the conscripts are rejected.—*Youth's Companion.*

"Do not drink too much whilst eating," says a London physician. "Brute animals teach us this lesson. The reason for this is that too much fluid so dilutes the gastric juice that it makes it inert. Eat at regular intervals. Accustom your stomach to look for food at certain hours, and gratify its wishes."



#### AN OLD WINDMILL.

An old windmill! What reminiscences it calls forth of childhood's days! When I was a boy, the country round the old English city where I was born was studded with windmills. Some of them were queer wooden things, reminding one of the little carved imitations that the Germans make for children's toys. Some were of more recent architecture, built of brick, and shaped something like a lighthouse. When the



breeze was fresh, the windmills waved their great bony arms in the air with a sort of desperation; and as the sails revolved, one could hear the groaning and creaking of the crank, the clicking of the cogs, and the grinding of the millstones. The stairs to the wooden windmills were built on the outside, and I remember how I used to stand and watch the miller as he clambered laboriously up, with a heavy bag of grist on his shoulders, and wondered at his Herculean strength. The "good old days" are past; and "Windmill Hill," where I used to wander, though it still retains its name, no longer contributes its gaunt figures to the landscape. As one stands there now, and gazes at the busy city around, one can see steam flourmills, with their great brick chimneys, which grind as much grain in five minutes as the old-fashioned windmills did in a week.

Holland is *par excellence* the home of the windmill. Everywhere in the Netherlands, with its great level expanse, windmills meet the eye. Large windmills and small windmills; windmills of wood and brick and stone; windmills for grinding grain, for pumping water, for loom power, and a multitude of other purposes, are to be seen on every hand.

If you ever read Cervantes's history of Don Quixote, you will remember how the short-sighted old knight, seeing thirty or forty windmills on the plain, with sails revolving in the breeze, imagined them to be giants waving their long arms at him in de-

fiance. Clad in armour, and mounted on his Gothic steed, with couched lance he charged upon the nearest one, only to come to grief, and receive the ministrations of his faithful Sancho. To "fight windmills" has now become by no means an uncommon phrase, signifying ill-directed energy.

W. J. KNIGHT.

#### BAD COMPANY.

A YOUNG lady of sixteen who had been piously brought up, was invited to a party at which certain persons of undisguised infidel sentiments were expected to be present. Her father objected to her going.

"I know, papa," she said, "that they speak against the Bible and against Jesus; but you can be quite sure they can do me no harm. I can't help that; but I shall not allow them to affect me in the least."

"My child," said her father, inventing an excuse for the sudden request, "my work can't be interrupted; I have need of a coal; will you be kind enough to fetch me one?"

"Do you want a live coal, papa?"

"No, one that is dead—burned out."

The coal was brought. The young lady had brought it in her hand.

"Didn't it burn you, my child?" asked her father.

"Why, no, papa—how could it?"

"Of course it couldn't; but look at your hand, Florence."

"O papa, how black my fingers are! I must go and wash them."

"Wait a moment, Flossie; here is a little lesson for you while you are washing them. It is this: companionship with the wicked and worldly may not necessarily burn you and destroy you, but it will certainly soil you. Remember all your lifetime what the apostle says: 'Evil communications corrupt good manners.'"—*Selected.*

#### WORMS AND THEIR HOMES.

THE worm's home is a row of long halls dug in the ground. These halls are lined with a kind of glue from the worm's body. This glue makes the walls firm; then they will not fall in.

The halls are not very deep underground. If the weather is very cold, or very dry, the worms dig down deeper. They enjoy warmth. They also like water and wet soil.

Worms usually come out of their holes at night or in wet weather. If they go far from their house, they cannot find their way back. Then they make a new hole. Each worm lives alone.

Often in the evening or early morning, or during rain, you will see worms near their houses. You may find them with their heads just put out of their doors.

Some say that the worm lies by his door at sunrise for warmth. I do not think that is so. I think what he likes is the fresh dew. He loves dampness. He fears cold, but he also dies of heat.

A worm will die in one day in dry air, but he will live for weeks quite down under

water. He needs an even, moist warmth. His home must not be hot, nor cold, nor dry.

Little young worms know how to dig houses, make worm casts, carry out the soil, find food, and plug up the door of their houses. They know at once all that old worms do. But then worm houses do not require as much skill as bee or wasp houses.

Now you see how much is to be learned even of such a small humble thing as a worm. Think how much even such a weak creature can do.—*Seaside and Wayside.*

#### WHO STOLE THE BIRD'S NEST?

Te-whit! te-whit! te-whee!

Will you listen to me?

Who stole four eggs I laid,

And the nice nest I made?

Not I, said the cow, moo-oo!

Such a thing I'd never do,

I gave for you a wisp of hay,

And did not take your nest away.

Not I, said the cow, moo-oo!

Such a thing I'd never do.

Not I, said the dog, bow-wow!

I wouldn't be so mean as that, now;

I gave hairs the nest to make,

But the nest I did not take.

Not I, said the dog, bow-wow!

I wouldn't be so mean as that, now.

Not I, said the sheep, O no!

I wouldn't treat a poor bird so!

I gave the wool the nest to line,

But the nest was none of mine.

Baa! Baa! said the sheep; O no,

I wouldn't treat a poor bird so.

I would not rob a bird,

Said little Marry Green;

I think I never heard

Of anything so mean.

'Tis very cruel, too,

Said little Alice Neal;

I wonder if she knew

How sad the bird would feel?

A little boy hung down his head,

And went and hid behind the bed,

For he stole that pretty nest

From poor little yellow breast;

And he felt so full of shame,

He didn't like to tell his name.

—HYMNS FOR MOTHER AND CHILDREN.

#### WELL RECOMMENDED.

A GENTLEMAN advertised for a boy to assist him in his office, and nearly fifty boys presented themselves to him. Out of the whole number, he, in a short time, selected one, and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation."

"You are mistaken," said the gentleman; "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave up his seat instantly to that lame old man, showing he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing that he was polite and gentlemanly. He picked up the book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it, or shoved it aside; and he waited quietly for his turn, instead

of pushing and crowding, showing that he was honest and orderly. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his finger nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blue jacket. Don't you call those things a letter of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes than for all the fine letters he can bring me."—*Little Corporal.*

#### THE BOY AT THE PALACE GATE.

THERE was once, many years ago, a little boy who wished very much to see the Queen; so he determined at once to go to the palace, and ask to see her.

But the sentinel on guard before the gate only laughed at the boy, and pushed him aside. Still the lad could not give up his purpose, now he had come so far. Not till the soldier had threatened to shoot him did he turn and run away. One of the young princes saw him crying, and on learning the cause said with a smile, "I'll take you to the Queen," and past the guards he walked, into the very presence of his royal mother.

With surprise she asked her son about the lad, and, when she heard his story, laughed as any kind-hearted mother would, and with some kindly words sent the delighted boy away, with a bright piece of money in his hand.

It is a hard matter for the poor to gain admittance into the presence of an earthly sovereign. But the way into the presence of the Great King is always open, and even the beggar in his rags is welcome.

Just as this little prince brought the child who longed to see her into his mother's presence, so Christ takes us by the hand and leads us into the presence of His Heavenly Father. For the dear Son's sake we are made welcome. Without Him we can never be admitted. Never forget, when you pray to God, to ask all blessings for the sake of Jesus, for in no other way will prayer be heard and answered. No one who longs to see the King in His beauty but will find the Prince of Life ever ready to lead him up to His very throne.—*Presbyterian.*

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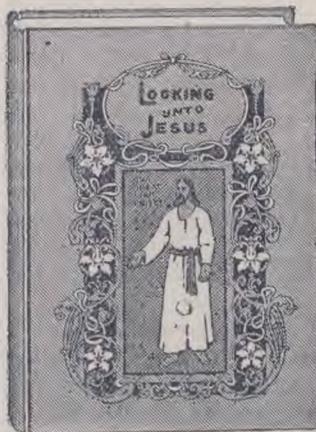
The undersigned, who has had several years' experience of Mission work in India, feels led by God to start an Industrial Mission among the Santals in Bengal, and which will be quite separate from other Societies, and in a part of the country where no other Christian work or Mission is being carried on. A plot of land has been taken about a mile north east of Simultala Railway Station.

To continue this work Christian friends and others interested in Missions are kindly asked to give help in any way they may feel disposed. A number of the poorest Santals and Hindus are now building a Mission House, some dwellings for preachers, teachers, and children, and the School-house is now finished, a large well is being dug.

In time it is hoped with God's blessing to render the work self-supporting, and the prayers and help of friends is solicited. Gifts of clothing, grain, food, a camera, a magic lantern, or agricultural implements will be gratefully received and acknowledged.

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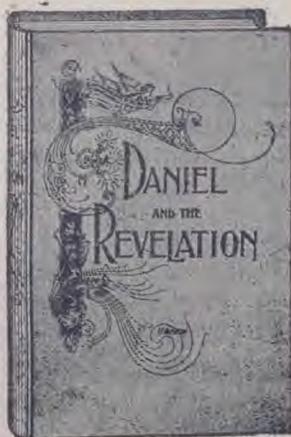
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AMERICA spends four times as much for chewing gum as for missions.

THE statistics of Glasgow show that more than half the people are "entirely outside of all connection with churches and preaching."

IN a Chinese village, during a time of drought, a missionary saw a row of idols put in the hottest and dustiest part of the road. He inquired the reason, and the Natives answered, "We prayed our gods to send us rain, and they won't; so we've put them out to see how they like the heat and dryness."

DURING the last two years, it is estimated, 36,000 men have been killed in battle. This is a higher figure than the Crimean War showed, and yet no two Great Powers have faced one another. The South American republics, with their frequent revolutions, have accounted for a large portion of these slain.

WRITING from London to an American religious Magazine, the well-known writer, Mr. Poultney Bigelow, says of the South African war:—

"If there is a lesson which this war teaches, it is that universal military service should be at once adopted both in England and the United States."

The campaign has set a strong current running in that direction, and when the British Empire and America take to turning all their people into soldiers as have the Continental nations, every thing in the world will be ready for Armageddon. The church and school "boys' brigades" have been preparing the way for it.

**Which is Stronger?** Baron Couberlin, a Frenchman who writes as a friend of English and American institutions, says that, although there is no cause for the feeling of animosity between France and England, the feeling, as expressed by the press of both countries, is getting the public in both accustomed to the idea of war. He remarks one tendency which is akin to the boyish fights, got up simply to see which is the stronger. He says:—

Nations, like individuals, show a tendency, more wide-spread than noble, to harry the weak, to take their goods, and to reduce them to servitude. Now, by a most unfortunate aberration of mind, both England and France imagine that neither could resist the attack of the other.

Again and again of recent years we have seen nations put themselves in the attitude of braggart boys in the school-ground. To

the man of the world Christian principle may seem impractical and foolish, but when the sentiments of the world are analyzed in the light of true principles, how often grave statesmen and whole peoples put themselves in attitudes which would be counted wholly ridiculous in the case of school-boys.

IN a temperance address delivered a short time ago, says a *London Exchange*, Miss Jessie Ackerman, a W. C. T. U. missionary, said:—

"For every convert made by American missionaries in China, American liquor makes one hundred drunkards; and for every convert made by English missionaries, England makes a thousand slaves to the opium habit."

"SOME great cause, God's new Messiah"—says Lowell in his poem, "Choose." As Christ is the Truth, whenever men come face to face with truth they are dealing with Christ Himself. They can never make it a question of what the church may say, or what any man may do or say about it; the question is, "What shall I do then with Jesus which is called Christ?" Pilate and the rulers of the church thought they were trying Christ. Really they were on trial before the bar of truth. In the days just before His second coming Christ is sending forth the call to follow Him. The church has again swung off from the way in which He lives. Again as the Lord reveals His way of living, which is the only true religion, it is an appeal to all to sift the evidence and decide what shall be done with Jesus. Shall He be received or rejected.

SOMETIMES, when one speaks not according to custom, people feel stirred and will hear no more of it. But custom and common belief are not the test of light. "To the law and to the testimony," saith the Lord; "if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. The fact that in every age of the world, according to the Bible history, common custom has been in the wrong ought to suggest to all that some popular customs even to-day may need testing by the law and the testimony.

### FURNACE HEAT.

HITHERTO the hottest furnace heat has been about 3,300 degrees. Now, however, electrical furnaces double this. The falls of Niagara are made to supply power for the dynamos by which heat is generated that "burns and vapourizes every known element." The *Windsor* says:—

"Steel and nickel and platinum, the most refractory of metals, burn like so much beeswax; the best firebrick known to furnace-makers is consumed by it like lumps of resin, leaving no trace behind. It works, in short, the most marvellous, the most incredible chemical transformations.

"Here clay is melted in vast quantities to form aluminium, a metal as precious a few years ago as gold. Here lime and carbon, the most infusible of all the elements, are joined by intense heat in the curious new compound, calcium carbide, a bit of which dropped in water decomposes almost explo-

sively, producing the new illuminating gas, acetylene. Here also pure phosphorus and the phosphates are made in large quantities; and here is made carborundum-gem-crystals as hard as the diamond and as beautiful as the ruby. Graphite has been mined from the earth for thousands of years: it is pure carbon, first cousin to the diamond. In these wonderful furnaces, which repeat so nearly the processes of Creation, graphite is as easily made as soap."

THE Church Societies in America have their lobbyists at Washington trying to push on religious legislation. Members of Congress are threatened with church opposition in their constituencies if they oppose the church schemes. These reformers of the people by the policy of coercion have in hand, it is said, five amendments to the United States Constitution. That document, with its provisions to head off the persecuting ecclesiastic, is not in good odour with this kind of religious propagandism.

**Republics.**—Mr. Shearman, in the *North American Review*, reminds his public that, "With few exceptions, republics have always been either close oligarchies or military despotisms." And, warning his readers that the word republic may easily be but a fetish-phrase covering the very opposite of what is generally understood as signifying liberty, he says:—

There is not a republic on earth, except Switzerland and our own United States, in which there is even an approximation to the honesty of administration found in at least six European monarchies; nor anything like the combination of governmental honesty, judicial impartiality, equality of rights, personal liberty and liberality toward Americans, which can be found in those monarchies and in all of the British colonies.

And, if we may be allowed to say it, neither in America nor in Switzerland will there be found to day the measure of personal liberty that exists in Great Britain. The United States is about as busy as it can be in repudiating those principles of liberty which the fathers of that country thought to guard so jealously, and the churches with their Sunday law crusade lead the apostasy. But the lesson of history is that every country is exactly what the people are in their social and political life, and tyranny and oppression may flourish under one name as well as another.

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