

SIGNS OF THE TIMES

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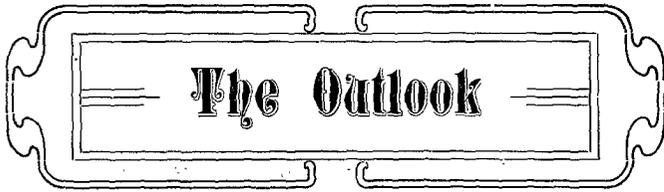
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Warburton, Victoria, December 31, 1906.

ONE PENNY



"Unto you is born this day in the city of David a Saviour."



Well in the Rapids.

PAUL asked the important question, "Does faith in Christ make void the law?" and he answers that question with the exclamation, "God forbid." How strange it is, then, that thousands of voices in every land assert that faith in Christ does make void the law. How they come to this conclusion is more than any honest-minded student of the Bible can fathom. Just imagine Christ crucifying His Father's law, the very principles of righteousness upon which God's eternal government is founded; yet thousands of the twentieth century, however, claim to have made this remarkable discovery.

When men endeavour to do away with God's law, a law which Paul said was "holy, just, and good," and which David also said "endureth forever," why do they not provide themselves with a law which is better than God's ten commandments? Considering that they have used the name of Christ as a lever to uproot the law of God, a law which Christ died fully to establish, for He died rather than break it, why do not these people imitate the Roman Catholics by issuing a revised law? Rome has done this. She saw that the world must have a code of morals, so she has changed and modified God's law according to her own mind; and after doctoring up a code to suit her ecclesiastical taste she has given it to the world (Dan. 7:25), and as far as that church is concerned, neither faith in Christ, in the Virgin Mary, or in purgatory, makes void that law. No, every good Catholic recognises Rome's authority in this matter. Their teaching in this respect is the same in the bogs of Ireland or on the banks of the Mississippi. Wherever the papal power exists, Romanists recognise the papal law.

Rome has endeavoured to place herself above God (2 Thess. 2), for she has changed God's law to suit herself and her subjects, and she makes no secret of the matter. But poor, relapsed Protestantism, tottering as she does with a senile ecclesiasticism, and floundering about in the mire of division and decay, recognises no law. The law of God, as proclaimed on Mount Sinai, is not good enough for her. A nominal belief in Christ, without demanding of its votaries a practical demonstration of the principles of righteousness, justice, and truth, is, she thinks, a more liberal propaganda. Christ obliged her, so she now says, by doing away for her especial benefit with the ten commandments. Covered with sins, she cries—

"Free from the law; oh, happy condition!"

The philosophy of many religious leaders of this age is remarkable, marvellous, and mysterious, tending towards sheer misconception and imbecile religious degeneracy. Thousands of Protestant teachers to-day doubt or deny the inspiration of the Bible. They tell us that they meet incongruities and inconsistencies upon almost every page. The good old Book which has stood the test of ages, in the minds of thousands of ministers of religion to-day is little more than an allegorical fable, the production of romancing Jews. The Book which gives us the pure and simple teachings of Christ is now disbelieved, criticised, and dissected. Why, in the name of commonsense, do not these

professed Christian ministers produce another book, which, with their advanced corrections, might be considered up-to-date? Why do not these learned gentlemen, with their own infallibility, give the world a Bible which would suit the enlightened taste of the present generation? If God's Book is pronounced untrue in so many particulars, why do not these clever exponents of knowledge, these men of cyclopean brain and understanding, settle the learned controversy in which they are engaged by giving the bewildered multitudes a book which would be the product of their own diseased imaginations? They have criticised the old and the true out of acceptance by those who are fools enough to value their criticisms, or place any reliance either on their scholarship or perception in the things belonging unto God. Of the men who cannot accept God's Word as its divine Author indited it, we can only say, "Poor, deluded humanity."

Notwithstanding all the adverse criticism to which the Bible is subject, nevertheless, God's Holy Word is still considered by many as above criticism, and that it is divinely inspired in all its pages, proclaiming the will and mind of God towards fallen man, from Genesis to Revelation. God's Word will stand forever, and this is more than its critics will. "All flesh is grass," and especially that flesh which disowns God by placing their opinions in contradistinction to the only infallible guide to the higher life. That Book, the Bible, still remains as God intended it should, a citadel of truth, impregnable and solid, noble and sublime; but it takes child-like faith to understand it, not higher critics whose minds are warped by infidelity.

The man who undermines the truths of God's Word in the minds of the thousands, which many, under the cloak of religion, are doing to-day, is doing the work of a Tom Payne, a Voltaire, and an Ingersoll; or, to reach even lower down, the work of the devil himself. The devil hates the Word of God, and he cares very little whether his tool to decry it be a sceptical Frenchman, an infidel Englishman, a deluded American, or a prelate crowned with the laurels of higher criticism, and robed in all the dignity which prelatial garments or church titles can place upon him; the end in each case is the same—perdition receives its thousands.

When we read the reports of congresses, assemblies, and church conferences, it is astonishing to perceive that one section of the delegates acting under the one head, or association, differs from another section of the same association, and that which the one bishop, elder, and prelate advocates, the other disowns. The inspiration of the Bible is assailed by the one, while the other defends it; and the only impression left upon the outside world, and one which the world is quick to perceive, is the one which calls forth the expression, "See how these men are divided." Schism, division, and controversy agitate all their ranks; while a scholastic infidelity is seen everywhere. The Bible which is good enough for the one, is a work of errors to the other; or a book from which you can turn out any piece of ecclesiastical music; while the only result accruing from the whole proceedings is that which has been predicted in the Word of God; viz., "Babylon is fallen, is fallen." The wise men differ; the teachers are at variance; while Rome looks complacently on, extending the invitation to all her dissentients to "Come back to mother."

The religious world to-day is drifting toward Rome. She does not care whether you believe the Bible to be the result of inspiration, so long as you believe that *she* is inspired; that her exalted pontiff is infallible; that her

weekly festival is universally observed, and her law in this respect is obeyed. Like the higher critic, Rome says, "Let me interpret the Scriptures for you; my reading is correct." The higher critic is only a pontiff in a smaller sphere. He imagines himself to be of greater authority than the pages of Holy Writ. This is his doctrine. The Bible, he says, is not to be accepted as it reads. Presuming that his teaching is far above the Bible itself, therefore he becomes a little pope in his own sectarian realm. He diverts the minds of the masses from the pure Word of God to his interpretations, deductions, and visionary insinuations. The Bible, in his imagination, has a secondary place to the prelate. The priest takes the place of truth, and human folly the place of divine inspiration; and, finally, when the limits of his teachings are found, the world will neither have the law of God, the Bible, nor a Saviour; for when the Bible is set aside, the Christ of the Bible is also set aside. What shall be left, then? alas! only a church, a vast organisation named in the Scriptures, "Babylon," which will finally become not a resort for Christians, but a cage for unclean birds.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 1-4.

The fall of Babylon is a moral fall, and we doubt not that the world is fast approaching the great crisis so plainly prefigured in this scripture.—J. B.

Evolution and Sunday.

By Alexander Ritchie.

THROUGHOUT the world, all professors of Christianity who accept the teachings of evolution are, to a man, Sunday-keepers, while in the same area, all those who keep holy the Sabbath of the fourth commandment as God spoke it, reject the evolutionary theory as an unwarranted falsehood. How is this? Surely here is evidence of deeper considerations being involved than appear on the surface. Some years ago a noted infidel lecturer had much to say about "the mistakes of Moses." Of course, like other infidels, this man was a wholehearted believer in the evolution theory. Consequently, in his opinion, Moses made his greatest mistake in the writing of the first chapter of Genesis. But without entering into any discussion of the question whether Moses was mistaken, let me ask another question, which by its very nature takes a higher place than the other. You may feel at liberty to browbeat Moses, who is not here to speak for himself, but will you honestly and squarely face this question: Was God mistaken? Moses wrote the book of Genesis. Who wrote the fourth commandment? Who spoke it in tones of thunder that made the mountain tremble?—It was the great Creator who both spoke it, and wrote it on the tables of stone. And in that fourth commandment God Himself declares, "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

It cannot be too strongly emphasised, that in that great law which is the sum of all morality, and by which the

entire human race are to be judged, there is not a single symbol, metaphor, or figurative expression used. Nothing but the clearest words and phrases and the most intense literality would be suited to the giving of a law, upon the right understanding of which the destiny of souls hangs.

God says He made the heavens and the earth in six days. No man living can produce one tittle of evidence that these days were vast periods of time amounting to millions of years. We know that they were every one twenty-four hour days, each consisting of a morning and an evening, for God says so. And we know that God is true, though every man should prove a liar.

Now we can easily answer the other question, "Was Moses mistaken?"—Certainly not. "All scripture is given by inspiration of God," and "all scripture" declares with one united voice, "God made all things in six days"! And Jesus declared of him who wrote creation's story in Genesis, "He wrote of Me."

God cannot be mistaken. He cannot lie. Therefore as Moses agrees with the Lord in his account of creation, Moses was not mistaken. And the weekly cycle of days, each closing with the seventh day of rest, is the monument (set up for all eternity) that commemorates God's work in making all things from nothing, by the miraculous power of His Word. The true story of creation is ever preserved by the true Sabbath.

But what of the false theory of creation?—Oh, that has a memorial also.

Those who have cast away the truth concerning creation, have also cast away the Sabbath that witnesses to that truth. Creation by fiat and Sabbath keeping stand together: and creation by evolution (?) and Sunday keeping stand together. And more and more those two pairs of doctrines are revealing their innate antagonism. The first is the truth, and the second is wholly falsehood. God did not evolve "things which are seen." He framed them by His Word.

The first day of the week is not the Sabbath day, nor the Lord's day, nor holy. Sunday is the sabbath of anti-christ, foretold in Dan. 7:25, and because antichrist is opposed to Christ as Redeemer, and evolution is opposed to Him as Creator, both have united to dishonour Him as Lord of the Sabbath. Both have cast His Sabbath behind their backs, and have made a memorial of their own works.

And let me for one moment draw attention to the fact that the usurper carries the brand of his own shame upon his very brow. The Sabbath was made in one day by the word of the Lord. It was *created* as everything was. How did Sunday come into being as "the Christian Sabbath?" Without a word of command, without rest, blessing, or hallowing, it "crept in unawares." Its very apologists have been obliged to admit that it came into being in the genuine evolutionary way. Little by little, it stealthily usurped the place of the true Sabbath. By slow and secret processes it wormed its way into the church in true evolutionary style, till now it claims to be the only true Sabbath. And simply because evolution is human and not divine, the evolution of the Sunday sabbath is still proceeding, as they tell us the evolution of the earth is. Man cannot rest from his works, as God does from His, simply because his work is never perfect as God's was. And so, after more than fifteen centuries of Sunday keeping, men to-day the world over, are calling for more props for their holy day. They cry aloud for fresh bye-laws, new Acts of Parliament, more stringent penalties, for the preservation of their memorial. "One [the papacy] built up a wall, and lo, others [Protestant teachers] daubed it with untempered mortar." Untempered mortar is the word of man. The wall

(a slight wall, margin) is the flimsy sabbath of man's own making.

"Say unto them which daub it with untempered mortar, *that it shall fall*: there shall be an overflowing shower; and ye, O great hailstones, shall fall and a stormy wind shall rend it. (See Rev. 16:21.) Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it. [That is, where are all your human arguments for upholding it.] Therefore thus saith the Lord God: I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that *the foundation thereof* shall be discovered [Says Neander, the great church historian, "Sunday was always only a human ordinance." That, then, is clearly its only foundation], and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord. Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither they that daubed it." Eze. 13:11-15.

That these words find an application in the last days, is proved by the expression, "In the day of the Lord" (verse 5), a day which is certainly future, although very near. Thus God reveals the rotten foundation of the man-made command which man has built into God's holy law, and foretells the utter ruin which awaits both the institution and its makers and defenders.

"It shall fall, and ye shall be consumed in the midst thereof." "The wall is no more, neither they that daubed it." And exactly the same doom is foretold by the inspired psalmist, when speaking of the human memorial and its makers, "Their memorial is perished with them." Ps. 9:6.

Evolution is a lie, and Sunday is a lie when claiming divine honours, "and all liars shall have their part in the lake which burneth with fire and brimstone." "But Thou, O Lord, shalt endure forever; and Thy memorial [Hebrew, same as Ps. 9:6] unto all generations." Ps. 102:12.

"A MEDICAL expert on leprosy says that fleas and mosquitoes transmit leprosy germs; that it requires many years for the disease to become established, when it may burst out in epidemic form. He believes all lepers should be confined in isolated camps."

"AN Austrian physician, Dr. Schwartz, uses three gallons of milk daily as his exclusive dietary, to which he has adhered, as he claims, for twenty-three years. He appears to be in the best of health. Though he is fifty, he considers himself still a young man. It takes the entire yield of two cows to supply the doctor; hence he must, since first adopting his milk diet, have used up several cows."

"THE Kansas City Board of Health has adopted a new way to bring dirty restaurant keepers to terms. They post up on the dirty restaurants placards which it is unlawful to remove without authority from the Board. The placard states that the kitchen is conducted in a dirty and unsanitary manner, and that food prepared in this condition is dangerous to health." What a flutter this would make in some quarters if such a law were passed in Australia.



A. W. ANDERSON, EDITOR.

WARBURTON, DECEMBER 31, 1906.

Religious Equality.

IN our issue of the 17th instant we published an article entitled "Rome's Unchanging Policy," in which reference was made to the recent declaration of religious liberty for the Maltese by the British authorities. By the mail just received we now have fuller details concerning the matter, which we believe will prove interesting to our readers. We are indebted to the *Present Truth* (London) for the following statement of the case, together with the clear and logical deductions which the editor has made concerning the determination of the British government to grant religious freedom to its subjects:—

"The government has taken advantage of the occasion recently afforded in Malta to state emphatically its position on the subject of religious equality as a 'fundamental principle of British liberty.'

"Last May a Protestant mission or conference was conducted in Malta by the Rev. J. McNeill, who secured for his meeting the use of the Theatre Royal, a government building. The Roman Catholic Archbishop in Malta protested loudly against the action of the Governor in granting the use of the theatre, and demanded that the permission be withdrawn. After some correspondence the Governor yielded for the sake of peace, and the conference was prematurely discontinued.

"The Home government, however, has been considering the matter further, and on August 15, Lord Elgin wrote to the Governor of Malta that their attention had been directed to the general question of the treatment of different religious denominations in Malta and that 'the only basis which His Majesty's government can admit for the settlement of the question is that all denominations should be treated with perfect equality.'

"In Malta until now, only the Catholics have been permitted to perform religious ceremonies in public, but as this restraint upon certain religious bodies is inconsistent with perfect liberty, in future all denominations will be alike free to hold public services, provided that 'they are *bonâ fide* religious ceremonies, and not in the nature of demonstrations intended to give offence.'

"Lord Elgin also announces that an addition to the present instructions for the Governor of Malta will shortly be promulgated, in the following terms:—

"It being our intention that all persons inhabiting our said island should have full liberty of conscience and the free exercise of their respective modes of religious worship, we do hereby require our said Governor and Commander-in-Chief to permit all persons within our said island to have such liberty and to exercise their respective modes of religious worship, provided they be contented with a quiet and peaceable enjoyment of the same, not giving offence or scandal to the government."

"It is well that the government has thus placed upon record its position in the matter of religious liberty, because there are soon to be placed before it proposals for the abridgment of such liberty, and it may become necessary

to remind the government that what is a 'fundamental principle of religious liberty' in Malta, notwithstanding the demands of the Roman Catholics, is equally fundamental to liberty in England, notwithstanding the demands of Catholics and Protestants combined.

"An agitation is now being worked up in behalf of a plea for Sunday legislation, and the government will be asked to say that all alike shall refrain from labour on Sunday, under heavy penalties. Such a law would be very acceptable to the majority of the religious denominations. But there are Christians who believe that God has not changed His commandment, and that the seventh day is still the Sabbath. They rest on the seventh day and labour on the first. Ought the government to show favour to one section of the religious community, at the expense of another? If it does so, it will not be adhering to the principle which it has laid down for its guidance in Malta, 'that all persons . . . should have full liberty of conscience and the free exercise of their respective modes of religious worship.'

"If a strict Sunday law is passed, the Sabbath-keeper will be hindered from working on the first day of the week, or will do it at the risk of punishment. In other words, the law will fine him one-sixth of his weekly earnings for being a Sabbath-keeper. This would not be 'perfect equality' for 'all denominations.' The government cannot enforce Sunday observance and remain true to the principles laid down in Lord Elgin's letter.

"The denominations that are calling for stricter Sunday legislation will say, of course, that they do not wish to oppress any, but are acting in the interests of the people at large. So said the Roman Catholic archbishop of Malta. It was the people that he was thinking of when he demanded the discontinuance of the Protestant services. He held that he alone, as the head of the church in Malta, was qualified to say what was harmful to his flock, and what was not. But the government have decided that even his zealous concern for the flock must give way to the common right to religious freedom. And the same answer is the only consistent one to give to those who clamour for Sunday legislation. The Jew is as much entitled as the Christian to religious liberty. The Seventh-day Adventist ought no more to be fined a sixth of his wages for being a Sabbath-keeper than the member of any other denomination who observes the Sunday ought to be fined. The observer of the seventh day should to be free to do any honest work that he can find to do on the first day. No true follower of Christ will attempt to interfere with such right, for perfect religious equality is not less fundamental to Christianity than it is to British liberty."

Here, we are living in a part of the British dominions, and every principle which is laid down in the above article concerning the iniquity of Sunday laws applies to this Commonwealth, and for that matter, to every other place on the face of the earth; for principles are not affected by geographical boundaries. The Imperial government may well apply the recent determination to secure religious liberty for all of its subjects to another island not as far away from the centre of its power as Malta. The Protestants in Ireland are entitled to as much consideration from the state as are the Protestants of Malta. A clergyman of the Emerald Isle describes in the *Christian* what he declares to be a typical case of Romish intolerance and persecution: "A lady named Mrs. Kennedy, who has a house, Co. Roscommon, has been accustomed for years to hold meetings for prayer and Bible teaching in her house. A new parish priest, named McDermott, has recently been appointed to

the parish. He denounced these meetings from the altar. A crowd, with fifes and a drum, surrounded the house for several evenings. She was boycotted in the local shops, although the shopkeepers, in private, expressed their regret for being obliged to refuse her their goods. A Christian gentleman in the locality, Mr Gardiner, of Toweshill, sent some of the necessaries of life to Mrs. Kennedy's house. Then he was boycotted, and had a howling mob with fifes and a drum at his heels. Mrs. Kennedy was obliged to leave the place, for the local police gave her no protection."

This reads like an episode of the dark ages. How many times we are told by a certain class of people who fail to see any danger in the growing power of Rome, that the dark deeds of the medieval bigots who excommunicated and anathematised all who chose to think for themselves, torturing and burning those who persistently continued to exercise their God-given right to follow the dictates of their own consciences, can never be repeated. The power to perpetrate such villany has been taken from them, but the spirit which actuated those infamous crimes which disgrace the pages of the history of the past still lives, and never fails to manifest itself whenever it dare shew its serpentine head. This same spirit is behind every effort which is made to force men to yield an unwilling obedience to the religious opinions of others. God has not authorised one set of men to domineer over the consciences of all other men. He has not deputed anyone to make such laws as will compel men to observe a religious institution such as Sunday, and it is arrant presumption for men to essay to do that which God has Himself refrained from doing. Having pointed out the difference between right and wrong, and the ultimate result which will follow upon the choice of either course, He leaves the matter of obedience to His will to the decision of each individual. "If any man hear My words, and believe not, I judge him not," said Christ. Then why should puny man set himself above the Prince of heaven, and seek to do by the force of law that which Christ would not do?

Sunday laws and all other forms of religious legislation which aim to force men to yield an unwilling obedience to certain prescribed ordinances are more than an interference with the rights and liberties of the subject, they are an affront to God; and were men better acquainted with the mind of Christ, we would not hear such vigorous demands being made to the State legislatures to enact laws to compel the people to observe Sunday or any other religious institution. "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

Can a man worship his Creator "in spirit and in truth" who perfunctorily observes Christian ordinances simply because the law of the land invokes him to do so? Says Paul: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. 6:16. Therefore if a man's religious exercises are prompted because of the civil statutes relating thereto, and not as an expression of devotion and love to God, he is of necessity but a servant of the state, and in the end, when God shall try every man's work of what sort it is, He will say, "Depart from Me," "I never knew you." Matt. 7:23.

"SOME of the grandest things that have been done in this world by heroes of God have been done by those who were feebly endowed, as the world judges, for the task which was set before them; but they were done. Not from the seen, but from the Unseen, did they draw their strength."

General Articles

Till Jesus Comes.

By J. D. K. Aitken.

TILL Jesus comes, farewell, farewell;
God's Holy Spirit with you dwell,
And guard you 'gainst the powers of hell—
Till Jesus comes, farewell, farewell.

Can mortal tongue His praises tell?
Who, by His sacrificing love,
Prepared for us a home above—
Till Jesus comes, farewell, farewell.

Our hearts with rapturous longings swell
To meet where partings ne'er are known,
Before Jehovah's great white throne—
Till Jesus comes, farewell, farewell.

With clearness sounds the rising knell
That rings earth's last sad note of doom;
We seek the Light that breaks the gloom—
Till Jesus comes, farewell, farewell.

His might the hosts of sin shall quell;
Beneath His wings we are secure;
Life waits for them who shall endure—
Till Jesus comes, farewell, farewell.

Majestic songs melodious swell
From countless voices passing sweet,
In unison our King shall greet—
When Jesus comes—no more farewell.

"Unto You a Saviour."

By Mrs. E. G. White.

THE King of glory stooped low to take humanity. Rude and forbidding were His earthly surroundings. His glory was veiled, that the majesty of His outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honour, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to His side. Only the beauty of heavenly truth must draw those who would follow Him. The character of the Messiah had long been foretold in prophecy, and He desired men to accept Him upon the testimony of the Word of God.

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive His Son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables and worshipping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already to Zacharias the priest, as he ministered before the altar, the nearness of Christ's coming had been announced. Already the forerunner was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer.

With amazement the heavenly messengers beheld the indifference of that people whom God had called to com-

municate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that His coming was now at hand. In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive Him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honour they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent.

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. The decree of imperial Rome for the enrollment of the peoples of her vast dominion, has extended to the dwellers among the hills of Galilee. As in old time Cyrus was called to the throne of the world's empire that he might set free the captives of the Lord, so Cæsar Augustus is made the agent for the fulfilment of God's purpose in bringing the mother of Jesus to Bethlehem. She is of the lineage of David, and the Son of David must be born in David's city. Out of Bethlehem, said the prophet, "shall He come forth . . . that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin. But in the city of their royal line, Joseph and Mary are unrecognised and unhonoured. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting-place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born.

Men know it not, but the tidings fill heaven with rejoicing. With a deeper and more tender interest the holy beings from the world of light are drawn to the earth. The whole world is brighter for His presence. Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.

God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground." "Unto the upright there ariseth light in the darkness." Isa. 44:3; Ps. 112:4. To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine.

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

NO GREAT deed is done by falterers, who ask for certainty.—George Eliot.

Think the Good Thought.

By Benjamin Keech.

EVEN to the most eager Christians come moments when hope and faith seem dead and the future looks black. If, at this juncture, instead of allowing Satan to circumvent us with destroying, degrading, pessimistic thoughts, we deliberately kill such ideas by crowding them out of our minds and filling their places with thoughts of a directly opposite nature, we can safely help tide ourselves over the darkest epoch of our lives and gain additional strength besides.

When any unawakened soul—God pity such!—tries to poison your mind with heartless tales of either friend or foe, decline to let one word influence you for wrong. Instead, think the good thought and “let something good be said.” When you read of terrible crimes and calamities, refuse to yield to their weakening influence. Think rather of the good, helpful, uplifting deeds that were being done at the same moment. When the people who seemingly delight in doing wrong depress you, think of the thousands of noble souls, both obscure and well known, who delight in doing right.

There are two sides to every condition, circumstance, and occurrence. Look on the good, bright, right side and attract an inward strength that will help you when you most need it. If one will absolutely, peacefully refuse to welcome any sort of wrong or badness by declining to let the wrong side influence him through his thoughts, one can surely gain a power that will sometime astonish and delight him.

But if one permits every little adverse circumstance to upset one, and broods over trifles till they make him morbid, he will, in an opposite manner, not only invite evil, but lose much of power and force. When anything occurs to make you miserable, pray to be kept tender and kind. Or, in other words, think the good thought, say the cheerful word, and do the uplifting deed.

Angelic Voices and Earthly Responses.

By S. N. Haskell.

IN the unfolding of the gospel there have been four times when all the angels in glory have shouted, and at these times there have been those on earth whose hearts were so in tune with heaven, that they responded to the angelic voices. “When He bringeth in the first-begotten into the world, He saith, And let all the angels of God worship Him.” Heb. 1:6.

The angel of the Lord came upon the shepherds and brought the tidings of the new-born King. “And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.” Luke 2:8-14. Simeon and Anna gave a hearty response to the message borne by the angels.

Again at the death of Christ there was “a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.” Rev. 12:10; John 12:31-33.

Again at the resurrection and ascension of Christ there was a shout of glory that rang from world to world. And as the escorting angels accompanied the Lord of life up to the heavenly courts, they sang, “Lift up your heads, O ye gates; and be ye lift up ye everlasting doors; and the King of glory shall come in.” “Who is this King of glory?”

came from the angels inside the gates. “The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.” Ps. 24:7-10.

Christ and the escorting angels passed into the city of God, and in the presence of God, again was heard by the angelic throng, “Let all the angels of God worship Him.” Representatives of other worlds were there to bid the Son of God, who had gained the victory over Satan, death, and sin, a hearty welcome. These three times there was a victory gained for man upon which his salvation depended, and which every fallen being recognises in order to be saved. They were victories over Satan and all the powers of darkness. They had placed the triumphs of the cross on the eternal heights, and from that day forward heaven has known only that victory, and those who are saved recognise the same.

The fourth shout of victory by the angels in glory was under the sounding of the seventh angel, when Christ entered the most holy place in the heavenly sanctuary to close up the work of atonement, to receive the kingdom and bring it to His people. “There were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” Rev. 11:15. “The temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” Rev. 11:19.

Sanctified Ears.

HEARING is an important gift of God. It is as important to hear aright as it is to speak aright. Our salvation depends upon what we say: “For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” “Every idle word that men shall speak, they shall give account thereof in the day of judgment.” Yet not less important is the use of our hearing. God seven times over calls upon His people, “He that hath an ear, let him hear what the Spirit saith unto the churches,” and yet He speaks of His servant, “Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord’s servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.” Isa. 42:18-20.

Those who are God’s servants should have their ears closed to many things, and yet open to hear the words of God. They should be quick to discern between the voice of God and the voice of the enemy. Hearing makes an impression on the mind; for there is nothing secret that shall not be made manifest; neither anything hid that shall not be known and come abroad. Take heed therefore *how* ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.” Luke 8:17, 18. So we are not only responsible for what we hear, but how we hear. There are many whose ears are open to idle tales and to gossip, which repeated only lays up for them sorrow; but when God speaks, the ears should always be open to hear, no matter to whom He may speak. The first time that the plan of salvation was opened to man, the words were spoken to Satan. Gen. 3:13-15. And yet man was responsible for what God said.

The condition of the mind has much to do with hearing or reading correctly. God spoke unto Moses saying,

"Speak ye unto the rock." Either Moses did not hear those words aright because of the state of mind he was in at that time, or else he soon forgot them; for he "lifted up his hand and with his rod he smote the rock twice." Num. 20: 7-11. His soul was annoyed with Israel on account of their continued rebellion. He felt he could endure it no longer, so he said, "Hear now, ye rebels, must we fetch you water out of this rock?" In this Moses sinned, and because he did not believe to sanctify God in the eyes of the children of Israel, therefore he could not bring the congregation into the land which God had given them. This was because he did not hear the words of God, but had heard the complaining of Israel.

If men and women live with the importance of hearing God's words aright ever in view, the ear will be cultivated or sanctified to hear the words of God, and it will be trained to be closed to those things that would only be disastrous to their souls.—*Bible Training School.*

The Secret of the North.

THE magnetic needle points to the north. Everybody knows the fact, but nobody knows why. There is a mysterious attraction in the north. Mysterious, indeed; for the Hebrew word for "north" means "concealed, hidden." What is this power which men arbitrarily call "magnetism," which fills the whole earth, and by which matter is kept from becoming a chaotic mass and going to destruction?

God's secret dwelling-place is "Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." Ps. 48:2, 3. Lucifer,

in his mad ambition to set his throne above the stars of God, and to be like the Most High, said, "I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:12-14.

The table of shew-bread, upon which the "bread of His presence" was to be always, was placed on the north side of the sanctuary.—*Selected.*

Sunday Rest Law in France.

ALTHOUGH the railroads of France are specifically exempted from the operation of the Sunday rest law, the chairmen of the six leading railroad companies have notified M. Barthou, Minister of Public Works, that they have arranged to grant within eighteen months fifty-two holidays a year to their entire staff, numbering in all 280,000 men. The chairmen pointed out that it is impossible to make this day of rest fall on Sunday, but that it would come for the different men in rotation. This new system will place the railroad men on an equality with other workmen in the matter of holidays.—*Selected.*

"A MAN may want liberty and yet be happy as Joseph was. A man may want children and yet be happy as Job was. A man may want money and yet be full of comfort as Micaiah was. A man may want friends as Paul did in Nero's judgment hall and yet be full of joy. But he that lacks Jesus Christ, lacks everything. He that is not in Christ has no beginning of good and no end of sorrows. He that is not born again had better never have been born at all."

WONDERS IN THE HEAVENS

"In answer to the question, 'What shall be the sign of Thy coming?' our Saviour replies by saying, 'Fearful sights and great signs shall there be from heaven.' Luke 21:11. From this reply the conclusion would naturally be drawn that as the proclamation of the Lord's near coming was being given, wonders in the heavens would be multiplied. That such has been the case is clearly shown in the many wonderful and unexplainable sights that have appeared in the heavens from time to time."

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Religious Liberty

Principles of Religious Liberty.—No. 6.

By J. O. Corliss.

1. CIVIL government is essentially different from that of both the church and the family.

The government of the church is simply advisory, in moral matters, without legal authority to administer physical punishment, while family government is wholly paternal, with absolute control over its offspring in things moral; but civil government is an arrangement by which social privileges are guarded, and civil duties prescribed to all alike within its jurisdiction, without regard to their religious beliefs. In other words, civil government has to do with people, *as citizens only*, without regard to Christianity. The church, on the other hand, deals with its members as Christians, without authority to inflict civil pains or penalties. The State formulates civil law for the guidance of all within its precincts, whether native or foreigner, whether Christian or unbeliever. The church exercises spiritual authority alone, and that only over those who have formally connected themselves with it by professed belief in the tenets of the faith it promulgates.

2. Citizenship is not based on some religious creed. So long as one duly regards the rights of others about him, and readily meets his part of those obligations which rest alike upon all, as citizens, the State, by right, must recognize him as a good citizen, even though he may be an avowed atheist, or a follower of Mohammed. The State cannot rightfully discern between a Christian and a pagan, for the reason that religious faiths relate wholly to spiritual and eternal things, while civil government is confined to temporal affairs of the present world.

3. Civil government may not properly enter the realm of religion to direct its methods or restrain its operations, so long as the latter does not trespass upon the domain of civil authority.

Earthly government is operated by *human authority*; hence its laws are subject to constant modification, in order to meet the rapidly changing conditions of society. These varying phases come by majorities, which are created by political cabal or personal magnetism. To subject true religion (the origin of which is in heaven itself), to base political control, would be to relegate it to the domain of human strife and consequent corruptions of party power.

4. Religion being a matter between the individual soul and its God, no person has the right to make his conscience the rule by which to guide another in things spiritual.

Even though the greater part of a given community may be entirely agreed concerning some matter of conscience, if but one among them holds a different opinion, his rights of conscience are just as sacred as those of any one or all of the others, and are entitled to respect as such. If such majority were to dominate even one member of the community in the matter of conscience, that would be to assume infallibility in spiritual affairs, and to make the consciences of the majority the rule of conscience for every member of the minority. There are few enlightened people base enough in heart to admit that such a course would be just, for such a state of things would in time

subject the minority to those who would formulate their religious creed, regulate their form of worship, and, what would be next to intolerable, tax them for the support of a religion which they might believe to be utterly false.

5. For a religious majority to regulate the religion of a community is not the exercise of the rights of conscience, but the trampling upon the rights of others instead.

It is safe to say that any Christian would agree readily to this proposition, if the proper test were brought to bear in his individual case. For instance, suppose that in the turn of human affairs, a pagan majority should prevail in some community where Christianity had a respectable following, and should there compel all Christians to contribute to the support of paganism, would Christians thus situated consider themselves justly treated?—Probably not. But would it be any less wrong for a majority of Christians to compel those dissenting from their faith to support a religion they did not believe?

Is it not, then, reasonable to believe that the Golden Rule, "Whatsoever ye would that men should do unto you, do ye even so to them," has as forcible an application in a matter of this kind as in any other? The fact is that the rights of conscience are individual, and cannot be settled by arraying the larger number against the smaller.

Sunday Enforcement Is Ruinous.

By A. T. Jones.

THE leaders in the Sunday movement make one of the foundation claims of their work "the preservation of society, the state, the nation." It is for this that they insist upon the enactment of Sunday laws. Accordingly they are always calling for more Sunday laws. It matters not what far-reaching Sunday laws may be already on the statute books, they call for still more Sunday laws, and the more vigorous enforcement of them all round.

Yet this whole thing is one of the most pernicious of fallacies. It is not only such pernicious fallacy in principle; but it has been abundantly demonstrated to be such in practice. Every point advocated by the Sunday-law workers to-day has been weighed in the balances of practice and of experience; and has been found utterly wanting. The whole thing has been tested on a world-theatre, and has been found absolutely vain and ruinous.

The greatest example of national ruin, the most complete destruction of the State, the most thorough annihilation of society, that has ever been seen on this earth, occurred where there were the most and the most far-reaching Sunday laws. That was in the Western Empire of Rome.

In A.D. 313 the Western Empire became "Christian." In 314 the first State favour was shown for Sunday. In 321 the first direct Sunday law was enacted. And so it went on with one Sunday law after another, till by 425 every kind of secular work or amusement was strictly forbidden on Sunday. By that time, too, wickedness and corruption of every sort had multiplied in this "Christian" empire to such an extent that the judgment of God in destruction had already begun to fall unchecked.

In 351 the Franks and Alemanni swept like a fire, a space of one hundred and twenty miles from the source to the mouth of the Rhine.

In 400-403 the Visigoths carried destruction and devastation through Roumania and into Italy as far as to Milan.

In 405-429 a mighty host of Suevi, Vandals, and Burgundians ravaged Italy as far as to Florence, the

greater part of Gaul, all of Spain, and all of Africa to Carthage.

In 408-419 the Visigoths overflowed the whole of Italy, all south-western Gaul, and all of Spain.

In 449 the Angles and Saxons entered Britain, and never rested until "the arts and religion, the laws and language, which the Romans had so carefully planted in Britain, were extirpated;" nor until "the practice and even the remembrance of Christianity were abolished."

In 451-453 the Huns under Attila carried fire and slaughter, from the Danube to Chalons, and to Milan.

In 453 the Ostrogoths took possession of the province of Pannonia, and the Lombards of Noricum.

In 476 Odoacer and his barbarian followers took possession of Italy and abolished the office of emperor of the West; and the Western Empire of Rome—the State, and even society—had been swept away by ruin upon ruin.

And that was the "Christian" Empire of Rome. That was the empire that had exhausted the subject of Sunday laws and enforced Sunday observance. That was the State that had done all this on behalf of the kingdom of God, and for the preservation and even the salvation of the State.

There is not a method of Sunday enforcement either mild or cruel that has not been in that "Christian" Roman Empire. There is not a phase of Sunday laws that has not been employed by the clerical managers of affairs in that "Christian" Roman State. There is nothing on that subject left by those for the Sunday-law clergy of to-day to discover. And the Sunday-law clergy of to-day must hide their eyes not only from the *principles*, but also from the *practical effects* of Sunday legislation of every kind, before they can go on in their pernicious Sunday-law course.

For, pernicious that course is even to the ruin of the greatest nation and State in the world. This has been thoroughly demonstrated to the last detail, and in the demonstration it has been made plain that enforced Sunday observance is the worst thing that can ever be put upon a nation or practised in society.



The Religious Sects Among the Javanese.

TO A superficial observer travelling through the island of Java, or even to any residing there for a number of years, the Mohammedan religion of the Javanese presents itself as a form of worship second to none for unity of its followers, rigid resistance of any invading influence, and unadulterated with ethnical ideas.

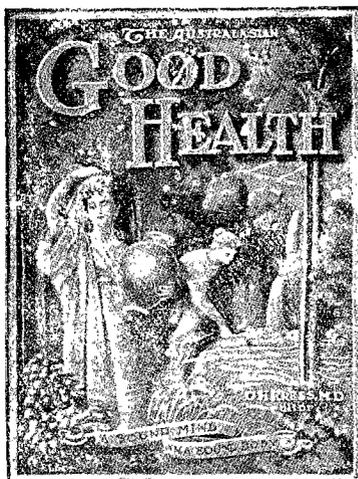
From the time of the first Mohammedan invasion at Cherilon and Grissee there have been constant diversions from the faith then delivered to the "faithful." In their aggressive work the invaders found much opposition from the followers of the Hindu religion, and thousands forsook their native land, and fled to the island of Bali, where they have preserved to the present day their Hindu faith learnt from their forefathers, the disciples of Aji Saka, the introducers of the Hindu persuasion and era of balivahana, or baka, into Java in the year A.D. 78 or 79, some say A.D. 125. The first trustworthy account of the spreading of the Hindu power in Java is from the sixth century, about 525.

The Mohammedan religion was introduced into East Java in the year 1315 by Maulana Ibrahim, who worked until 1334, when he was succeeded by his students, Raden Rahmat and Raden Pandita, who succeeded in gaining influence in the powerful kingdom of Maja-pait. Raden Patah, the son of the Aria Damar, the head of the Javanese immigration to Palembang, conquered the kingdom of Maja-pait, and worked vigorously in Middle Java, while Soeh Ibu Maulana, better known by the name of Sunan Gunung Jati, aggressively propagated this new teaching among the people of West Java. In many places the sword was the only force that compelled these poor, dark souls to accept this false form of worship, and, consequently, thousands retain to-day the superstitious part of the Hindu system, which has caused sects to appear and to flourish.

To give a full description of all the different sects would occupy too much space; I will, therefore, give only a few:—

In the first place, we may take the unbelievers, or *tiang pasek*, who, although they know the name Allah, do not believe in the existence of a Deity, and only see and find everything in mankind what others ascribe to Allah and other powers. They are strangers to religious ceremonies and duties, and are totally indifferent upon the subject. According to their theory, everything ends with death, and their principal life rule is: "Enjoy everything as much and as long as you can, because enjoyment ends with mortal existence!" It is a doctrine which is mixed with egoism and a very low materialism.

Another sect is the so-called "hermits," *adjav* or *tapa*, who acknowledge the Deity and believe in the transmigration of the soul, and the hope of an incarnation into a higher being or person encourages them to self-righteousness and a holy (?) asceticism to win the favour of the gods, so that after their death they shall not return to the world in the form of a lower organised being. Although



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professing the Islam faith, we find many of these hermits embracing ideas from the Brahmist, Sivaist, and Buddhist systems, for although Buddhism is atheistic, and rejects the teaching of regeneration, yet this *tapa* life receives them, and these ascetics believe that by shunning the world and killing the fleshly lusts they will inherit eternal rest in the Nirwana.

Furthermore, we have the *tiang wasis*, who believe that their Allah and other gods will protect and provide for them, and it is presumption, and even often forbidden, that man should care for earthly necessities.

Also the *tiang driah* who, being beset with a sort of exaggerated religious humanity, work for their opponents, refusing wages or anything that may be offered in return, although they live a wretched life in grottos in the wilderness, praying and fasting, and barely existing upon herbs and insects. Their hour of death is the happiest portion of their lives; convinced that their course of life has pleased the gods they embrace death as the gate to eternal bliss.

Lastly, we must consider the sects who call themselves true Mohammedans, or what is commonly known in Java as the orthodox party. They are called *santris*. These fine pseudo-theologians are on the increase; the privileges which they enjoy better than the ordinary class of believers, inspire many with the desire to become a *santri*. They are divided into different classes, or sub-sects; the *santri lewes* are the true *santris*, connected with some priests' school, carefully and faithfully following the precepts of the Koran, and generally lodging with their *gurus* or *gais*; the *santri meri*, who are learned but often stupid, but energetically accomplish their *santri* duties; the *santri blator*, or fanatics, who, in their energy and efforts to propagate their teaching, often go too far and beyond the bounds of knowing the difference between good and bad, and often do more harm than good; the *santri blikon* who neglect the *waktus*, or times appointed for prayer, but are good, self-taught *santris*; and the *ulia* or *santri ulia* who in continued prayer and other religious exercises find their greatest joy and happiness.

To the above class we must also attach the *santri birai* and the *pasek dul*, two sects of fanatics, who use Mohammedanism as a cloak to cover their immoral and other wicked deeds, and are looked upon by the majority of the Javanese as naughty men. The first disavow the resurrection from the dead and the immortal life, believing that heaven and hell are to be found on this earth; they neglect the forms of the Mohammedan religion, and also worship many *dewas* and *widadaris*. The others acknowledge a transmigration of the soul, but only the one in which they are reborn as a Dutch government official, as representative of the reigning monarchy.

The European missionaries and the influence of the Christian converts are doing a grand work, but the British and Foreign Bible Society, with a staff of native and European evangelising Bible-hawkers, are also doing a good work in the island of Java, the results of which cannot be estimated. May the Spirit of the living God use that Holy Word as the guide and comfort of thousands, yea, every one of Java's millions.—*Selected*.

WHATEVER is in any way beautiful hath its source of beauty in itself, and is complete in itself; praise forms no part of it. So it is none the worse nor the better for being praised.—*Marcus Aurelius*.

The Work of a "Lost Soul."

PRESIDENT BROWNE, of Harpot College in Turkey, says: "One evening I was riding into one of our lowest villages in Eastern Turkey, and my horse almost stepped upon something in the mire. As I looked I saw a little humpbacked girl. When she opened her mouth, her utterance was more foul than the mud and mire beneath her. Arriving at the teacher's house, I spoke to him about that little humpbacked girl, and he said: 'Don't tell me anything about that girl; she is a lost soul.' I worked five days there in that village to persuade the parents of this little girl to allow her to come to our school. Within a year her heart had melted, a character had begun to develop, and her face became bright and hopeful. As the years went by, she developed a marvellous capacity for patience and love, and when from the villages came especially hard cases, we would bring them to her. When she was graduated, she was made the principal teacher in our college. She had rare talents for teaching; we had never seen anything like it before. But one day she came to me and said, 'I am not contented to be a teacher in the college.' 'Why not?' I asked. 'Why are you not satisfied here?' 'I want to go,' she replied, 'to the places where others do not wish to go.' So I sent her out to a place on the northern branch of the Euphrates, where she did a work that none of our teachers had been able to do. She introduced the gospel and founded four churches. Think of it! This 'lost soul' had founded four churches, in spite of her deformity and the early influences of her life."—*Nelson A. Jackson*.

"BLOODGOOD HAVILAND CUTTER, the Long Island poet, from whose personality one of Mark Twain's characters was drawn, and who died quite recently, left £150,000 of his million-dollar fortune to the American Bible Society."

"WHEN Bishop Thoburn, of the Methodist Episcopal Church, went to India thirty-eight years ago, a European gentleman pointed out to him a brick pillar and said, 'You might as well try to make a Christian out of that pillar as out of one of those people.' To-day, says the *Universalist Leader*, there are in India nearly 3,000,000 native Christians, and among them are doctors, lawyers, judges, editors, teachers, and business men."

DR. J. F. GRIGGS, a medical missionary in Peking declares that "China has made more progress in two years past than in a thousand years preceding. Pigtales are to be cut off; foot-binding is to cease; the buying and selling of women is forbidden; girls' schools are to be fostered; civil service examinations are to include modern and practical studies; jury trials are to be introduced; the penal code has been revised, and brutal forms of punishment abolished; a constitutional government is promised in twelve years—sooner if the people can be prepared; daily Chinese newspapers are multiplying; a modern army is being developed; electric lighting, telegraphs, telephones, railways, and like improvements are being fostered; Sunday is to be observed in the empire and its foreign embassies." Having adopted Sunday, the mark of modern Christianity, we suppose China will now expect to be considered as a Christian nation, notwithstanding that but a very small minority of the Chinese population has embraced the Christian faith.

Home and Health

New Year's Hymn.

STANDING at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence, by our Father's voice
Tender, strong, and faithful, making us rejoice.
Onward then, and fear not, children of the day;
For His Word shall never, never pass away.

I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yea, I will uphold thee with My own right hand.
Thou art called and chosen, in My sight to stand.
Onward then, and fear not, children of the day;
For His Word shall never, never pass away.

For the year before us, oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and sinful shall His grace abound;
For the faint and feeble, perfect strength be found.
Onward then, and fear not, children of the day;
For His Word shall never, never pass away.

He will never fail us, He will not forsake,
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all sufficient for the coming year.
Onward then, and fear not, children of the day;
For His Word shall never, never pass away.

—Frances Ridley Havergal.

Love and Sentimentalism.

By D. H. Kress, M.D.

"Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God."

IN every human heart there dwells love. This love was implanted there by its Creator. But, like every other gift and talent, it has been perverted. Sinners love, but they love only those who love them, and do good only to those who do good to them. Those who are unkind to them they have no love for. But this is not the love of God. For "God commendeth His love toward us in that while we were yet sinners Christ died for us." The command therefore is, "*Love your enemies*, and do good, hoping for nothing again, *and ye shall be the children of the Highest*: for He is kind unto the unthankful and to the evil." Sinners can love those who treat them kindly, but they can not love their enemies. It requires the love of God, the divine nature, to do that, and every one that manifests this love gives evidence that he "*is born of God, and knoweth God.*" Jesus said, "By this shall *all men know* that ye are My disciples if ye love one another." It is this love when manifested that distinguishes the children of God from the children of the world. "In *this* the children of God are manifest and the children of the devil." "And hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit."

Much that is revealed in the world and termed love is purely sentimentalism. But sentimentalism is not the love of God. It was such love that led the "sons of God to take them wives of all that they chose" in the time of Noah. Much of that which passes for true love in the Christian church is nothing more or less than this "im-

moderate affection" which the child of God is commanded to mortify. In order to cultivate the love of God it often becomes necessary to "crucify the flesh with *its affections.*"

Parents often reveal to their children an affection which is inordinate, or immoderate, and to their own injury. But the love of God worketh no ill to his neighbour or children. The love of God does not permit us to bestow all our affections on our friends and relations; it takes in more than "me and mine."

Jesus said, "Who is My mother, and who are My brethren?" then looking at the people, He turned to His disciples and said, "*Behold My mother and My brethren.*"

The love of God leads the members of the church to take an interest in other children as well as their own. But if we would cultivate this love, we must crucify the flesh with its affections. Every needy person must be an object of our love and compassion, none can be passed by on the other side or unnoticed. Jesus said, "Inasmuch as ye have done it unto one of the least of these My brethren, *ye have done it unto Me.*" He that loves father and mother and children or friends more than one of *these little ones* is not worthy of Christ's name, or the name of Christian.

Owe no man anything but love; for "love is the fulfilling of the law." No one is a commandment keeper without this love, for all the law is comprehended in this one word—*love*. But this love is not natural; it is divine. We do not possess it by nature. The divine nature alone can bring it to us. We can obtain it only from the heavenly Merchantman who counsels us to buy of Him "gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed."

We may have it if, like the poor prodigal, we feel our soul poverty and say, "I will arise and go unto my Father." The robe awaits all such to cover their spiritual nakedness and coldness, and also the love that will put warmth within them with which to revive others; for—

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a *loving heart*, awakened by kindness,
Chords that were broken will vibrate once more."

Mozart's Delicate Ear.

MOZART'S instinct was like a miracle. There is a story of him as a child of four years old that has the thrill of the incomprehensible.

The child was in the habit of going sometimes to a shoemaker who played the fiddle in his leisure moments.

One day his father, striking some chords on his own fiddle, said playfully to the little fellow:—

"Well, is my violin as good as that of your friend, the shoemaker's?"

"You could not play together," answered the child gravely. "The other violin is just half a tone lower than yours."

Mozart pere, astonished at the child's answer, went straight to his friend to find out how near to the truth the boy's judgment was. The two instruments were, as he said, exactly half a tone dissonant one from the other.

The organist came back, and, calling his wife and daughter, gave religious thanks to the Almighty for the gift of a son clearly destined to prove a musical genius.—*Selected.*

Importance of Accuracy.

"If you would succeed in your trade or profession," said an eminently successful business man to a class of young men about to graduate, "you must learn the importance of accuracy, and first, last, and all the time strive to be accurate."

We are told that a young artist once called upon the distinguished naturalist, Audubon, to show him drawings and paintings of birds. After carefully examining the work brought for his inspection, Mr. Audubon thus criticised it: "Your work, my young friend, is not accurate. You have painted the legs of this bird well, but they are not true to life in one respect. The scales are accurate in shape and colour, but you have failed to arrange them accurately as to number."

"I had not so much as thought about the number," answered the young artist.

"Quite likely," said Mr. Audubon, "but the exact number is an important thing. Now upon this upper ridge of the partridge's leg there are exactly so many scales. You have painted two too many. Examine the legs of a thousand partridges, and you will find the scales invariably the same in number."

Many of you, perhaps, write carelessly, and often neglect to put in the proper punctuation marks. Or it may be you are careless in your use of capitals, and place a capital where you should use a small letter, and a small one where a capital should be. You may consider them such little things that they make no material difference, but they count for much more than you suppose. I once knew a girl who failed to win a handsome gold medal simply because she carelessly used a small letter where she should have used a capital.

The inaccurate use of so small a thing as a comma once caused the United States government to lose at least four hundred thousand pounds. The United States, by its Congress, was making a tariff bill, and one of the sections enumerated which articles should be free of duty. Among the many articles specified were "all foreign fruit-plants, etc.," meaning plants imported for transplanting, propagation, and experiment. In copying the bill the enrolling clerk changed the hyphen in the compound word "fruit-plants" to a comma, making it read "all foreign fruit, plants, etc." As a result of this inaccurate work, all foreign fruits were admitted free of duty until Congress could remedy the blunder. But it cost the United States government at least four hundred thousand pounds before the mistake was corrected.

Remember this: accuracy means exactness. And exactness does not mean what we call "little mistakes" nor "nearly right." Exactness is exactly right—free from mistake.—*Miss D. V. Farley.*

The Preparation of Food.

SCANTY, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings disease, with its accompaniments of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking;" "Died of an abused stomach."

The Duty to Learn to Cook.

It is a sacred duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result

of poor cookery. It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think. There are few really good cooks. Young women think it is menial to cook and do other kinds of housework; and, for this reason, many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother.

Cooking is no mean science, and it is one of the most essential in practical life. It is a science that all women should learn, and it should be taught in a way to benefit the poorer classes. To make food appetising, and at the same time simple and nourishing, requires skill; but it can be done. Cooks should know how to prepare simple food in a simple and healthful manner, and so it will be found more palatable, as well as more wholesome because of its simplicity.

Every woman who is at the head of a family and yet does not understand the art of healthful cookery, should determine to learn that which is so essential to the well-being of her household. In many places hygienic cooking-schools afford opportunity for instruction in this line. She who has not the help of such facilities should put herself under the instruction of some good cook, and persevere in her efforts for improvement until she is mistress of the culinary art.

Diet on the Sabbath.

We should not provide on the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. A clogged stomach means a clogged brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on Sabbath, many do more than they think to unfit themselves for receiving the benefit of its sacred opportunities.

Cooking on the Sabbath should be avoided; but it is not therefore necessary to eat cold food. In cold weather the food prepared the day before should be heated. And let the meals, however simple, be palatable and attractive. Especially in families where there are children, it is well on the Sabbath to provide something that will be regarded as a treat, something the family do not have every day.—*Ministry of Healing.*

Children's Feet.

THE feet of the stockings worn by a child whose circulation is feeble will generally be found to be both cold and damp when taken off at night; but very often no one troubles to feel whether they are so or not.

They are probably dry again by morning, but the perspiration has dried into them. This is just what we should avoid. Remember that the perspiration of the body always contains some of the waste, and therefore, poisonous matter of the blood. When this dries into the stockings, and they are put on again next day, the impure matter is reabsorbed, and without doubt this is injurious to the child's health.

This shows us the importance of warm, dry, and clean stocking feet. If you would do your best for a delicate child, never let it wear stockings which have been wet with perspiration and are merely redried. They should be well rinsed out first to remove the perspiration. It is not necessary to wash the whole stocking each time, but merely the feet.—*Farming World.*



NATURE STUDIES

FOR YOUNG PEOPLE.—No. 23

Marvels of Pond Life.

The Bell Animalcule.

"Behold, God is mighty, and despiseth not any." Job 36 : 5.

I NEVER shall forget the first time I saw a cluster of the beautiful bell animalcules. I had been to a pond with net and bottles in search of pond-life forms. The net I use is about six inches in diameter at the top. The top ring is composed of a band or ring of cane, the net material is mosquito muslin sewn on to the cane ring; from the top it tapers to a narrow end, which has a hole in it large enough to pass the head of a small medicine bottle. The bottle is tied to the muslin, so that when you hold the net up it has the appearance of a muslin funnel with a bottle at



THE BELL ANIMALCULE (VORTICELLA).

the end which has the narrow outlet. As the water gradually forces its way out through the muslin, every minute living thing sinks gradually with the water until they come to the opening at the neck of the bottle, they then pass in and are secured. This water, with its contents, is then poured into a larger bottle, and so on until you think you have sufficient. The material caught can then be taken home and examined. After examination with the microscope, if you wish, the specimens can be taken back to the pond and set free, not much the worse for the strange experience they have passed through.

I had been examining my little prisoners for a long time, and was fascinated with the glorious world which I was permitted to peer into with the aid of my friend the microscope. Amongst my collection was a little piece of decayed wood, on one side of which I noticed what seemed to be a whitish slime. I placed it on the stage with a little water, and looked at it. I never shall forget the feeling of reverence that came over me as I gazed on the wondrous scene. There was revealed hundreds of moving, bell-like creatures, with what looked like hoops or stars going round at a terrific rate on top of the bell. The bells were on top of spiral stalks, waving about in all directions; every bell and stalk was transparent, or nearly so. Inside the bell seemed to contain a beautiful piece of minute machinery. While I was looking at them, I accidentally knocked the table; instantly they all disappeared, their

spiral stalks collapsed, and nothing could be seen; but in a second or two up they came again, one after another, sometimes a great number together, until all were in working order again. I repeated the sudden knock again many times, and the same thing took place each time. It filled me with reverence for my Maker; for what being but He in heaven or earth could bring into existence such exquisite creatures? and how could they possibly come into existence without His creative power? A breath almost would destroy them, they are so frail; and yet in their element they are full of life, and seem to enjoy it as much as you or I do.

It will be interesting to know how these bell animalcules live, and something of the anatomy of their bodies, also their life history. In our next article I will describe them, for although so minute they are wonderfully made.

These interesting creatures can be obtained both in Australia and New Zealand, and, in fact, all over the world, and I daresay in almost any pond that has been a pond for some time. They can also be kept in an aquarium, when you can take them out and examine them at your leisure.

As we proceed with these studies of pond life, you will notice more clearly the great object the Creator had in view when He gave them life. You remember what His Word tells us in its first page. "God said, Let the waters swarm with swarms of living creatures." Gen. 1:20.

How true this is found to be when we examine the smallest drop of pond water, especially in the summer time. We see thousands of living creatures enjoying life and glorifying God by obeying His commands.

C. HALLAM.

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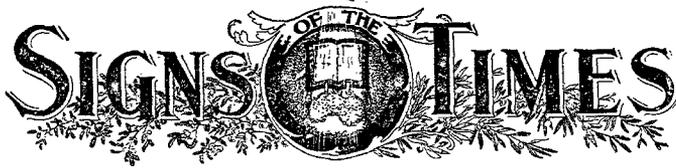
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THE discovery that the centre of a cake of artificial ice is generally opaque, while the part first frozen—the outside—is generally clear, has been made by Sacerdote, as reported in *La Presse Médicale*. Says *The Medical Record*, in an abstract: "As the water freezes slowly, all the impurities are pushed away from the part first freezing. Whatever the character of the water which is frozen, that obtained by melting the outer, clear parts is almost perfectly pure, while the central, opaque parts contain the impurities. Bacteria do not escape this law but will be found centrally congregated."

"THE lifetime of a good watch," says *Amateur Work* "is 50 years. In its daily duties the balance vibrates 18,000 times every hour, 432,000 times a day, or 157,680,000 times a year. The hair-spring makes a similar number of vibrations and an equal number of ticks from the escapement. If it is a really good watch, multiply 157,680,000 by 50, which gives 7,884,000,000 pulsations for 50 years. The chances are that the watch may even then be in serviceable condition. This is a marvellous record, considering the small quantity of food that has been consumed by its constant action. We say food because whatever labours must be fed, and the watch 'lives' on about 16 inches of mainspring every 24 hours, which furnishes the power."

"IN Algeria," says *The Spatula*, "the cultivation of 'vegetable sponges' is now making progress. The cultivation of this plant (of which about ten species are known and cultivated in the warm regions of Asia and Africa) is fairly extensive in the environs of Algiers and Oran. Prior to maturity the fruit is edible; when the stage of ripeness has been passed, however, the pulp becomes separated from the fibrous matter, which then forms the spongy mass termed the 'vegetable sponge.' Fine specimens, when carefully bleached in a weak lime bath, are sold at from 3½ to 4½ pence apiece. Paris is at present the chief market for most of the vegetable sponges grown in Algeria. They are highly suitable not only for toilet and bathroom, but also for domestic purposes."

"Two examples of a more serious use of the phonograph are reported from France. Some of the most distinguished opera singers are said to have agreed to keep phonographic records of their voices as a reserve for old age, instead of making them a source of additional present income. Thus they will earn money by singing while their

voices last, and after that put the records of their singing on the market. And the French government has already begun to collect records for a museum of famous voices, the singing of the late Francesco Tamagno being the first 'specimen' collected. The idea is to have a number of records prepared with special care and hermetically sealed, marked with the date at which each is to be opened. This is an admirable idea. The phonograph, it is true, is an imperfect instrument, but there is almost as much difference of quality as in photography, and choice records convey, in spite of the metallic twang, much of the effect of the original. What would the world not give for a record of the singing of Porpora, Farinelli, Caffarelli, and the other great Italians of the eighteenth century, or even for those of a later date, like Malibran, Sontag, and Jenny Lind, whose art was more comprehensible to moderns. In this field the phonograph has a great utility."

THE success of the scheme to transmit power electrically from Victoria Falls is doubted by *The Financial Times* (London). It is asserted by the *Times* that views obtained from various experts on the Rand, in Africa, show that the scheme will not be a financial success. We read: "In the immediate vicinity of the Rand coal is both cheap and abundant, and water for condensing purposes can be obtained in practically unlimited quantities within 40 miles of Johannesburg. Where coal is dear and water is scarce there is no question about the success of a cheap water-power installation, and this accounts for the success of such enormous undertakings as the Mexican Light and Power Corporation with an issued capital of £6,000,000, coal being unobtainable in Mexico City under about 30/- per ton, and for the desire to operate by water-power electric tramways and lighting plants in all the larger centres of South America where coal is equally dear. On the other hand, with unlimited coal at a low price and with modern electrical appliances, it is said to be very questionable whether the Victoria Falls can transmit power to the Rand in selling competition with that to be derived from such cheap coal. The longest transmission line at present working is said to be less than 200 miles, carrying an effective load of under 40,000 horse-power." The long distance from the Falls to the Rand will interfere, the *Times* says, with the success of the movement.



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