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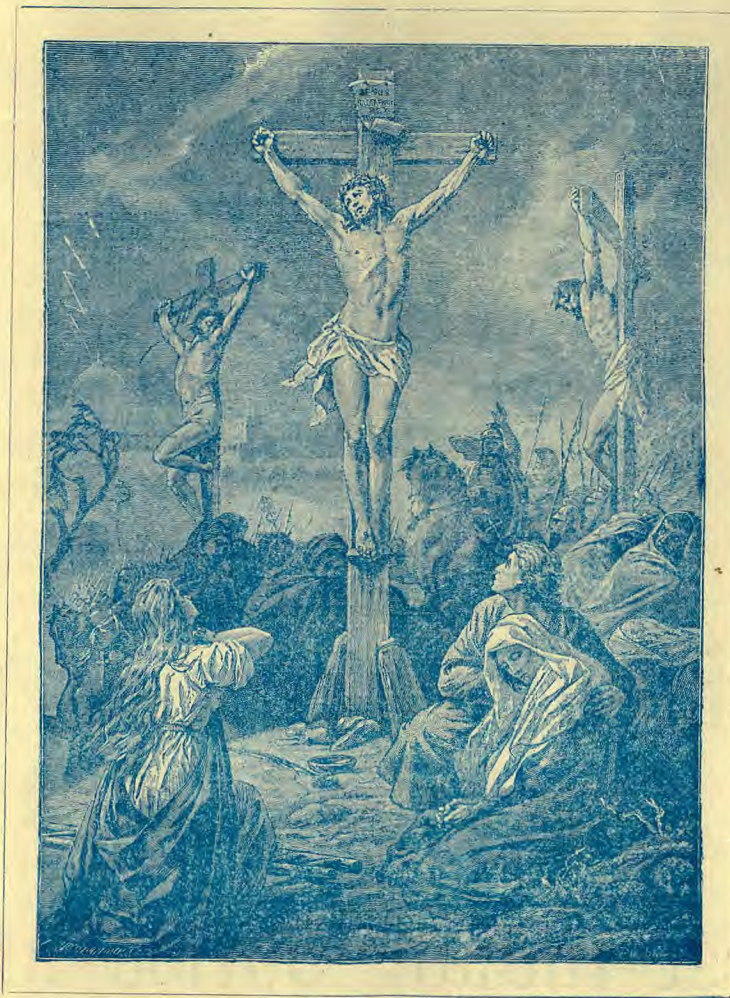
"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS."

HOLY BIBLE

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Port-of-Spain, April, 1904.

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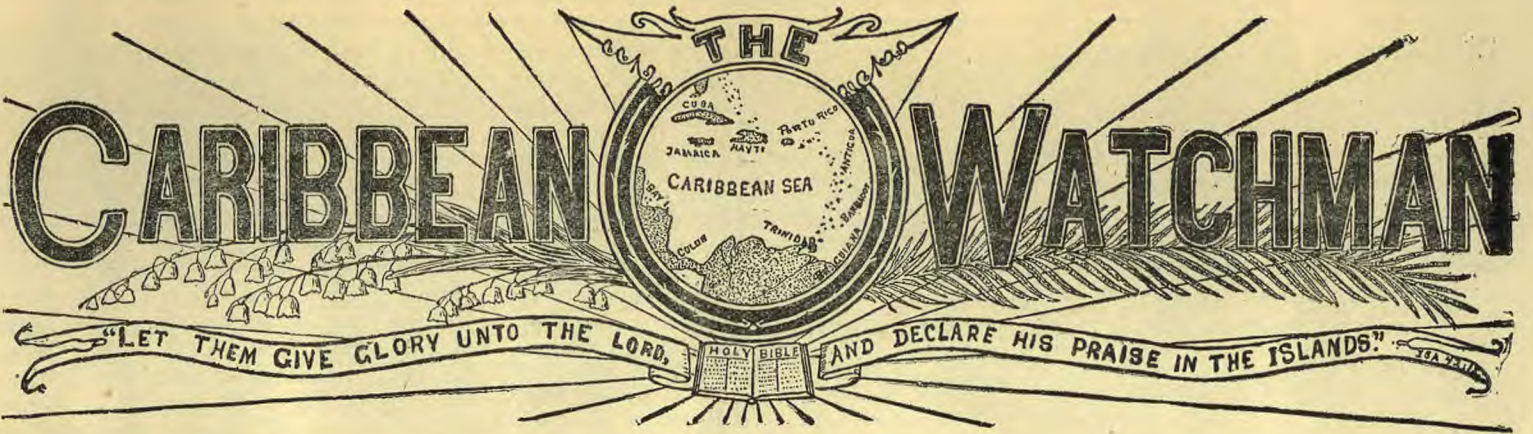
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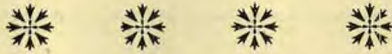


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Christ Is Risen.



THE sound of shouting and the tumult ceased,
 And pitying Night a melancholy pall
 Let down o'er Palestine. The Christ of God
 Was sleeping in the tomb of Joseph now
 A dreamless sleep; and angry hosts had slunk
 Away to reason with their consciences,
 Or drown them in the flow of ruddy wine.
 Earth slumbered with her Maker sacrificed,
 And held Him to her bosom—dead.

The Crown

By mocking jesters pressed upon His brow
 Had left its cruel impress in the flesh
 Condemned. The hands whose office work had been
 To pour upon the head of youth and age
 The kindest blessings of a loving God;
 The feet so often weary with the way
 O'er mountain steep or by the rocky shore;
 The lips that once had launched the moving spheres
 And spoke to life the Adam of the race—
 Were lifeless all, and man in type was dead.

The night of sin—a dreary, cheerless night—
 Had here fulfilment manifest, and sin
 Itself, in type, triumphant sat enthroned.
 Old earth was tottering on the verge
 Of ruin absolute while in the tomb,
 In bonds of death to satisfy the law
 By mortals broken lay the Gift of God,
 Enwrapped in death's habiliments, that He
 Might work the purpose of Jehovah's mind,
 To conquer all that triumphed over man.

The ear of Heaven was bowed to earth, but earth
 Was slumbering still, unconscious of the scale
 Jehovah held to weigh her destiny.
 The book of God was fair, the pages clean,
 And 'gainst the name of Jesus there appeared
 No sign of sin committed, or of thought
 To show that aught but fealty to God
 Inhabited the heart now held by death.

"O Christ, come forth; the keepers of the dead
 Hold not dominion over you!" The stone
 By Roman order sealed is powerless
 To hold whom God does not condemn.

Roll back,

Frail fragment of the Roman realm, nor think

To stifle with the hand of stone the life
 That paid sin's penalties from Adam down.
 Roll back, ye sombre, silent gates of death;
 The conquering King comes through. Roll back, ye dark
 And threatening clouds of doom; the Sun comes forth
 To lighten with His gleam from pole to pole
 The sorrowing regions of a stricken world.
 Roll back, roll back, ye hosts from heaven flung;
 For man in type has conquered every foe,
 And stands triumphant with the keys of death.

O grand, O glorious liberty is that
 Which stepped with Christ from Joseph's open tomb,
 And trimmed anew the fading, dimming fame
 Of hope, and set a star to guide the race
 From earth's long night to heaven's glorious day!
 That tomb a cradle was; and pillowed there
 Our freedom lay in natal robes, and harked
 The velvet footfalls of the angel guard.

Down all the rolling years that since have passed,
 A thorny way she threaded through the myths
 Of pagan rites, and struggled hard to plant
 A nobler tree, whose leaves should heal the wounds
 Oppression rained upon the hearts of men.
 That tree is blooming yet whose seed was sown
 Behind the stone a Roman law had sealed—
 Within the tomb that shut a Saviour in.
 His death our immortality insured—
 His tomb the birthplace of our liberties.

Yes, Christ is risen, and our souls are free—
 Free in the liberty His life has given;
 Free from the death that knows no waking hour;
 Free from the sins that long have pressed us down;
 And free to worship, and obey His will.
 We turn no tearful eyes to Joseph's tomb;
 We bend no knee in mosque Mohammedan,
 Nor slay in strife to win the vacant place
 Where rested once the Saviour of mankind.
 Go forth, go forth, and tell a waiting world
 The Son of God is in His tomb no more.

From such a tomb the Spirit flies. Our strength
 Is weakness while we think to hold Him there.
 Proclaim this truth in glorious ministry:
 Our Christ is risen, and the soul is free.

C. M. SNOW.

The Way of the Transgressor.

WHILE musing on the experiences of Jonah, this text came to mind. "Now all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come." Then there must be some things in this story for us, for we are certainly living very near the end of this world in its present condition. Let us see then, if we can find some of them.

I.

We find the Lord knows our names, where we live, and whether we are righteous or wicked; for He said to Jonah, go and warn Nineveh, for their wickedness is great. He knew Jonah's name, where he lived, and what kind of a man he was. He also knew where the city of Nineveh was, and the wickedness of its inhabitants. See also Acts x., 1-6.

II.

We cannot hide from the Lord. "Jonah rose up to flee unto Tarshish from the presence of the Lord," but he signally failed. The Psalmist says, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

III.

Jonah, by refusing to obey the Lord, not only got himself into trouble, but he also got others into trouble, and caused the loss of the ship's cargo beside. It is rarely, if ever, that a person is willing to travel the downward road of sin and transgression alone. They endeavour to drag others with them, some even devote their time, money, and talents to the awful work of leading people away from God; as for instance, the notorious Infidel, Voltaire, who with a few associates, succeeded in so completely turning the heads of the people of one of the finest of the European nations, that they renounced unanimously the belief and worship of the Deity. Their Bibles were burned in the streets, and the people danced in hellish glee around the pile, shouting, "We have done with ignorance and superstition, and entered upon the glorious age of liberty and reason." But, as in the case of Jonah, they were not to be left long in blissful ignorance of the terrible consequences of the rash step they had taken. With God and Christ rejected, and the Holy Spirit withdrawn, the people of France were left without a balance wheel, and the baleful results were soon apparent. Crimes, violence, and bloodshed very soon developed, and increased by leaps and bounds, until the most horrid massacres were perpetrated. A reign of terror spread over that once fair land, and the people cried out, What is to be done? Truly, "the way of the transgressor is hard." Napoleon said,

"to insure a state of tranquility, the churches must be opened for christian worship." It was done; and soon a decided change for the better was experienced. The people drew a glad breath of relief, and could say with the Psalmist, "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing."

IV.

Just *how* the Lord spoke to Jonah when He told him to go and warn Nineveh, we are not informed, but He speaks to us through His written word. We learn from the study of it, what He requires of us. For instance, Christ says, "If ye love me, keep my commandments." We turn to the twentieth chapter of Exodus to find what His commandments are; and in studying them, we find we are willing to keep all of them, except the *fourth* one, and like Jonah, we begin to hunt for some excuse to run away from that unpleasant duty. We may, like him, reason ourselves into a carnal security, we may succeed in quieting our conscience, and may go down into the hold of the ship and go to sleep, but be sure "thy sins will find thee out." That false peace will be broken. There will be a sudden and terrible awakening, and as we examine the lots that have been cast, we will see only the yawning abyss of eternal destruction, staring us in the face.

V.

As Jonah sank beneath the turbid waters, he undoubtedly thought he was going to his death, the result of his disobedience to his God. He not only acknowledged the justice of his punishment, but had himself named the penalty for his crime,—“Cast me overboard.” Thus, every soul that is finally lost will acknowledge the justice of their punishment. But God's mercy was still extended to Jonah, and after passing through a wonderful experience he found himself again safe on land, undoubtedly, a very penitent and thankful man. The Lord still had the work for Jonah to do. There were thousands of precious souls at Nineveh that must be warned of their impending doom and given a chance to repent. At the present time, the Lord is sending another message, not to the people of one city only, but a world-wide message, "to every nation, kindred, tongue and people." A solemn message, "Fear God and give glory to Him, for the hour of His judgment is come." The end of all things is at hand, be ye sober and watch unto prayer." Many years this message has been sounding. It has twice encircled the Globe. It is rapidly drawing to a close. The end is near. Soon the decree will go forth to all the world. "He that is filthy, let him be filthy still, and he that is righteous, let him be righteous still." Still, there are many thousands who have never yet heard the message. They are

still in Nineveh, they must be warned.

Dear reader, are you a Ninevite? living in open transgression of the law of God? If so, make no delay in following the example of the Ninevites, and repent in sackcloth and ashes. Are you a Jonah? Are you resisting the call of God's Spirit that you may engage in something more congenial, and allowing precious souls to go unwarned? If so, beware. Soon the limits of God's mercy will be reached. Soon the thunderbolts of his wrath will be let loose upon the earth, and such a storm of destruction will sweep over both sea and land as has never yet been seen, and those who have continued in rebellion, will go down in the blackness of darkness, the victims of their own wrong course of action.

What vessel are you sailing in?
Declare to us the same.
Our vessel is the Church of God,
And Christ our captain's name.

And are you not afraid some storm
Your bark will overwhelm?
No, bless the Lord, we need not fear,
Our Father's at the helm.

The sun is up, the clouds are gone,
The heavens above are clear;
The city bright, appears in sight;
We're getting round the pier.

And when we all are landed safe
On the celestial plain,
Our song shall be, "Worthy's the Lamb
For rebel sinners slain."

F. I. RICHARDSON.



Two Sleepers.

WE read in the scriptures of two persons, each of whom was fast asleep on a vessel in the midst of an awful storm. The winds blew and the seas rolled high, and the crew were almost in despair, but the sleepers lay wholly undisturbed, nor did they awake until friendly hands had aroused them.

One of these was Jonah, sailing from Joppa; the other was the Son of Man, crossing the Sea of Galilee. Both were alike in the sense of security, but how different in its cause! Jonah asleep from insensibility to his condition and danger; Jesus asleep because no storm could harm the Only Begotten and Well-Beloved of the Father.

These are types of existing classes of men. One, and a very large one, hear not the thunders of Divine wrath and see not the premonitions of judgment because they are asleep in sin: the other hears and sees both, without alarm or fear, because they know whom they have believed, and are sure that whatever betide, they are safe in the arms of Jesus. Oh, the wide difference between the sleep of indifference and the sleep of faith!

T. W. CHAMBERS, D.D.

The .. Great .. Controversy.

"He Careth For You."

"If I could only surely know
That all the things that tire me so
Were noticed by my Lord—
The pang that cuts me like a knife,
The lesser pains of daily strife—
What peace it would afford!

"Dear Lord, my heart shall no more doubt
That Thou dost compass me about
With sympathy divine;
The Love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine."

—Selected.

The Origin of Evil.

WHY WAS SIN PERMITTED?

"GOD is love. His nature, His law, is love. It has ever been; it will ever be. "The High and lofty one that inhabiteth eternity," "whose ways are everlasting" changeth not. With him "is no variableness, neither shadow of turning."

Every manifestation of creative power is expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. Psalm lxxxix., 13-18.

The history of the great conflict between good and evil from the time of its first beginning in heaven to the final overthrow of rebellion, and the total eradication of sin, is also a demonstration of God's unchanging love.

The Sovereign of the Universe was not alone in His work of beneficence, He had an associate—a co-worker, who could appreciate His purposes and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John i., 1, 2. See also Isa. ix., 6. Micah v., 2. Prov. viii., 22-30. Col. i., 16. Hab. i., 1-8. The Father, wrought by His Son in the creation of all heavenly beings.

God takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary servite.

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfill the purpose of their Creator. They delighted, reflecting His glory and showed forth His praise, and while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies.

But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures.

Sin originated with him, who, next to Christ, had been most honoured of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning" was the first of the covering cherubs, holy and undefiled, he stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him. Thus saith the Lord: "thou sealest up the sun, full of wisdom, perfect in beauty, thou hast been in Eden, the garden of God; every precious stone was thy covering . . . Thou art the anointed cherub that covereth; and I have set thee so. Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways, from the day thou wast created till iniquity was found in



to covet homage due alone to the Creator. Instead of making God supreme in the affections and allegiance of all created beings, it was his endeavour to secure their service and loyalty to himself, and coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. He persistently defended his own course, and fully committed himself to the great controversy against his Maker.

Thus it was that Lucifer, "the light-bearer," the sharer of God's glory, by transgression became Satan, "the adversary" of God and holy beings, and the destroyer of those whom Heaven had committed to his guidance and guardianship."

The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the Divine administration. He claimed that it was his own object to improve the statutes of Jehovah. Therefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes of the divine law. His own work must condemn him. The whole universe must see the

deceiver unmasked.

Satan's rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon

both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of the creatures which He has made. Thus, the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty.

The Temptation.

AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness. The words of Mark are still more significant. He says, "Immediately the Spirit driveth Him into the wilderness. And He was there in the

wilderness forty days tempted of Satan; and was with the wild beasts." "And in those days. He did eat nothing."

Mighty issues, for the world were at stake in the conflict between the Prince of Light and the leader of the kingdom of darkness. After tempting man to sin, Satan claimed the earth as his, and styled himself the prince of this world. Having conformed to his own nature, the father and mother of our race, he thought to establish here his empire. He declared that men had chosen him as their sovereign. Through his control of men, he held dominion over the world. Christ had come to disprove Satan's claim as

thee." Eze. xxviii., 12-15, 17.

Little by little, Lucifer came to indulge the desire for self-exaltation. The scripture saith, "Thine heart was lifted up because of thy beauty! Thou hast corrupted thy wisdom by reason of thy brightness. Thou hast said in thine heart . . . I will exalt my throne above the stars of God; I will be like the Most High." Is. xiv., 13, 14

Though all this glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honoured above the heavenly host, he ventured

the Son of Man, Christ would stand loyal to God. Thus it would be shown that Satan had not gained complete control of the human race, and that his claim to the world was false. All who desired deliverance from his power would be set free. The dominion that Adam had lost through sin would be recovered.

Satan saw that he must either conquer or be conquered. The issues of the conflict involved too much to be entrusted to his confederate angels. He must personally conduct the warfare. All the energies of apostasy were rallied against the Son of God. Christ was made the mark of every weapon of hell.

Many claim that it was impossible for Christ to be overcome by temptation. Then He could not have been placed in Adam's position; He could not have gained the victory that Adam failed to gain. If we have in any sense a more trying conflict than had Christ, then He would not be able to succor us, but our Saviour took humanity, with all its liabilities, He took the nature of man, with the possibility of yielding to temptation. We have nothing to bear which he has not endured.

Jesus met Satan with the words of Scripture, "It is written," He said. In every temptation the weapon of his warfare was the word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a "thus saith the Lord," was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.

Of all lessons to be learned from our Lord's first great temptation, none is more important than that bearing upon the control of the appetites and passions. In all ages, temptations appealing to the physical nature have been most effectual in corrupting and degrading mankind. Through intemperance, Satan works to destroy the mental and moral powers that God gave to man as a priceless endowment. Thus it becomes impossible for men to appreciate things of eternal worth. Through sensual indulgence, Satan seeks to blot from the soul every trace of likeness to God.

By what means did He overcome in the conflict with Satan?—By the word of God. Only by the word could He resist temptation, "It is written," He said, and unto us are given exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Every promise in God's word is ours. By every word that proceedeth out of the mouth of God are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the word.

Gethsemane.

IN company with his disciples, the Saviour slowly made His way to the garden of Gethsemane. The passover moon, broad and full, shone from a cloudless sky. The city of the pilgrims' tents was hushed in silence.

As they approached the garden, the disciples had marked the change that came over their Master. Never before had they seen Him so utterly sad and silent. As He proceeded, this strange sadness deepened; yet they dared not question Him as to the cause. His form swayed as if He were about to fall. Upon reaching the garden, the disciples looked anxiously for his usual place of retirement, that their master might rest. Every step that He now took was with labored effort. He groaned aloud, as if suffering under the pressure of a terrible burden. Twice His companions supported Him or He would have fallen to the earth.

Near the entrance to the garden, Jesus left all but three of the disciples, bidding them pray for themselves and for Him. With Peter, James and John, He entered its secluded recesses.

"Tarry ye here," He said, "and watch with me."

He went a little distant from them—not so far but they could both see and hear Him—and fell prostrate upon the ground. He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man, He must suffer the consequence of man's sin. As man, He must endure the wrath of God against transgression.

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet, even now, He adds, "nevertheless not as I will, but as Thou wilt."

The human heart longs for sympathy in suffering. This longing, Christ felt to the very depths of His being. In the supreme agony of His soul, He came to His disciples with a yearning desire to hear some words of comfort from those whom he had so often blessed and comforted, and shielded in sorrow and distress.

Rising with painful effort, He staggered to the place where He had left His companions. But He "findeth them asleep." Had He found them praying, He would have been relieved.

The disciples awakened at the voice of Jesus, but they hardly knew Him, His face was so changed by anguish. Addressing Peter, Jesus said, "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." The weakness of His disciples awakened the sympathy of Jesus. He feared that they would not be able to endure the test which would come upon them in His betrayal and death. He did not reprove them, but said, "Watch ye and pray, lest ye enter into temptation."

Turning away, Jesus sought again His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in the trying hour. He prayed, not now for His Disciples that their faith might not fail, but for His own tempted, agonized soul, the awful moment had come,—that moment which was to decide the destiny of the world. The fate of humanity trembled in the balance, Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late, He might wipe the bloody sweat from His brow, and leave man to

perish in his iniquity. He might say, let the transgressor receive the penalty of his sin, and I will go back to My Father. Will the Son of God drink the bitter cup of humiliation and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty?

The words fall tremblingly from the pale lips of Jesus. "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Three times He uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man, He sees the power of sin. The woes and lamentations of a doomed world rise before him, He beholds its impending fate, and His decision is made, He will save man at any cost to Himself. He accepts His baptism of blood, that through Him perishing millions may gain everlasting life.

He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression, and He will not turn from his mission. He will become the propitiation of a race that has willed to sin. His prayer now breathes only submission; "If this cup may not pass from me, except I drink it, Thy will be done."

On God's Word.

God's Sacred Word is like the Lamp of Day
Which softens wax, but makes obdure the clay;
It either melts the heart, or more obdures;
It never falls in vain; It wounds or cures.

—Bible Society Reporter.

Calvary.

AND now the Lord of Glory was dying a ransom for the race. In yielding up His precious life, Christ was not upheld by triumphant joy. All was oppressive gloom. It was not the dread of death that weighed upon Him. It was not the pain and ignominy of the cross that caused His inexpressible agony. Christ was the prince of sufferers; but His suffering was from a sense of the malignity of sin, a knowledge, that though familiar with evil, man had become blinded to its enormity. Christ saw how deep is the hold of sin upon the human heart, how few would be willing to break from its power. He knew that without help from God, humanity must perish, and He saw multitudes perishing within reach of abundant help.

Upon Christ, as our substitute and surety, was laid the iniquity of us all. He was counted a transgressor that He might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon His

heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.

The silence of the grave seemed to have fallen upon calvary. A nameless terror held the throng that was gathered about the cross. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children fell prostrate upon the earth. Priests, rulers, scribes, executioners, and the mob all thought that the time of their retribution had come.

At the ninth hour, the darkness lifted from the people, but still enveloped the Saviour. It was a symbol of the agony and horror that weighed upon His heart. No eye could pierce the gloom that surrounded the cross, and none could penetrate the deeper gloom that enshrouded the suffering soul of Christ. The angry lightnings seemed to be hurled at Him. He hung upon the cross. "Then Jesus cried with a loud voice, My God, My God, why hast thou forsaken me?" Many who believed on Him, heard His despairing cry. Hope left them. If God had forsaken Jesus, in what could His followers trust?

The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe, and all that He endured,—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His father's face,—speaks to each child of humanity, declaring it is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He, who stilled the angry waves and walked the foam-capped billows, who made devils tremble, and disease flee, who opened blind eyes and called forth the dead to life,—offered Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself.

Suddenly, the gloom lifted from the cross, and in clear, trumpet-like tones, that seemed to resound throughout creation, Jesus cried, "It is finished." "Father, into thy hands I commend My spirit." A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast and died. By faith Christ was victor.

MRS. E. G. WHITE.



The Lord is Risen.

THE night of the first day of the week had worn slowly away. The darkest hour, just before day-break, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken. The Roman guards were keeping their watch, and there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept forever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulcher. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of Life.

"And behold there was a great earthquake; for the angel of the Lord descended from heaven." Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway; "His countenance was like lightning, and his raiment white as snow. And for him the keepers did shake, and became as dead men."

An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder.

At the death of Jesus, the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: "Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory!"

Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted on the face of Him whom they had so recently mocked and derided. In this glorified being, they beheld the prisoner whom they had seen in the judgment hall, the one for whom they had plaited a crown of thorns. This was the one who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was he, who had been nailed to the cross, at whom the priests and rulers, full of self-satisfaction, had wagged their heads saying, "He saved others, Himself He cannot save." This was he, who had been laid in Joseph's new tomb. The decree of heaven had loosed the captive. Mountains piled upon mountains over His sepulcher, could not have prevented Him from coming forth.

When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again, He claimed the Lord's body, and set his guard about the tomb seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.

Over the rent sepulcher of Joseph, Christ had proclaimed in triumph, "I am the resurrection and the life." These words could be spoken only by Deity. All created beings live by the will and power of God. They are all dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of Life. Only He, who is one with God, could say, I have power to lay down my life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when he arose, they came forth with Him. They were those who had been co-labourers with God, and who, at the cost of their lives, had borne testimony to the truth. Now, they were to be witnesses for Him, who had raised them from the dead.

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised they were still subject to death. But those who came forth from the grave at Christ's resurrection, were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan, I have redeemed them, I have brought them from the grave as the first fruits of My power, to be with me where I am, never more to see death or experience sorrow.

These went into the city and appeared unto many, declaring, Christ has risen from the dead, and we be risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy dead men shall live; together with My dead body shall they arise." Their resurrection was an illustration of the fulfilment of the prophecy, "awake and sing, ye that dwelleth in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Is. xxvi., 19.

To the believer, Christ is the resurrec-

tion and the life. In our Saviour, the life that was lost through sin is restored; for he has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him he shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up in the last day." John x., 10; iv., 14; vi., 54.

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep my saying, he shall never see death," "he shall never taste of death. To the Christian, death is but a sleep, a moment of silence and darkness." The life is hid

with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. iii., 4.

The voice that cried from the Cross, "It is finished," was heard among the dead. It pierced the walls of sepulchers, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the grave and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection, a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come.

MRS. E. G. WHITE.

Bible Reading.

The Great Controversy and the Sabbath.

1. *How and when was the Sabbath made?* See Gen. ii., 1-3. Ex. xx., 8-11.

(a) *God rested.* Christ, was the Creator. John i., 1-3. Col. i., 16, 17. Heb. i., 1-4. He made the last day of the weekly cycle His Sabbath.

(b) *God blessed the Seventh day.* It thus became the Lord's blessed rest day. It will ever remain so.

(c) *God sanctified this blessed rest day.* To sanctify is "to set apart for a holy use. The Lord sanctified it by placing within its hours, in a special sense, His own blessed Presence, and upon it His own Blessing and so separated it from common days, and appointed it to a sacred use. As at the burning bush (Ex. iii., 1-6), the Lord was present by His power every where, in all the ground, yet His immediate Presence was in that bush, and the ground about it was Holy ground, even so God is in every day, but He has put His immediate Presence in the Seventh day, thus separating it from all other days, making each Seventh day holy time.

2. *For whom was the Sabbath made?*

"The Sabbath was made for man." Mark ii., 27, 28. It was thus made for man 2,500 years before there was a Jew. 1 Cor. xi., 9" says "the woman was created for man." The Sabbath and the marriage institution come to us from Eden, two of the laws of the beginning spoken of by our Saviour which can never be abrogated or changed. If one belongs exclusively to the Jews so does the other.

3. *What was the purpose of the Sabbath?*

"Worship Him that made heaven, and the earth, and the seas, and the fountains of waters." Had the sabbath always been kept there would have been no idolatry. Man is a social being. God is not the author of confusion. Therefore He appointed a definite day.

4. *When did the first members of the human family worship?*

"At the end of days." Gen. iv., 3, 4, margin, at the end of the weekly cycle of seven days.

5. *Israel observed the Sabbath in Egypt and at the giving of the manna before they reached Sinai.*

Pharaoh charged Moses with hindering the people from their work, or making them to rest from their burdens. Ex. iv., 29-31, v., entire chapter. "The matter of a day in his day" ch. v., 13, margin. Also Ex. xvi.

6. *Christ spoke the law from Mt. Sinai.*

"Whose voice then" (at Mt. Sinai) "shook the earth; but now hath He promised saying yet once more I shake not the earth only but also heaven." Heb. xii., 26. Acts vii., 37-40.

7. *Of what was the Sabbath a sign?*

"I gave them my Sabbath to be a sign that they might know that I am the Lord that sanctify them." Eze. xx., 12.

The Sabbath was a sign of creative power in whatever way manifested. It therefore spoke to Daniel of this Creator, Deliverer from Egypt, and Redeemer. Redemption is not greater than Creation, it is Creation. "For we are His workmanship, created in Christ Jesus unto good works." Eph. ii., 10. 2 Cor. v., 10. The Sabbath is therefore a sign of the power of Creation, of redemption, of sanctification.

8. *Sun worship, under the forms of Baal, Moloch, etc., was the Adversary's great rival of the worship of Jehovah during the Levitical dispensation.* See Ex. xxxii., Numbers xxv., 2 Kings xxi., 1-6, 2 Chron. xxxiii., 1-10 etc.

9. *Sunday, the first day of the week was Satan's great rival of the seventh day, Jehovah's rest day.*

"Sunday, so called because this day was anciently dedicated to the sun and its worship." *Webster's International Dictionary.*

"Sunday, the wild solar holiday of all Pagan times." *North British Review.*

10. *Did our Saviour in any way alter or destroy any part of God's Law?* Matt. v., 17-20.

11. *What was His attitude toward the law?*

"He will magnify the law and make it hon-

ourable." Is. xlii., 21. See also Ps. xl., 7, 8. Are you walking in the Master's footsteps?

12. *Under the New Covenant promise, where is the law written?*

"I will put my laws in their hearts and write them in their minds." Heb. viii., 6-12. Is this law once written on stone by the hand of God now being written by His Spirit on the fleshy tables of your heart? See 2 Cor. iii., 3. If not you are not under the New Covenant promise. Where then are you?

13. *The New Testament scriptures were written from six to sixty years since the resurrection. In the New Testament what day is invariably regarded as the Sabbath by the Spirit filled church?*

The seventh day of the week.

See Luke xxiii., 54-56; Acts xiii., 14, 42, 44; xvi., 12, 13; xvii., 1-3; xviii., 4, 11, etc.

14. *What is the seventh day, God's holy rest day called in the New Testament?*

"The son of man is Lord also of the sabbath day." Mark ii., 27, 28. "I was in the Spirit on the Lord's day." Rev. i., 10.

15. *What has been the Adversary's great rival of Jehovah and His worship during this dispensation?*

The blasphemous power known as "The Little Horn" of Dan. vii., "The Mystery of Iniquity" in the 2 Thess. ii., and "The Beast" and "Babylon" in The Revelation. All Protestant denominations agree that the Papacy is the power thus symbolized.

16. *What was to be the crowning act of Satan working through this blasphemous power?*

He shall think to change the times and the laws of the Most High. Dan. vii., 25. The Papacy by her own teaching thought to change the sabbath from the seventh to the first day of the week.

Ques.— Have you any other way of proving that the Church (Roman Catholic) has power to institute festivals of precept?

Ans.— Had she not such power, she could not have done that in which all modern religionists agree with her.—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural Authority. *Doctrinal Catechism of Catholic Church.* The Word says, she shall make all nations drink of her wine. To argue that Christ made the change is to argue that He is this blasphemous power.

17. *The Papacy has thought she has changed the day, and according to the prophecy, all nations have been deceived in thinking so, but has any real change been made?*

"I know that whatsoever God doeth it shall be forever, nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before him. That which has been is now, that which is to be hath already been; and God requireth that which is past?" Eccl. iii., 14, 15.

18. *What then will be the central question in the last great conflict between Satan and the remnant church?* Read Rev. xii., 17.

19. *What is the Lord's testimony concerning those who are victorious in this last great conflict?*

"Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." Rev. xiv., 12.

20. *When the great controversy is ended, and the saints are gathered in the eternal city, what day will they observe throughout that endless reign?* Read Is. lxvi., 22, 23.

Will you unite in the glorious worship of that immortal throng then? Why not unite with them now?

"Blessed are they that do His commandments that they may have right to the tree of life and enter in through the gates into the city." Rev. xxii., 14.

G. F. E.

Saved by Grace.

The World to Come.

The Creation. Hark! The "Morning Stars" are singing: the heavenly anthem, voiced by the "sons of God," rings joyously through the vaults of glory! Job xxxviii.

Eden. Fresh and bright, glowing with beauty ineffable, a new world has come forth from the Father's hand, and all things are "very good."

Man, God's masterpiece, in the image of the Eternal; empowered with might, with authority, with dominion, rules over all earth's glory, the representative of the King of kings, a sub-ruler under the Almighty. Ps. viii., 5-9.

To develop into the Life Divine; to manifest His character; to fill the earth with God's own love, is held as the goal before man, to grow up indeed into Him, the Head. Eph. iv., 15.

Eden Lost. But now the scene is changed. Instead of joy and gladness, sorrow and mourning reign desolate. At Eden's gate the cherub stands—the bright flashes of his living sword a fearful reminder, a potent token, that man is cast out, is barred access to the tree of life, and that the tyrant death is given dominion over all. Gen. iii., 22; Rom. v., 12.

Sin and death and woe! A pall drawn over earth's fair face! The angels weep! All heaven mourns! A blot upon a universe of peace and love!

The Bow of Promise. But through the blackening clouds that sin has made, a light shines clear and strong. The promise of a Saviour is given—a proffered sacrifice to make a full atonement. Gen. iii., 15; Rev. xiii., 8.

God's plan shall still prevail—the Eternal purpose still shall triumph, and He who came "to seek and save that which was lost" shall indeed restore to man, through His boundless gift of love, all that man, through sin, has lost—his life, his character, his home, the first dominion. Eph. iii., 11; Luke x., 10; 1 Cor. xv., 22; Rom. v., 17; Micah iv., 8.

The Hope of Faith. This has ever been the hope of the children of faith, and the promise made to Abraham and to all his seed pointed him forward, not to mere temporal possessions, but to the glorious promise of an earth restored. Heb. xi., 13; Gen. xiii., 15; Gal. iii., 29; Rom. iv., 13.

"Blessed are the meek, for they shall inherit the earth," even the place first prepared for man's habitation, restored from sin and Satan's rule, to be the home of the saved. This was our Saviour's promise: on this we can rely. Matt. v., 5; Mark xiii., 31.

Not an earth all filled with pain; where wrinkles mark the course of many a sor-

row. Not an earth all cursed and blackened and marred; where thistles grow and thorns reminds us ever of the lost estate; where violence and sin, from Cain's first fatal blow, continually bring fear and dread and torment. Isa. xxxv., 3-10.

All this shall pass. No thought of all the past shall mar the keen delights of that Eternal home. Isa., lxx., 17.

God's promise still is sure, and though by His long-suffering it is delayed, the Word is sure, and sure it will stand. 2 Peter iii., 9-14.

This Earth Made New. "The elements shall melt with fervent heat," and all the works of sin shall be destroyed. The dross shall be consumed

Tell Me of Heaven.

O tell me of heaven, sweet heaven,
The home of the pure and blest,
Where sorrow and sin cannot enter,
Where the weary forever shall rest.
Let me hear of that heavenly city,
Where all is immortal and fair;
And I'll flee from all earthly enchantments,
And earnestly long to be there.

Let others seek earthly possessions,
And lay up their treasures below;
I have heard of a land that is better,
And to seek it with ardor I'll go,
I have heard of a world robed in glory,
And freed from temptation and care,
Where sickness and death may not enter,
And I long, O, I long to be there.

Ambition may spread her bright phantoms,
And whisper of honour and fame,
She may lure on her thousands to labour,
To win an illustrious name;
Be this my ambition, to follow
The path my Redeemer has trod,
Be an heir of his heavenly kingdom,
And dwell in the city of God.

Dear Saviour, thy promise is precious,
Thy guidance I evermore crave:
O help me to walk in thy footsteps,
And trust in thy power to save:
O give me a place in thy kingdom,
When life with its turmoil is o'er;
Let me dwell with the King in his beauty,
And I ask, O, I ask for no more.

—Sarah M. Swan.

and all of sin and death and hell shall pass away. And yet His promise sure we trust. Behold! He gives to all His conquering children a heaven and an earth made new, wherein the righteous dwell. Oh, happy thought! Ah, blessed hope!

The pain for ever gone; the tears all wiped away. And God shall dwell with men, and ever through eternal years reveal the glories of His grace. Rev. xxi., 1-7.

To this glad time our Saviour turned the hearts of His disciples. "I go to prepare a place for you;" mansions of glory, resplendent and stately, soon to come down to form the capital of the earth made new. John xiv., 1-3; Rev. xxi., 1.

The Time of Restitution of all Things.

All marks of sin's oppressing rule are purged away. The ransomed throng grow up to man's first beauteous state, and without the possibility of sad calamity, they build houses and inhabit them; they plant vineyards and eat the fruits thereof. Mal. iv., 2.

All nature is subdued by love. The lion eats straw like the bullock, and the wolf and the lamb lie down together. Nothing hurts or defiles in all the Eden restored. Isa. lxv., 25.

But amid the joy and happiness is ever borne in mind the Saviour's love. From Sabbath to Sabbath and from moon to moon the ransomed host comes up to worship. Isa. lxvi., 23.

The glorious river of life is there, and there the tree of life which bears her varied fruit and yields each month. Rev. xxii., 1, 2.

And now again creation sings! A cadence sweet is heard. The song of Moses and the Lamb breaks forth from myriad voices tuned to an immortal pitch. Not now *alone* the glory of Creation's power, but *recreation* joins in glad redemption's song. Rev. xiv., 1-3.

"All glory to the Lamb!" and through the universe rolls on the glad refrain; for all is now at rest—complete in Him. Col. ii., 10.

W. A. WESTWORTH.

Morsels.

There's a kindness that's unkind; a kindness which is soft cruelty; that fear to hurt to-day which causes more hurt to-morrow; that shunning of unpleasant responsibilities that shunts back more responsible unpleasantnesses.

Had he beaten those children, not sparing his feelings for their crying, there would not have been, later on, so much crying in Israel—for all the city cried out. 1 Sam., iv., 10-13. Had he, in their youth, broken the rod on their backs, their conduct would not, in his old age, have broken his heart and his neck. 1 Sam. iii., 11-13; iv., 14-22; Prov. xiii., 24; Prov. xix., 18; Prov. xxiii., 13; Prov. xxix., 17.

How many a person can say to-day, Blessed are the *cornings* and the *cornerings* I had. And these are the children grown men and women, who, as they relate themselves to the Heavenly Father in the wider field of sterner discipline, submit gracefully, saying: Father knoweth best. Not mine, but His will be done.

That other class, through weak parental indulgence grow fat, like Jeshurum, kick against restraints in this world and for the world to come. While there must always be *bowels* of compassion, remember the *back-bone* of principle. This body were a useless and unsupportable mass of soft flesh, no protection to delicate internal organs nor leverage to muscles, without the bones.

PHILIP GIDDINGS.

Jesus Is Coming Again.

His Coming.

Another scene is coming fast,
When He who in the manger lay
Shall come to this our earth again,
And usher in a golden day.
Soon to the heaven we'll turn our eyes,
See in the east his sign appear,—
A cloud of wondrous, dazzling light,
More dazzling as it cometh near.

And soon his form we shall descrie
In grandeur earth has never seen ;
All heaven attends the King of kings ;
Transcendent, glorious, is the scene.
In mid-air halts the heavenly throng ;
See, angels fly, at Jesus' word,
And fold their starry wings above
Each spot where lies a saint of God !

Hark ! hear the archangel's trumpet sound !
Earth, hear once more thy Maker's voice ;
And ye that slumber in the dust,
Awake and sing, awake, rejoice !
Loved forms, once wept with bitter tears,
Loved hands we clasped in days of yore,—
See, angel arms encircle them,
And angel hands the lost restore !

All change to bright immortal joy,
On angel pinions see them rise ;
Past worlds of fadeless light they go,
To reach the gates of paradise.
As open swing the pearly gates,
Catch glimpses of the heavenly bliss,
And hear the strain immortals sing ;
O hear, and learn what music is !

A thousand blissful years in heaven
The happy throng with God shall spend ;
And then the last, most glorious scene,—
The city and its hosts descend !
He speaks ; earth trembles, fades away,
Returns in Eden robes again ;
Then swells the song--earth, sun, stars, join—
To praise Him who once died for men !

PROF. G. W. CAVINESS.

Christ Is Coming Soon.

CRY it out to all the world. Proclaim it in every land. Believe it, tell it, publish it by the printed page, preach it, sing it and live it everywhere. Let the earth be awakened by the loud cry, arouse every nation and kindred and tongue and make known to them the glorious, glad tidings that *Christ is coming soon.*

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain ; let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel ii., 1.

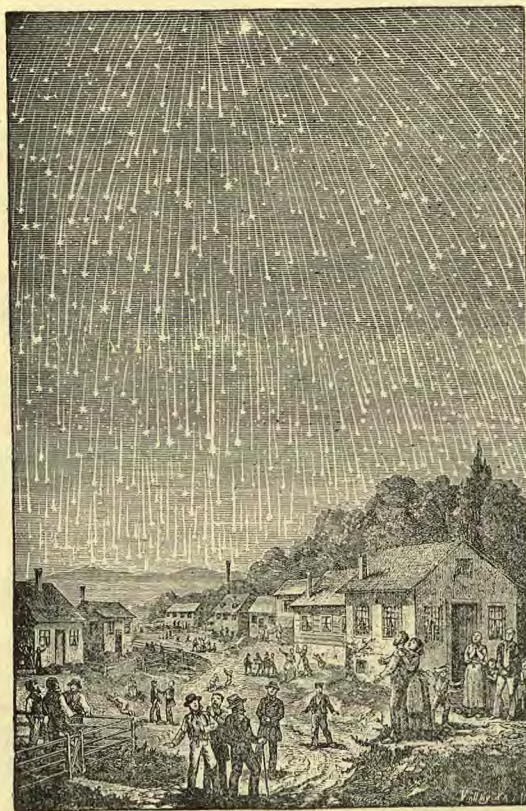
The proclamation of the soon coming of Christ, is not a cunningly devised fable of our forefathers, or the treasured tradition of man made creeds. It is the deduction of all divine declarations, the central idea of all scriptural studies, the theme of every inspired writer, proclaimed by all the prophets, proven by present conditions and existing circumstances, declared by current events and seen in the signs of the times everywhere. The great day of the Lord is near, it is near and hasteth greatly. Zeph. i., 14.

Just before his departure from this world, Jesus said to his disciples, "I go to prepare

a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Jno. xiv., 2, 3.

Precious promise, it has cheered and comforted the church in all ages, it falls like sweet music upon the ears of all those who love their Lord and long to see his face. On one occasion (as recorded in the twenty-fourth chapter of Matthew) when the disciples came unto him privately saying, "Tell us when shall these things be and what shall be the sign of thy coming, and of the end of the world?" Jesus gave a lengthy, clear and complete answer to their important question.

First, he made known to them that it was important that they understand the subject. Then he told them of the trials and sufferings of the early church, he unfolded the future to them,



THE FALLING OF THE STARS.

explaining the important and significant events that must transpire before he would come to receive them unto himself. He predicted the long years of papal persecution, which has been fulfilled, beginning in A.D. 538 with the going into effect of the famous edict of Justinian which constituted "the Bishop of Rome the head over all the churches and the corrector of heretics," and ended in A.D. 1798, when Berthier entered Rome at the head of the French army and taking Pius VI., prisoner, established a republic in Rome. The Pope died in exile the following year.—*Chambers Cyclopaedia, Art. Pius.*

He also warned them against the appearance of false Christs, and said the time would come when the sun and moon would be darkened and the stars would fall from heaven. Have

his words come true? Yes, every particular has been fulfilled.

—"The 19th day of May, 1780, was a remarkably dark day. Candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to roost. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business adjourned."—*President Dwight in Historical Collections.*

—"The night succeeded that day (May 19, 1780) was of such pitchy darkness that in some instances horses could not be compelled to leave their stables when wanted for service."—*Stones History of Beverly (Mass.)*

—"But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed on the morning of the 13th of Nov. 1833. The entire extent of this astonishing exhibition has not been precisely ascertained ; but it covered no inconsiderable portion of the earth's surface. . . . The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind"—*Bunett's Geography of the Heavens, P. 163. ed., 1854.*

Thus history witnesses to the truth of our Lord's words. The signs have come to pass, they have been fulfilled in every particular, "When ye shall see all these things, know that he (the margin) is near even at the doors." Matt. xxiv., 33. "Again we read, And because iniquity shall abound the love of many shall wax cold." Matt. xxiv., 12.

"But as the days of Noah were, so shall the coming of the son of man be." Matt. xxiv., 37.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God ; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii., 1-5.

Existing conditions reveal the awful fact that to-day these scriptures are literally fulfilled in our midst. Drunkenness, dishonesty, profanity and licentiousness prevail among all classes as never before.

Crime is on the increase, and the grossest corruption seen on all sides. Lust is let loose and holds high carnival among rich and poor "The earth is corrupt before God, and the earth is filled with violence." Henry Ward Beecher, once said, "The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption, second only to that of Sodom and Gomorrah." Said Robert Atkins in a sermon preached in London "The truly righteous are diminished from earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature comfort, and aspirers after respectability."

Current events show plainly that the present

(Continued on page 22.)

.. The Bible Class. ..

The Vision of Daniel 8.

[We present for our study this month the following able exposition of Dan. viii., from the pen of Pastor S. N. Haskell. Next month we will study the 2300 days of verse 14. Then shall the sanctuary be cleansed.]

Daniel was transported to the river Ulai, by the side of which stood a ram having two horns, one higher than the other, and the higher came up last. In his previous vision the second kingdom had been represented by a bear which raised itself on one side and had three ribs in its mouth. Both symbols apply to the double nature of the kingdom of the Medes and Persians, but the uneven horns of the ram give a more specific description; for while the Median kingdom was the older of the two, the Persian excelled it in strength, and its position in history must be attributed to the line of Persian kings which began with Cyrus the Great. "The ram which thou sawest having two horns are the kings of Media and Persia."

As the ram pushed westward, northward and southward, and no beast could stand before it, so the Medo-Persian empire extended its dominion in these directions. At the fall of Babylon one hundred and twenty provinces recognized the authority of Cyrus and Darius. These were held in subjection, and others added, so that in the time of Ahasuerus of Esther, the kingdom controlled one hundred and twenty-seven provinces, and extended from India on the east to the Mediterranean on the west, and from the Caspian Sea to Ethiopia, it was then called a glorious kingdom, and the monarch was spoken of as his excellent majesty." The same facts are made prominent in the eleventh chapter of Daniel, where Xerxes, the fourth from Cyrus, stirs up all the eastern nations to war with Greece: "He did according to his will and became great."

Nevertheless, the greatness of the second kingdom did not insure length of life, and the prophet was shown a he goat coming from the west, and, as Spurrell's translation gives it, "rushing over the face of the whole earth, without touching the ground." The goat had a notable horn between his eyes. In the interpretation the angel said, "The rough goat is the king [or kingdom] of Greece, and the great horn..... is the first king." The kingdom of Greece was described in the previous vision (chap. 7, verse 6), but at the time now under consideration the details of its rise are given.

The he-goat, Greece came toward the ram, Medo-Persia, "and rushed upon him in the heat of his strength, and I saw him coming up close to the ram, and he was exceedingly embittered against him, and smote the ram, and brake his two horns, so that there was no strength in the ram to stand before him, for he threw him down to the ground, and trampled on him; neither could any one deliver the ram from his grasp."

—Spurrell.

No historian has ever given a more graphic account of the contest between the Greeks under Alexander the Great and the Persians under Darius. That kingdom which before had shown such wonderful strength, crumbled and fell, and there was none to help, she had

passed her probation and filled the cup of her iniquity. Michael, the Lord of heaven, had stood at the right hand of the Persian Monarch on the throne to persuade him, and yet he had resisted the divine influence, and that kingdom which had been a rod in the hand of God to overthrow Babylon in its wickedness, repeated her sins, and in turn met the same fate. Although the Persians restored the Jews to Jerusalem, that could not save them.

The ram and the goat met on a river. The first successful battle fought by the Grecians against the Medes was on the banks of the Granicus, a stream of Asia Minor. This was in the year 334, B.C. Already the victory of Greece was recorded in the books of heaven. The battle at Granicus was soon followed by the defeat of the Medo-Persian force at the pass of Issus, and the third and overwhelming defeat was on the plains of Arbela.

Alexander stands without a rival for the rapidity of his conquests, he was but a young man of twenty when by the death of his father, Philip of Macedon, he fell heir to a small dominion, he united the



"Behold, there stood before the river a ram which had two horns." "The ram which thou sawest having two horns are the kings of Media and Persia." Dan. viii., 3, 20.



"An he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." "And the rough goat is the king of Grecia." Dan. viii., 5, 21.



"And out of one of them came a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land" Dan. viii., 9.

Greek states, placed himself at the head of affairs, and led her armies in a series of wonderful victories. In the space of a few short years he was the recognized master of the world. He, who rose to the highest position the world could offer, fell equally as suddenly. "The Most High ruleth in the kingdoms of men." Dan. iv., 17.

"Promotion cometh neither from the east, nor from west, nor from the south, but God is judge. He putteth down one and setteth up another." Ps. lxxv., 6, 7.

When he was strong, the great horn was broken, and for it came up four notable ones toward the four winds of heaven." Alexander left no heir capable of ruling the kingdom and in less than twenty years of strife, his four leading generals succeeded in dividing the empire among themselves.

Ptolemy had Egypt to the south; Seleucus took Syria and the eastern division; Lysimachus had Asia Minor and territory to the north; while Cassander had Greece or the western division. These four had not the power of

Alexander. The history of these four divisions is given in the eleventh chapter of Daniel.

In the division under consideration, the prophet sees a little horn coming forth from one of these divisions. Here is brought to his view the power symbolized by the fourth beast of Daniel seven.

In his first vision the fourth beast was so terrible and had such a strong appearance that Daniel asked for a clearer explanation of its work. In the second vision the little horn is not mentioned, but its work as a kingdom is still further portrayed. One feels, when reading both the vision and the interpretation, that he is coming into the presence of a power greater and more terrible than any which had hitherto existed. The accumulated force of the evil of past ages is concentrated in this rising power which waxed exceeding great. It is in truth the masterpiece from Satan's work-shop. Four thousand years of trial had not passed in vain. As heaven was about to be emptied in the gift of the Saviour so all the fiendishness of the lower world was brought into play to counteract the love of God and destroy the effect of the sacrifice. There is a world of meaning in the words of the angel.

Said Gabriel, "His power shall be mighty, but not by his own power."

No merely human power could do what this kingdom would do. As light and love and power come from above to those whose eyes are directed heavenward, so a power from beneath takes possession of individuals and nations which resist the love of God. This kingdom waxed "exceeding great, toward the south, and towards the east, and toward the pleasant land." Rome extended her territory around the Mediterranean; there was no place where her arms were not victorious. Some of the greatest battles which history records were fought by the Roman armies. The pen of inspiration says, "He [the little horn] shall destroy wonderfully." Cities which dared resist the power of Rome were blotted out of existence.

But Rome crucified him whom heaven sent. The dragon was wroth, and made war with the seed of the woman—Christ—who had been promised when sin entered the world. This was paganism in its greatest strength. It was in its dying throes, and with the agony of death it smote the truth.

The universe has waited now six thousand years for the final issue between truth and error. No wonder angelic hosts wonder when the struggle will end, and when the song of songs can be taken up by the choir of heaven. These times are hidden with the Father, but man may understand some of the secrets of the Almighty.

The interest heaven manifests at the scenes of earth is shown by the thirteenth verse. One angel called to Gabriel, asking, "How long shall be the vision concerning the daily sacrifice (pagan, Rome) and the transgression of desolation (the Papacy) to give both the sanctuary and the host to be trodden under foot?" And Gabriel answered, "unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Gabriel took up the history of kingdoms one by one, and when he came to the two thousand three hundred days, he said, "The vision of the morning and evening [see margin, verse 14, same as the two thousand three hundred days] which was told is true. Wherefore, shut thou up the vision; for it shall be for many days." Daniel fainted, for the crucifixion of the Saviour had just been revealed to him, and, the view was more than he could endure. Further explanation was delayed until a later vision. The events which would take place during that period are noted in the following chapter of the book of Daniel.

S. N. HASKELL.

Our * Young * Folk.

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

The Child of Heaven.

O child of the rich man, child of the poor,
The child of heaven is coming soon!
The night grows sweet with the sound of His
feet,

On the threshold I hear His sandal-shoon.
And earth is brief, and heaven is long,
And He bids us all to hasten in ;
For He comes to save from death and the
grave,

And to heal the hurt of the hateful sin.

—Margaret E. Sangster.



The History of Two Boys.

A TRUE STORY, BY H. IRVING HANCOCK.

EMERSON prefaced his essay on "Compensation" with the remark that he had always wanted to write upon that subject. There is a true story on compensation from the salary view-point that I have always wanted to write, and now I am going to do it.

These two boys may be called Smith and Brown. They had been chums, more or less, for years, and decided to start in the turmoil of life in the same business house, if possible. Positions were secured in the largest dry-goods store in Boston. More than that, both young men were assigned to work as tyro salesmen behind the lace counter. "This isn't much of a place," remarked Brown, rather dubiously.

"Tis not a bad place," returned Smith, consolingly, "and we're getting five dollars a week to start with. Not very bad pay for boys!"

There were long hours to be served and the work was hard. There were many impatient customers to be waited upon. As both boys lived some twenty minutes' walk from the store they walked home together in the evening.

"Pretty slow life, this!" grumbled Brown. "Think of the pay we're getting."

"It's not bad for youngsters," rejoined Smith. "It might be worse."

Neither boy had any living expenses to pay, save for noonday luncheon and laundry. Smith brought his luncheon; Brown didn't. Smith began a bank account. Brown went to dances as often as he could afford the money. He soon found other pastimes, of evenings, that absorbed all his money and what he could borrow from his father. Naturally the two boys began to drift apart, except for that little evening walk home. Brown began to grumble at what he termed the slowness of promotion. "It will come all right," returned Smith, "if we work for it."

At the end of the first year Brown observed—"I guess you're right. My pay has been raised a dollar a week. A fine return for hard work, isn't it? Did you get a raise?"

"Yes; I've been raised to seven."

Brown whistled his amazement, looked very thoughtful for a few moments, and then blurted out:—

"That's a sample of the favoritism that goes on in the business world. Whom did you get on the right side of?"

"I don't know," answered Smith, and he told the truth.

"I'm going to find out about this," grumbled

the other boy, and he did. It was the department manager who supplied the information. While both boys had done everything of a routine nature that was required of them, it had been noted that Smith was always more anxious to please customers in all the ways possible to a salesman.

But the matter rankled in Brown's mind. He was brooding over the thing one day when a woman customer approached the lace counter and enquired for a certain make of lace.

"Sorry; haven't got it," said Brown, briefly. In a second Smith was at his side, whispering: "Jack, you'll find it on the third lower shelf down."

Turning, Brown went to the shelf indicated, found the goods, produced them, and made a sale. As soon as the customer departed the manager, who had been looking on, stepped up and asked:—

"Brown, why don't you learn to know your goods?"

"I can't remember everything, sir."

"Smith seems to be able to do so," said the department manager, as he moved away.

That remark about knowing one's goods struck deep in the mind of the listening Smith. He had already a very good knowledge of the laces that he had to sell, but he went to the department manager and said:—

"I would like your permission to cut a small sample from every one of the laces in the department."

"What do you want of them?"

"I want to take the samples home and study them evenings. I want, if possible, to become so familiar with every make and pattern of lace that I could tell it by touch in the dark."

"Take the samples," was the brief reply.

After a few weeks of patient evening study, aided by the use of a microscope, Smith discovered that he knew three times as much about laces as he had ever expected to know. Out of his savings he bought a powerful hand magnifying glass that he carried with him daily to the store. By degrees he became able to demonstrate to customers the relative values of the different laces.

At the end of the second year Brown's salary remained at six dollars. Smith's pay had been increased to ten.

"Favoritism!" snapped Brown. "I wonder Fred, why the manager can't see anything in me. I work as hard as you do."

"Not in the evenings," was the quiet answer. "I spend most of my evening time studying the laces. Why don't you do the same? You're a good fellow, and willing. Come up to the house with me to-night, and after supper I'll show you some of the things I've been studying."

"Can't do it," negated Brown; "got an engagement."

There was an evening high school course in chemistry. Deciding that he knew as much as he was able to learn about the fibres of every kind of lace sold in the store, Smith decided to take up chemistry in the hope that he could learn something more about laces. The course was an elementary one, but he applied himself with so much diligence that the professor soon began to take an especial interest in him. Then the young man explained what he wanted most to learn.

"Stop a few minutes every evening after the

class is dismissed," added the professor. Bring samples of your laces with you and I'll see what help I can give you."

All through the winter, Smith toiled away at chemistry. He learned how to make tests of the lace fibres that were impossible with the microscope alone. One day a lot of samples of laces came in from abroad. Some of these the young man, after using his glass, considered spurious. He took them home that evening and applied the chemical tests. The next morning he reported to the department manager, a successor to the one under whom he had first been employed, that the samples were of spurious goods.

"Why don't you mind your own business?" was the irritable retort; "these samples are all right."

But Smith, saying nothing, went to the superintendent and made a statement of what he had discovered.

"How on earth do you know this?" demanded the young man's superior.

"Professor Boeckmann has been instructing me in chemical tests of thread fibres for several months."

"I'll think this matter over," said the superintendent, briefly. He did, even to the extent of communicating with the professor. The result was that the new department manager was dismissed and Smith, after some urging, took his place, at a comparatively low beginning salary of thirty dollars a week. Brown, who was now receiving eight dollars a week, had begun to feel positive dislike for his more successful friend.

Three more years went by. Smith drew forty-five dollars a week, while his erstwhile friend had gone up to ten. The buyer for the lace department who had grown old and wished to retire, was about to make his last trip to Ireland and France for laces. He requested that Smith should go with him.

"You always have been lucky," growled Brown, when he heard the news. "You're off for a fine trip abroad, with all expenses paid, and I suppose you're going to have your salary raised."

"Pitch in and study, Jack," whispered Smith. "I've got three days yet before I sail. Come around and I'll get you started."

"Sorry, but I can't, old fellow. I've got engagements for every night this week."

Two months later Smith returned to the store, strolled through it, and went up to the lace counter. Brown stood there, looking very disconsolate. His face brightened up, however, as he saw his friend approaching.

"Fred," he whispered, excitedly, "I guess you can do me a big favor. I've been discharged. The fellow they put in your place has told me I'm through Saturday. Said a man who had been here so long and who was only worth ten dollars a week wasn't worth keeping. I suppose, though,"—enviously—"you've had another raise of pay."

"Yes. Mr. Stallman, the foreign lace buyer, has retired, and I've been put in his place. I'm to begin with four thousand a year and traveling expenses."

Brown threw up his hands in a gesture that expressed a variety of emotions.

"Favoritism!" he muttered, scowling at the ceiling.—*Success.*

Room at the Top.

“Never you mind the crowd, lad,
Or fancy your life won't tell;
The work is a work for aye that
To him who does it well;

Fancy the world a hill lad;
Look where the millions stop—
You'll find the crowd at the base lad,—
There's always room at the top.”

“No boy or girl can be a Christian without showing it in his daily duties. A true religious experience shows itself in better lessons, quicker errands, neater housework, and more thorough obedience. Righteousness means doing things right, and religion without righteousness, is only a name, not a real and saving thing.”



An Easter Acrostic.

1. The first of men who made and tasted wine.
2. He foretold the fall of Edom's line.
3. That which is due to none but God alone.
4. A judge of whom but little now is known. *Ihzan, Judges xii., 8.*
5. The place where an ancient priest was king.
6. A town that of Jesus' words did ring.
7. A prophet at the time of the return. *Haggai, Ezra v., 1.*
8. People from whom God told the Jews to learn.
9. A Gittite chieftan of King David's host.
10. Assyria's king so fond of foolish boast.
11. An Ammonite who greatly vexed the Jews. *Tobiah, Neh. iv., 3.*
12. The place where Joshua Amalek subdues.
13. A son of Saul most treacherously slain.
14. A seer who prayed for thunderings and rain.
15. The “stone of help” that Samuel once set up.

16. The man who handed Artaxerxes' cup.
17. A man who trembled at the words he heard.
18. The place where Samuel dwelt and was interred.
19. King Elah's chief who reigned a wicked reign.
20. A priest of Baal in his temple slain. *Malta, 2 Kings xi., 18.*
21. An orator who once accused Paul.
22. An envious man who compassed his own fall. *Haman, Esther vii., 10.*
23. A man who rescue from a prophet sought.
24. A place from which a prophet once was brought. *Dungeon, Jer. xxviii., 7.*
25. An altar which at Shalam Jacob made.
26. A man who stole and dearly for it paid.
27. He who tries hard in sin to snare the soul.

The initials of the above twenty-seven names in order will give you a blessed statement made concerning the resurrection in 1 Corinthians i., 5. We have given the correct answers to numbers, 4, 7, 11, 20, 21, and 24. Can you complete the list and send it in to this office? Correct answers will appear in the June issue.



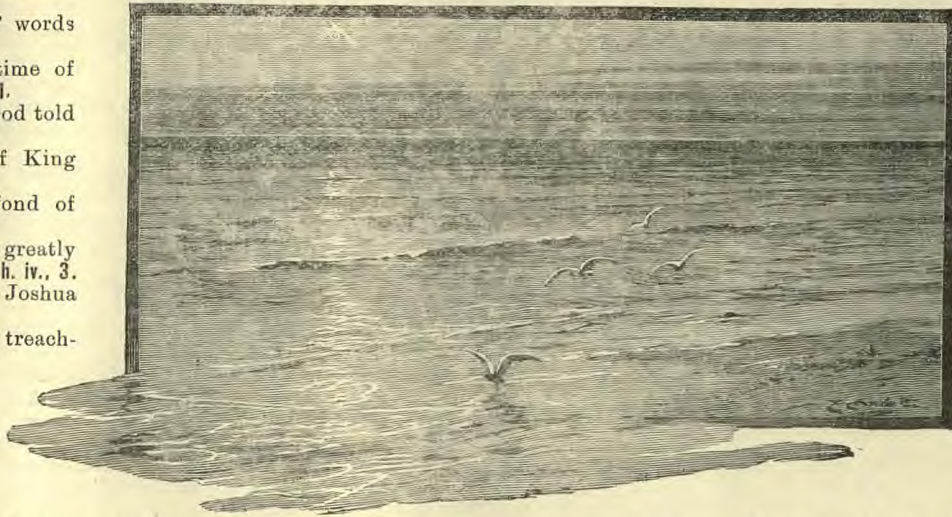
Scripture Enigma.

ANSWERS FROM FEBRUARY NO.

- No. 1.—David.
No. 2.—Eve.—Gen. iii., 20.
No. 3.—Gog.—Rev. xx., 8, 9.

The Devil as a Trapper.

THERE is a kind of fish that swims in the deep seas which is very rare and a great curiosity. Its common name is the torch fish, but very learned people call it the *linophryne lucifer*. It is a queer creature, with triangular jaws filled with long, slender teeth, a cartridge-shaped tongue, and body very much like a worn-out old shoe that has become so limber it can't hold itself up in shape any more. The most remarkable thing about this strange fish is that on the tip of its long pipe-stem nose there is an egg-shaped object that the fish can light up like a bull's-eye lantern whenever he wants to, and put it out again when he so pleases. This lantern does not serve as a guide to him in his wanderings, but is used as a trap to entice unwary and innocent little fool fishes. When this deep-sea Lucifer is hungry, he just lights his lamp, which is a peculiar kind of lip with phosphorous on it, opens his mouth and waves before it a slender cord-like



“ROLL ON THOU DARK BLUE OCEAN, ROLL.”

appendage that grows from beneath his lower jaw. The small fishes mistake the light for a certain kind of toothsome firefly that is down in the sea, and in their scramble for this dainty they sail right into Lucifer's mouth, which is gaping wide open to receive them. When he has had all the dinner he wants, he turns off the light, and goes away about his business.

How like the other Lucifer this odd fish is! He is always setting traps for people and luring them into a snare. The writer of the book of Proverbs says that men and women are often more foolish even than these little fish, because they are the only animals in the world so silly as to go into a trap which is set in their own presence. The devil depends very largely on getting people by traps, for one of the writers of the Bible, whose name is James, a very honest, straightforward kind of man, says the devil is a great coward, and never will stand up and fight anybody

that makes a sure-enough stand against him. He declares that if you will “resist the devil, . . . he will flee from you.” The trouble is that a great many are deceived by him at first, and go with him, yielding to him until he gets so much power over them that they are not able to break away. The devil is an awful liar, and never keeps his promises to give pleasant lives to those that yield to his temptation.

Mr. Frank Beard, the artist, made a cartoon once, which represented a giddy boy in pursuit of folly, which was represented as a beautiful young woman, who, with a cup of sinful pleasure in her hand, led on the silly lad by garlands of flowers which bound him to her. Then there was another picture which showed what happened after a while. In the second picture the girlish figure of folly was a ragged, ugly old hag, and the beautiful wreaths made out of flowers were changed into rusty iron chains of evil habit, and the boy, grown into a dissipated man, was being dragged like a slave to his doom.

These two pictures tell the old story which is lived over again by captured boys and girls in city and country every year.

The devil is very much afraid of the Bible. There isn't any way you can put him to flight so quickly as to quote the Scriptures to him. When Jesus was tempted in the wilderness, he put him to flight every time in this way, and we may do the same. In the island of Java

there grows a tree which may, perhaps, be the upas, the leaves of which are said to be deadly poison to venomous reptiles, and to snakes especially. Once, as a traveller was passing through a wood, he heard a cry of distress from a bird overhead, and on looking for the cause of alarm he saw a snake climbing up a tree to a nest of little ones. The snake was then beyond the man's reach, but he felt curious to watch what was about to happen. Suddenly the bird ceased crying and flew away, but only to return in a few seconds with a large leaf, which she dropped over the nest. The snake was very near its intended prey, but at the moment it opened its mouth its eye caught sight of the guardian leaf, and the vile creature dropped to the ground as if it had been shot, and darted into the jungle. That venomous snake did not fear the leaf of the upas as much as the devil does the word of God. It is when we give way to him that he has power. He is a coward, and runs if resisted by the youngest Christian.—*Albert Louis Banks, D.D.*



Devoted to the Proclamation of the Faith once delivered to the Saints.

GEO. F. ENOCH, EDITOR.

The Resurrection of Christ.

"He is risen" is the joyful "He is Risen." sentence passing from one to the other in every place where believers in Jesus are found. It is a blessed thought and well may the members of the lost race, who would otherwise be doomed to death eternal, rejoice in the fact that the sleep of death has been broken, that He who is the Resurrection and the Life has descended into the silent recesses of the tomb, and returned therefrom a mighty conqueror. He brought with Him a multitude of captives, is alive for evermore, and now holds the keys of the grave and death. Praise His name, He is about to return to the earth to unlock every tomb where rests His sleeping saints.

The Voice of the Tomb. There is scarcely a reader, but has lost some dear one. Mother or father, wife or husband, son or daughter, brother or sister have passed from circle, and the cold earth has received their lifeless form. The voice of the tomb to such is not a voice of gladness, but one of loneliness and sadness inexpressible. But to the believer in Jesus, the message *He is risen* transforms the darkness of despair into the rainbow of hope and eternal, immortal joy. "And without controversy great is the mystery of godliness."

God was manifest in the flesh,
Justified in the Spirit,
Seen of angels,
Preached unto the Gentiles,
Believed on in the world,
Received up into glory."

And it is right that we should rejoice in this blessed hope so graciously brought unto us.

How shall We Celebrate This Great Event? But how shall we celebrate the resurrection of Jesus? In what way can we most fittingly and appropriately commemorate this glorious event and thus return to the Giver acceptable praise and thanks for such unspeakable Gifts.

Its Meaning. The word resurrection means "to rise again." As applied to the subject before us, it means that Jesus Christ lay down His life, and men laid Him down in Joseph's new tomb. But He rose again. God brought Him forth from the tomb the third day. "He is not here but risen."

Why Did Jesus Die? Man was not created to live a few short years and die. Death has entered because of sin. "The way of the transgressor is hard." "The wages of sin is death." "Sin is the transgression of the law." That law is the expression of the principles of life, of righteousness. Therefore to be out of harmony with them is death, and to be in harmony with His law is life. "In the way of righteousness is life; and in the pathway thereof is no death. Prov. xii., 28.

If man with *his* life, paid a penalty for his sins his sun sets in unending night, as only righteousness can bring life and he has none, if Christ be not raised. See 1 Cor. xv., 18. But it was not so with Jesus. He did not die for His sins, for He had no sin. He died for the sins

of the world. "For He (God) hath made Him (Christ) to be sin for us, who knew no sin; that we might be the righteousness of God in Him." 2 Cor. v., 21. "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins in which He had no share, that we might be justified by His righteousness in which we had no share. He suffered the death which was ours that we might receive the life that was His. With His stripes we are healed. Jesus cried: "My God, my God, why hast thou forsaken me, in the sinners' stead, that whosoever believeth in Him might never have that despairing cry wrung from his lips. But when our sins laid Jesus in Joseph's tomb, they could do no more.

The Law and The Life. In Jesus life was no taint of sin. His life was fully in harmony with God's holy law. "Then said I, Lo I come."

"In the volume of the book it is written of me, I delight to do thy will, Oh my God, yea, thy law is within my heart." Ps. xl., 7-8. Therefore, as "in the way of righteousness is life, and in the pathway thereof there is no death." (Prov. xii., 28). Jesus came forth from the grave victorious. God's law is vindicated. It is forever demonstrated that not one jot or tittle can pass away and that in the path thereof is life and joy forevermore. Our anti-law friends are anti-life as well.

The Power. The power that raised up Jesus from the dead is the power of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; for therein is the righteousness of God revealed from faith to faith, as it is written, *The just shall live by faith.*" Rom. i., 16-17. There are those who publish by words, and in their lives, their hatred of God's law, saying that no one is able to keep it, and God does not require it. Their confession that their religion is powerless to help them is a candid one, but we wish something better. Man by nature and choice is down in the mire of sin and iniquity, and needs something more than a sickly sentimentalism that only leaves him helpless, and covered with the filth of the mire. We thank God for the power brought to us through the resurrection of Jesus, which takes us from the mire, cleanses every trace of the vileness from us, and abides with us evermore, keeping us clean and in harmony with His holy law. Roman viii., 11, 4.

That Power In Us. That same power must be in us and will be in us unless we receive the grace of God in vain. "If any man have not the Spirit of Christ he is none of His." It is this power that through the apostle the Spirit prays that we may possess, "that ye may know.....what is the exceeding greatness of His power to usward who believe according to the working of His mighty power which he wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come. Eph. i., 18-21.

Witness. The apostles after the day of Pentecost preached a risen Saviour, but they said never a word concerning a day dedicated to commemorate His resurrection. "The God of our father raised up Jesus, whom he slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sin. And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey Him. Acts v., 30-32. The apostles convinced thousands of the truth that Jesus has risen, not by the observance of a day, but by the resurrection power working in their lives, casting out sin and bringing them unto obedience. What a

witness it is to the resurrection to see the Lord take the poor, weak, vile, sinner, who has not strength to do the right, who is constantly sinking deeper and deeper in the mire, and transform him into a pure, happy, holy saint, saved from the power of sin, and filled with peace and joy in the Holy Ghost. The value of such a witness can not be over estimated. The value of Christianity is its power and its life.

If it consists of days or ritual, if forms or ceremonies is it not better than Paganism, though it masquerades under a Christian name.

The True Memorial. And now, dear reader, is this power manifested in your life, not for one day of the week only, or one day of the year, but every moment of every hour of every day. This is the divinely appointed way to commemorate the resurrection of Jesus Christ. We do not wish to offend any soul, but we must point out the evils arising when this power momentarily exercised in the life of every Christian is supplanted by the spring pagan festival of Osetra or Easter. In many minds, and in many churches the resurrection of Christ and its meaning is thought of only at this time in connection with this pagan festival. When it is past, the subject is ignored until another year calls round. Not only is Easter pagan in origin, but it has been brought into the Christian Church by the Bishop of Rome. The change from the ancient practice of observing it at the same time as the passover, was one of the first steps on the ladder by which the Bishop of Rome mounted to the throne of universal power.

You will not find Jesus in the specular display or elaborate ritual connected with this festival received from paganism through the Bishop of Rome. "He is not here, but risen and goeth before."

Christ is Risen. Christian brother and sister, does your life show it. Are you "risen with Christ?" It did not take a whole day for Christ to rise. Only one moment before the dawn of that day was occupied in this great work. Then why take a day to celebrate that event, when He has said no word concerning it? What will you answer when He asks, "Who hath required this at your hands? The symbol He requires of us is a burial beneath the water in a watery grave, from which we rise with a new breath to live in newness of life. Romans vi., 1-12. Have you observed that memorial? If not, do not criticize those who do. They reject the day received from Paganism, given through Rome, handed down by tradition, and revered through superstition, but accept and celebrate in baptism, and the daily walk, the blessed remembrance of His resurrection so graciously given. He who celebrates baptism as the Lord gave it with the spirit and understanding, passes out from the divinely given memorial, to be a living memorial of Christ's resurrection. "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptable, and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time." 1 Peter i., 3-5. Christ is risen. Praise His holy Name!

The Casting Out of Satan.

LUCIFER the light bearer, the anointed cherub that covered; perfect in wisdom, corrupted his wisdom by reason of his beauty, and said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds. I will be like the most High." Is. xiv., 12-19. Eze. xxviii. Lucifer's disaffec-

tion ripened into open revolt. He succeeded in leading a large number of the angels with him, and "they were cast as profane out of the holy mountain of God." Eze. xxxviii., 16; Jude vi. *That was Satan's first casting out.*

A careful study of scripture reveals the fact that he still could pass from world to world meeting with the Sons of God. An instance is cited in the first chapter of Job, verses 6-12. This meeting was away from the earth, for Satan had come "from the earth," to that interview.

Thus Satan came to our first parents in Eden. He succeeded in deceiving them and the dominion given them by the Creator was sold to him. "Ye have sold yourselves for nought; and ye shall be redeemed without money." Is. lii., 3. "Of whom a man is overcome of the same is he brought in bondage."

Jesus came into the world and in human flesh met Satan and won back the first dominion. Micah iv., 8.

In the wilderness Satan said to Christ, after showing him the dominion of the nations of this world "all this power will I give thee and the glory of them, for that is delivered unto me and to whomsoever I will I give it." Luke iv., 5-7. This was no idle boast. But Jesus by his precious blood won back the first dominion, and in the world to come it will be restored to the children of men who have proven themselves worthy. Heb. ii., 14, 5.

In the events connected with the burial and resurrection of Christ, the great controversy between Christ and Satan reached its climax. The legions of darkness united to hold the sleeping Saviour in that silent tomb. But Jesus came forth a mighty conqueror. The very hour when Satan seemed to triumph, marked his total defeat. And then *Satan was cast out the second time.*

Not from the holy mountain of God this time, but into the earth. Jesus, on the eve of his crucifixion said "Now is the judgment of this world, now shall the prince of this world be cast out. And I if I be lifted up from the earth will draw all unto me. This He said signifying what death He should die." John xii., 30-33; Col. i., 20.

The malignity and hatred that dogged the beloved Commander of the angels to His death, the insatiable cruelty manifested at the crucifixion, unmasked the mystery of iniquity revealing the final results of supreme selfishness. At the same time, the self-sacrifice shown on Calvary's Cross was a complete revelation of supreme love. Then was the judgment of Satan, then was the Prince of this world cast out. Rev. xii., 12.

Satan's plans were thwarted by Christ's death. His hope of wielding the sceptre of universal power was forever shattered. But does he give up the hopeless struggle? No. With malignant hatred all his energies are turned against the humble followers of the meek and lowly Jesus. The bitterness of his wrath and the dregs thereof are poured out upon the seed of the woman, in the struggle with the remnant church, which keep the commandments of God and have the testimony of Jesus Christ. Rev. xii., 17. But the remnant church triumphs gloriously. Rev. xv.

After the second resurrection Satan has a brief respite. All the wicked of all the ages are now raised and Satan is loosed, and together they march against the city of God. But Satan and all his host and all who in this world have chosen the march beneath his banner are cast out into the lake of fire. And this is *the third and last time Satan is cast down.* Rev. xx., 7-15. Read Mal. iv., 1.

Satan knows he is fighting a losing battle, that his time is short. Are you under his banner? If so, do you know you belong to a hopeless cause? Who will willingly place himself on the losing side? "Choose ye this day whom ye will serve."

Easter.

CAN PROTESTANTS CONSISTENTLY
OBSERVE IT?

THE word "Easter" is derived from *Ostera*, the name of an Anglo-Saxon pagan goddess.

She received special homage in the spring, as nature began to revive or seemed to be rising into life. The transition from a season of bleak winds, cold rains, and hurricanes, which had produced depression of soul, to a season of promise and hope of better things, was an occasion of joy, especially with so demonstrative and emotional a people as the orientals are. We know how hopeful and joyous we feel in the spring. The festival of Easter, therefore, was the most joyous in the year. Among the many customs incident to it, one only now interests us, namely, that of exchanging and engaging in sport with eggs, the symbols of the revivication and the origin of nature, decorated in all imaginable ways. Hence the Easter egg. Such, briefly considered, was the pagan festival of Easter, which, in later and post-apostolic times, was given a Christian semblance. That the word "Easter" occurs in the Acts, does not militate against this view, for it and the presence of such expressions as "town clerk," "robbers of churches," etc., betray the inconsistency of the translators (A.D. 1611), who, for the Greek, selected English equivalents from expressions in current use, rather than give a true rendering. "Passover" rather than "Easter" is proper, as it appears in other places.

This festival had taken such deep root among our ancestors, the Anglo-Saxons, that when, in the fifth century, they were Christianized, it could not be eradicated. Rather than not gain them as converts, a compromise was effected. To conciliate these pagans, and yet not to offend the Christians, the old feast was allowed to remain, but was given a Christian aspect. The Jewish Passover, and the commemoration of Christ's resurrection, occurred also in the spring, about the time of the festival of *Ostera*, or Easter. Our Lord's resurrection was sentimentally represented as the beginning of a new creation, the springtime in the spiritual realm, the Easter, as it were, of Christendom, the spiritual world, as the festival of *Ostera* was to pagandom and the natural world. Between the resurrection and the revivication of nature, between the risen Lord and the rising sun, a sentimental analogy was set up which soon gained acceptance, for, while it was fanciful, it was, to an extent, beautiful and inspiring, especially to the oriental mind. In the process of time the heathen aspect of the feast became absorbed by the Christian, and to-day the Easter festival exists in Christendom from such an origin and compromise. Not only this pagan element, but, what

concerns us more particularly, a Romish element is inherent in this Easter festival as we now have it.

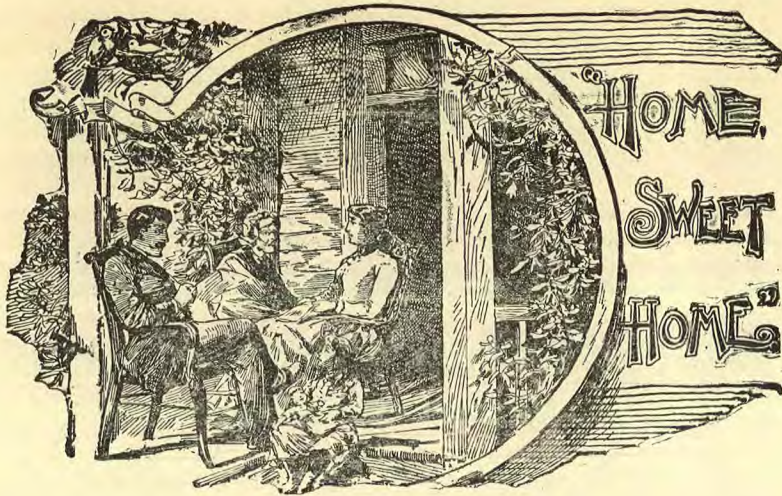
Is It
Scriptural?

No one will deny, but that Easter is a great institution, and great institutions must have firm foundations. The Protestant must look for such in the Bible. But so far is the Bible from giving any authority for its observance, that the following challenge of Archbishop Gibbons, "Read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday" ("Faith of Our Fathers," p. 108), applies with equal force to Easter.

Not only is there no command, by nothing less than which can so great an institution be justified, but there positively is not the slightest hint, nor the slightest encouragement, by practice and example, anywhere to be found for the commemoration of any Biblical event by means of a day, save the Creator's rest from his labors. The Acts of the Apostles contains the history of the church from its beginning until about the year 65 or 70. Throughout this entire history there is not to be found the slightest trace of the commemoration either of the death or resurrection of our Lord, save by the two ordinances, baptism and the Lord's supper. What the intention of our Lord was in instituting these two ordinances, it might be well for Protestants to think of in this connection, and in the light of apostolic example and teaching. Perhaps the necessity of commemorating Christ's death and resurrection by means of days and feasts is caused by a sense of the evident fitness of such commemoration; but we should "not be wise above that which is written," by setting up feasts and days, a practice which received divine disapprobation in Old Testament times, and into which those very persons are retrograding who endeavor to exalt the new dispensation by gratuitously, unwarrantedly, and unnecessarily disparaging the old. The necessity of commemorating these events by days would not exist were they still commemorated by the only New Testament means, namely, the ordinances.

In view, therefore, of the silence of Scripture concerning such a commemoration by means of a day or festival, in view of the forced and unnatural interpretations placed on certain texts to support it, the answer of Scripture, like that of history, is that Easter observance is not consistently Protestant.

There are many whose zeal for existing forms is willfully not according to their knowledge of Scripture and of history, to both of which they lend a deaf ear, so as not to be disturbed in their usages. So long as the dignity of a system is maintained, what matters it if the Bible suffer violence, and history offers instruction in vain.—*Henry B. Maurer.*



Mercy.

—MERCY is twice blessed ;
It blesseth him that gives, and him that takes ;
'Tis mightiest in the mighty ; it becomes
The throned monarch better than his crown ;
His sceptre shows the source of temporal power,
The attribute of awe and majesty,
Wherein doth sit the dread and fear of kings ;
But mercy is above the sceptered sway !
It is enthroned in the heart of kings !
It is an attribute of God himself !
And earthly power doth then show likest God's
When mercy seasons justice.



Benevolent Society.

IN the snug, cosy bar-room of the "Farmers' Inn," at Madisonville, sat six young men. It was a cold, bleak evening in December ; and the wind that howled and drove without, drifting the snow and rattling shutters, gave to the blazing fire and steaming kettle additional charms and comforts. There was Peter Hobbs, a youth of five and twenty, who seemed to be the leader, *par excellence*, of the party. He was a good-natured, intelligent, frank-looking man, and was really a noble-hearted citizen. Then there was John Fulton, a youth of the same age, who worked with Hobbs, both being journeyman carpenters. Samuel Green was a machinist ; Walter Mason, a tin worker ; Lyman Drake, a cabinet maker ; and William Robinson, a clerk. They ranged, in age from twenty-three to twenty-eight, and were really industrious youths, receiving good wages, and maintaining good characters for honesty, sobriety, and general good behavior. Yet they were looked upon by some as ungodly youths, and given over to perdition.

"I don't know but this missionary business is all right," said Sam Green, knocking the ashes from his cigar with his little finger, "but, at the same time, I don't believe in it. Them Hindoos

and South Sea Islanders may be savage and ignorant, by our scale of measuring folks ; but that is no reason why we should send all our money off there, while our own folks are starving at home."

"Did you put anything into the box ?" asked Lyman Drake.

"No, I didn't. When they shoved it into my face, I told 'em I'd left all my money at home—and so I had."

"You're about right, Sam," said Bill Robinson. "But I did more than you did. When the box was handed to me, I spoke right out, so that everybody around me heard. I told the old deacon if he'd take up a subscription to help the poor in our town, I'd put in something."

"What did he say to that ?"

"Why—he said, 'Souls are of more consequence than bodies.' So I just said back that I guessed he'd find it hard work to save a soul out of a starving body. But you see that arn't the thing. They won't try to save the souls, nor the bodies either, of their own town-folks. Now when Squire Truman came here to settle, they tried quick enough to save his soul. Ye see his body was already salted down with ten thousand dollars, so his soul was worth something to 'em. Why don't they try to save poor old Israel Trask's soul, and his wife's too ?"

For some moments after this, the party smoked in silence. Peter Hobbs had been pondering very deeply upon something, and at length he spoke :—

"Now look here boys," he said, throwing his half-smoked cigar into the fire, "there's a good deal of truth in what's been said—in fact, it's all true ; but, before we blame others, we ought to do something ourselves. Now I'm ready to form a regular benevolent society. Let us six go at the work, and see what we can do toward alleviating some of the distress about us. What say you ?"

The other five looked on in wonder.

"But," said Sam, "how are we to do it ? We arn't among the favored ones. We wasn't born with silver spoons in our mouths."

"I should like to do it," added Drake, "But what's the use ? We couldn't do much any way—not enough to amount to anything."

And so the others expressed their opinions in like manner. They all "would like," but "where was the money to come from ?"

"Listen," said Peter : I have formed a plan. There is old uncle Israel and his wife ; then there is the widow Manley, with four little children, suffering for want of the actual necessaries of life ; and then there is Mrs. Williams—she is very poor. Her son Philip, who is her main stay, was sick all the summer and fall, and is sick now ; so the woman got nothing from her little patch of land, and is now absolutely reduced to beggary, with herself and sick son to support. Now let us take these three cases in hand, and support them."

"But how ?" asked three or four voices, anxiously, for they really and fully sympathized with the noble plan.

"I'll tell you," resumed Peter. "Here, Tim," he called, turning to the bar-keeper, "what's our bill ?"

"Let's see," responded the worthy, coming up. "There's two cigars apiece, three cents each—that's thirty-six. Then the ale—three pints—eighteen cents ; and wine—three gills—that's eighteen more—makes just thirty-six more ; and twice thirty-six is—is—seventy-two—cents in all."

"Come, boys," said Peter, "let's pay an equal share to-night. Let's give him nine pence apiece."

So the "boys" paid up, and after Tim had gone, Peter resumed :—

"Now see what we've spent to-night for nothing. I'll begin with you, Sam. How much do you suppose you spend each day for cigars and ale ? Now reckon fairly."

"Let's see," was Sam's response, after gazing into the face of his interlocutor until he had fairly got hold of the idea. "I certainly average four—no, five cigars a day, and I suppose they average three cents apiece. Then comes my ale—but I could not tell how much that amounts to, for I don't drink it regularly, but perhaps six cents a day."

"That's just twenty-one cents per day, utterly wasted," said Peter ; and I'll own up to wasting twenty-five per day. How is it with you, John ?"

"I'll say twenty-five."

"And you, Walter ?"

"Just about the same."

"Lyman ?"

"The same."

"Bill ?"

"The same."

"Now look at it. Here we are, a little worse than wasting about a dollar and a half per day. But let us put our loss at a shilling each—"

"No, no," cried Sam, who saw through

the whole plan. "Let's give honest measure. I'll own up to the twenty-five. Let's go the whole, if any."

"Very well," returned Peter; "then let us commence and pledge ourselves not to smoke, or drink ale, for one month from this date. Every night we will lay away a quarter of a dollar, and at the end of the week we'll put our savings all together, and go on our mission. What say you?"

With one voice the other five joined in the plan. There was no written pledge, but they took a more speedy method. Peter laid his hand upon the table, and said:

"Here's my hand, pledged to the work."

"And mine too," cried Sam, laying his broad palm a-top of Peter's.

"And mine," "and mine," "and mine," chimed the rest, placing their hands one a-top of the other until the six right hands lay upon the table in a pyramid.

And so the week was begun.

On the next day, as Sam Green sat a-top of his bench after dinner, he felt rather lost without his cigar, and for awhile he argued the question with himself, whether 'twouldn't be just as well for him to put an extra quarter into his box and have his cigars as usual. But he remembered his pledge.

And so with the rest, they had some moments of doubt and mental warfare with appetite and habit, but conquered, and were true.

The end of the week came, and the six youths left their work at noon, having done more than over-work enough to make up for the loss of the half-day.

"Must have a time once in awhile, eh?" said Sam's boss, as the young man pointed to the work he had done, and informed him that he should not work the rest of the day.

"Some sort of a time," replied Sam.

"Very well, but you're too good a fellow to go very deep into dissipation."

"I'll be up bright in the morning, sir;" and with this he left.

The new Benevolent Society met at Walter Mason's tin-shop. Each took out his money and they had in all nine dollars, it being in thirty-six silver quarters.

"Now," says Peter, "let's visit the three families we have taken under our charge. We'll go together, and expend the money as we see it is most needed. Let us go to Uncle Israel's first."

So off they went to Uncle Israel Trask's. The old couple lived in a small hut at the edge of the village, which was reached by a narrow lane, and here the six philanthropists found the old lady, who was now in her eightieth year, suffering with a severe attack of the rheumatism, while the old man sat crouched over the fire, shivering with cold.

"Good day, good day, Uncle Israel."

"Aha, good day, boys, good day,"

cried the old man, trying to smile. "Can ye find seats? Sit down somewhere and make yourselves at home. But ye see it's a poor home that old Israel can offer ye to-day."

"But how are you getting along?" asked Peter, after the party had found seats.

"Ah, God a'mercy, I won't complain, for he is taking meself and Molly home fast. Only cold and hunger are not kind helpmates, Mr. Hobbs, ye ken that, eh?"

"Right well, Uncle Israel. And we have come to help you. Do you want any medicine?"

"Nay, nay, the old 'ooman's got a' the medicine laid up we want. It's only the food an' heat we need. I can't wade through the drifting snow as I could once."

"Suppose we send you a dollar's worth of other things, such as butter, flour, potatoes and the like—could you live a week on it?"

"Ah, yes, yes, boys, meself and Molly'd live a long, long while on that. But ye'll not do it for us."

"Yes, we will."

"Ah, it's too much."

"No, no," cried Sam, "we've got to do it, Uncle Israel, for we six have sworn to help you through the winter. So spunk up."

"D'ye mean that?" uttered the old man, clasping his thin, tremulous hands.

"We do," they all six answered, and then Sam added, "and while one of us lives, you shall not suffer the want of what we can give."

A moment the old man bowed his snow-white head, and then while the big tears streamed down his face, he raised his eyes and murmured:—

"Oh! God's blessin' be on ye, ye noble boys. If me heart was gold, an' I could take it out an' give it ye—for it's yours all, all your own!"

Next, they drove through the biting wind and snow to the humble cot of Widow Manley.

Mr. Manley had been one of the many unfortunates who are swept off by rum, and in the prime of early manhood he had gone, leaving a young wife with her four children in absolute penury.

"Ah, good day, Mrs. Manley."

"We have come," said Peter, seeing that she was anxious and fearful, "to see how you get along, and see if we can help you."

"Help me, sir?" uttered the widow with amazement.

"Yes; now tell us plainly how you are situated."

The woman was silent for a few moments, but at length she seemed to regain her self-control, and replied:—

"Ah, gentlemen, it is all comprised in three short words: Hunger, cold, and nakedness!"

"And if we will supply you with food and fuel for a week, can you manage to get along until that time without more clothing?"

"Oh—h—yes—sirs. But what is it? Who can help us? Who can care for the—"

"We can, we will," cried the energetic Sam, not so good to plan as Peter, but good at execution. "We six have pledged ourselves to see you safe through the winter. So cheer up and take hope, for neither you nor your children shall suffer while we can help it."

"And shall we have something good to eat, mamma, and something to make us warm?" asked the eldest girl, clasping her mother's knees.

"Yes, yes, you shall," exclaimed Drake, catching the child and kissing her clean, pale face. "You shall have it before supper time, too."

The widow gradually realized the whole object of her visitors, and she tried to express her gratitude in words, but they failed her, and streaming tears had to tell the tale of thanks.

After this our society went to see Widow Williams. Her's was a neat cot, but they found suffering painful enough inside.

The youths made their business known as before, and with about the same result. The widow and her son could hardly realize that such a blessing had dawned upon them, but when they did realize it their joy and gratitude knew no bounds.

When the poor people saw the promised blessings—when they thus met the fruition of their newly raised hopes, their joy was almost painful. The noble youths were blessed over and over again.

The wood was sawed and split, and put under cover, and then the society returned to the village, as happy as happy could be. On the next day, they went to the church and heard how many heathen had been converted to the peculiar *isms* of the preachers; and on the day following that, they commenced another week of their newly found *Christianity*.

"Sam," said the owner of the machine-shop, "what were you and the rest of your party doing last week?"

"Converting the *heathen*," answered Sam.

His employer was a church member, and in for foreign missions, and more-over had often tried to induce Sam into the mysteries.

It was some time before Sam would tell the secret, but his boss became so earnest that he at length told the whole story. For awhile the employer gazed upon his journey-man with wonder, but gradually, as a sense of the fact came over him, he hung his head.

"Sam," he said at length, earnestly, and with a tear in his eye, "let me join your society."

"But how'll you raise the money?" inquired Sam.

"Money?" echoed the boss. "Look at my bank-book."

Ah, but that won't answer. You must

(Continued on page 22.)

Health.

The Contagiousness of Health.

A CERTAIN lecturer once said that if he had been present when the world was made he would have offered the suggestion of "making health contagious instead of disease." But he was laboring under a very foolish and mistaken idea, for in reality health is contagious. We catch health easily, but it is hard work to catch disease. For instance if a man wishes to get small-pox, he must go and hunt up some one who has the disease in order to secure it. If he desires typhoid fever he will have to swallow typhoid fever germs and weaken his system in other ways in order to be susceptible to it. The man who gets tuberculosis must prepare for it year after year before he can get it, and is likely to catch consumption. That is the reason why boys and girls are not likely to have this disease. It takes years to wear away enough of the natural strength of the constitution so that the germs can thrive and grow in the body. The same is also true of dyspepsia; think how hard a man has to work in eating unwholesome things in order to make a real monumental dyspeptic; it takes no small amount of trial and trouble to make a gigantic dyspeptic.

We must be engaged with the thought of cultivating health sufficiently that we may live above the germ line. What the chronic invalid needs is to get above disease and live above it.—*Good Health.*



Trichina.

[Trichina is a thread-like worm that is received into the system through the eating of pork. They then penetrate to every part of the body, especially the muscles, causing pains diagnosed frequently as muscular rheumatism.—ED.]

WHEN we eat the flesh of a diseased animal, we take in the disease at the same time. If an animal has trichina, we take the trichina in eating the flesh of the animal. A curious thing came to our attention recently. In operating for cancer we had occasion to cut a piece from the lip of a gentleman, and the piece of tissue was sent to the pathological laboratory for examination. The physician in charge stated in his report that the cancer had hundreds of trichina in it. The trichina had nothing to do with the cancer, but were simply an indication of the condition of the rest of the man's body. If a piece had been cut from any other portion of his body, we should probably have found that it contained trichina. We inquired concerning this man's history and found that he had been troubled with muscular

rheumatism. This confirms the theory of an eminent German physician, that what is thought to be muscular rheumatism is often due to trichina lodged in the muscles.

J. H. KELLOGG, M.D.



A Safe Prescription.

ALL physicians know what a placebo is, but many druggists do not. It is a harmless or inert remedy which we are sometimes obliged to give to nervous patients, whom we feel need no medicine, but who thinks they must take something; bread pills, colored water, etc., placebos; the word "placebo" means in Latin "I will please." The following placebo is reported to have cured a large number of neurotic and cranky women of their imaginary ills; it was prescribed

Health and Wealth.

I have a wealthy neighbour who
Is rich in land and gold:
His grand and costly houses do
Some priceless treasures hold;
Yet he would trade them all if he
Could only proudly share
The many things contentment brings,
Surcease from pain and care,
He's quite unhappy, for his wealth
Has never brought the blessing health.

I have a healthy neighbour who
Has muscles sound and strong:
His head is clear his heart is true:
A thankful, happy song
Wells up within his breast, because
He lives in harmony
With Nature's laws; there are no flaws
That greed has wrought you see.
He's quite happy, for his wealth
Is summed up in the blessing health.

BENJAMIN B. KEECH.

for one court lady by Napoleon III's physician and was greatly in vogue by the *grandes dames de la cour*. The ingenious prescription is as follows:—

R; Aqua fontana.....	100 Grms
Illa repetita.....	45 "
Eadem destillata.....	12 "
Hydrogenii protoxidi.....	o'5 "
Nil aliud.....	gtt VI!

Sig.—One drop in a teaspoonful of water thrice daily.

As a few of my readers (very, very few, of course!) may not be strong in Latin, I will translate the ingredients into English: ¹) Spring water, ²) the same repeated, ³) the same distilled, ⁴) hydrogen protoxide (H₂O) [water], ⁵) nothing else. Had the demon of curiosity not taken possession of the grande dame, she might have gone on to her last day praising and presenting to her friends the great prescription of the famous Dr. N. But she could not resist the temptation. She wanted to know what the

wonderful ingredients were. She presented the prescription to numerous physicians and pharmacists, but they evaded a direct answer, or said that those were rare medicaments, the nature of which she would not understand. At last she found a druggist, who, for a considerable sum of money, revealed the fatal secret. The wrath of the grand lady against the physician can be better imagined than described.

—*Critic and Guide.*



Royal Recognition.

ONE of the highest complements ever paid to the Battle Creek Sanitarium and its methods is the fact that King Edward, Emperor William, and King Christian, as well as a number of other royal personages, have within the past two years had installed in their palaces facilities for administering Sanitarium treatments after methods which originated at the Battle Creek Sanitarium, including Dr. Kellogg's Electric-light Bath. King Edward has had this bath placed in both his Windsor and Buckingham Palaces. The following despatch has recently been published in the great American dailies:—

"London,, December 12.—The fact that King Edward gets through so much work and yet retains unimpaired his elasticity and vigour has been a source of wonder for a long time, even to members of the medical profession. The explanation of the mystery is offered at last. For a month His Majesty is said to have been taking electric-light baths.

"These scientific rejuvenators are installed at Windsor Castle and at Buckingham Palace. They are both of the double light variety, with a projector of 2,500 candle power, for use in local affections of the body. Inside the bath, in which a sitting posture is adopted, there are fifty-two electric lamps, which radiate any color desired. The light not only penetrates every part of the body, but has a sort of Turkish-bath effect. The lights are of colors which scientists say have curative effects on certain ailments."



"It has been said of Americans that they eat what they can, and they can what they can't. We might also add that what they "*cant, can,*" they *barrel* and ship down to the West Indies. It is a shame to even mention the abominations poured every year into these islands in barrels, but it is a greater shame to think of eating them. Barrels of disease and sickness are used especially by the poorer classes of our people. Fish and meats that people would not think of eating if they knew their history, are taken from barrels and consumed in large quantities in advanced stages of decomposition. It is disgusting even to think of it. Wise people avoid such foods.

Temperance.

I Have Drunk My Last Glass.

No, comrades, I thank you, not any for me ;
My last chain is riven, henceforward I'm free !
I will go to my home and my children to-night,
With no fumes of liquor their spirits to blight ;
And with tears in my eyes I will beg my poor
wife

To forgive me the wreck I have made of her life.
I have never refused you before ? Let that pass,
For I've drunk my last glass, boys,
I have drunk my last glass !

Just look at me now, boys, in rags and disgrace,
With my bleared, haggard, eyes and my red
bloated face !

Mark my faltering step and my weak, palsied
hand,
And the mark on my brow that is worse than
Cain's brand ?

See my crownless old hat, my elbows and knees
Alike warmed by the sun, or chilled by the
breeze ;

Why even the children will hoot as I pass,
But I've drunk my last glass, boys,
I have drunk my last glass !

Ah ! I reeled home last night, it was not very
late,
For I'd spent my last sixpence, and landlords
won't wait

On a fellow who's spent every cent in their till
And has pawned his last bed their coffers to fill.
Oh the torments I felt and the pangs I endured,
And I begged for one glass—just one would
have cured ;

But they kicked me out doors. I let that too,
pass,
For I've drunk my last glass, boys,
I have drunk my last glass !

At home my pet Susie, with her soft golden
hair,
I saw through the window, just kneeling in
prayer,

From her pale bony hands her torn sleeves
were strung down,
While her feet cold and bare, shrank beneath
her scant gown ;

And she prayed, prayed for bread, just a poor
crust of bread—
For one crust on her knees, my pet darling
plead ;

And I heard, with no penny to buy one, alas !
But I've drunk my last glass, boys,
I have drunk my last glass !

For Susie, my darling, my wee six-year old,
Though fainting with hunger and shivering
with cold,
There, on the bare floor, asked God to bless
me !

And she said, "Don't cry mamma ! He will ;
for you see,
I believe what I ask for ! "Then sobered I
crept

Away from the house and that night when I
slept,
Next to my heart lay the pledge ! You smile—
let it pass—

But I've drunk my last glass, boys,
I have drunk my last glass !

My darling child saved me ! her faith and her
love
Are akin to my dear sainted mother's own love.
I will make her words true, or I'll die in the
race

And sober I'll go to my last resting place ;
My loved ones shall kneel there and weep-
ing thank God

No drunkard lies under that daisy-strewn sod !
Not a drop more of poison my lips shall e're
pass,

For I've drunk my last glass, boys,
I have drunk my last glass.

—Selected.



How Drink and Tobacco Hurts.

THE famous football player, Robert Speer, who is now doing such good work as a missionary leader, once spoke to a company of young men at a football meeting. In his speech he dwelt on the evils of nicotine, and drink. He told them that if they intended to become strong that all these habits must be stopped ; he called attention to the close connection which often exists between smoking and the worse habit of drinking. He says : "But even where the smoking habit has nothing to do with the drinking habit, the young man is sure to pay some penalty. No inveterate smoker can be quite as steady of nerve and solid of constitution as he would be without tobacco. The doctors who attended Mr. McKinley said they could account one way for his sudden and unexpected collapse, on the ground of the weakening influence of his tobacco habit. General Grant died confessedly of cancer, which was brought on by the excessive use of tobacco. A professor at Annapolis declared that "he could indicate the boy who used tobacco or drank to any extent by his absolute inability to draw a clean, straight line," and nothing is more vigorously forbidden to an athlete, or an athletic team, conscientiously training, than the use of tobacco.

At the best schools for boys in America the use of tobacco in any form is absolutely prohibited. Yet these are the schools where the standards and ideals of manliness are the highest. If smoking were a good thing, or essential to strong, manly character, these schools would be the first to introduce and encourage it, but instead they discourage it.

Dr. Seaver, the director of physical culture at Yale, has made a careful study of the effects of tobacco, as based on the examination and comparison of thousands of students in a series of years. He speaks positively as to these effects not only in retarding growth and health, but also in its influence on the morals and character.

DALLAS C. HAWKES.



Sixteen Lost, One Saved.

AT a public dinner given to General Harrison, when he was a candidate for the office of President of the United States, one of the guests, rather conspicuously, "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favour me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said, in the most dignified manner :—

"Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkard's graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?" The effect on the company may be imagined.—Selected.

What One Glass of Wine Did.

THE Duke of Orleans, the eldest son of King Louis Philippe, was the inheritor of whatever rights the royal family could transmit. He was a fine young man—physically and intellectually noble. One morning he invited a few companions to breakfast with him, as he was about to take his departure from Paris to join his regiment. In the conviviality of the hour he drank a glass too much. He did not become intoxicated ; he was not in any respect a dissipated man. But in the joyous hour he drank a glass too much. He lost his balance of both body and mind. Bidding adieu to his companions, he entered his carriage. But for that extra glass of wine he would have kept his seat. He leaped from the carriage. But for that extra glass of wine he would have alighted on his feet. He fell—his head struck the pavement. Senseless, bleeding, he was taken into a beer-shop, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property, and sent the whole family into exile.—National Temperance Advocate.



The Black Valley Railway.

We give herewith the Time Table of the great Railway leading to Perdition. Are you a passenger on this line? If so, study this Time Table carefully, especially the Terminus. [ED.]

STANDARD gauge, International line, Chartered under the leave of all the countries. No stopover checks. No return trains.

STATIONS ON THE MAIN LINE.

Arrive	Cigaretteville	...	...	7.30 a.m.
Leave	Cigaretteville	...	...	7.35 "
Arrive	Mild Drink Station	...	...	7.45 "
"	Moderation Falls	...	...	8.00 "
"	Tipplersville	...	...	9.00 "
"	Topersvale	...	...	10.00 "
"	Drunkards Curve	...	...	11.00 "
"	Rowdy's Wood	...	...	11.30 "
"	Quarrelsbury	...	...	Noon.
(Remains one hour to abuse wife and children.)				
Leave	Quarrelsbury	...	...	1.00 p.m.
Arrive	Lusty Gulch	...	...	1.15 "
"	Bummers Roost	...	...	1.30 "
"	Beggars Town	...	...	2.00 "
"	Criminals Rendezvous	...	...	3.00 "
"	Deliriumville	...	...	4.00 "
"	Rattlesnake Swamp	...	...	6.00 "
"	Prisonersbury	...	...	8.00 "
"	Devil's Gap (Brakes all off)	...	...	10.00 "
"	Dark Valley	...	...	10.30 "

(Passengers may feel some discomfort inhaling sulphurous fumes, but never mind there is no way to return.)

Arrive Demons Bend 11.30 p.m.

(Don't get frightened at the dying groans you may hear.)

Arrive Perdition Midnight.

(Many persons relieve themselves of all anxiety by committing suicide.)

(Tickets for sale by all bar-keepers and tobacco dealers.)



A Word to Doubters.

If all the "shalls" in Scripture meant "perhaps,"

And all the "haths" meant simply "hope to have"

And all the "ares" depended on an "if,"

I well might doubt ;

But since our Saviour's God means what He says,

And cannot lie

I trust His faithful word.

E. H. C.




Missions.




Our Mission in Central China.

AFTER travelling for six weeks we at last reached our destination in central China, and looked for the first time on our future home. As I write this letter Mrs. Miller, Miss Erickson, and Miss Simpson are sitting at the table writing letters.

There are fifteen Chinese living in the house which we occupy. The inquirers also stay here while they are being taught the Bible. They all cook their meals together. Their stove is made of mud with an iron kettle in the top where they put the food which they desire to cook. A Bible class is held twice a day for the Chinese, and the room is always filled. During the interval between the classes the room is used for them to study in.

Living is quite high here, but it does not cost much to build a house. We have just had a kitchen and dining room built. The material cost only six dollars, and the construction but \$2.75. The floor is made of burned brick, and the roof of bamboo. We expect to put in a board floor soon, as most of the Chinese houses have them to prevent dampness. We have American doors, and windows with glass in them, but instead of the sash sliding up and down we have hinges on which they swing. I had a Chinese carpenter make two windows for me. When he got the first one done, I examined it, and found it was not true; so I cautioned him about the next one. But when it was finished it had the same defect. Explaining he told me that he had made it to match the other one, and that two wrongs would make one right. I could not persuade him differently, for his fathers make them that way.

Our house rents for thirty dollars per year. It had previously rented for more, but the people were so anxious to hear the gospel that they rented the house to us for this sum.

As soon as the Mandarin (who corresponds to our City Mayor) learned that Brother Pilquist was coming to this place, he sent his soldiers through all the streets of the city telling all the people that Mr. Pilquist was coming, and that they should treat him kindly, and that they should do him no harm, for he was coming to help them. The Mandarin himself sent them a gift which meant "You are my brother, and you are to stay here." When we arrived he sent us word that he would visit us in a few days. And so he did. He came with his procession of soldiers, which always accompany him, and expressed great interest in our plans. He asked Brother Pilquist if we could "feel the pulse and pinch the skin," as these are the two requisites of a good Chinese doctor. When Brother Pilquist told him that we could, he felt very glad. He said he hoped that we would soon learn the language so that we could devote all our time to healing the sick in this place.

Since the people have learned that we have come to heal the sick, the little chapel, which is at the entrance of our house, is filled with sick people who want to see a doctor. When we go out on the streets we are followed by crowds of people, and are often stopped by the sick who ask us for physical help. A man sick with the palsy stopped Brother Pilquist and me and asked that he might be cured. We told him that our medicine had not come yet, but that when it did we would do what we could for him. Two of the brightest young men among Brother Pilquist's converts were anxiously awaiting for us to come so that they could learn to be medical missionaries.

Sin Tsi Hsien, the city in which we live, is a walled city, having a wall thirty-five feet high

soon be printing our tracts and pamphlets in the Chinese language, and we have native canvassers selling portions of the Bible.

We are the only physicians in this province of 22,000,000 people, a large per cent. of them sick with some kind of disease. If the people from the States could only see the situation as it is here they would quickly raise money and laborers for this needy field.

We are now wearing Chinese clothing. I never felt better than I do among this simple-minded people. They are good natured and patient, and have many traits of character that are to be coveted by us. We hope to be remembered by you in your prayers. The truest happiness is found in making others happy. This is what we are trying to do for the Chinese, and God is helping us.

HARRY MILLER, M.D.

The Watered Lilies

OR

Only An Earthen Vessel.

The Master stood in His Garden,
Among the lilies fair,
Which His own right hand had planted
And trained with tender care.

He looked at their snowy blossoms
And marked with observant eye
That His flowers were sadly drooping
For their leaves were parched and dry.

"My lilies need to be watered,"
The heavenly Master said;
"Wherein shall I draw it for them
And raise each drooping head?"

Close to His feet on the pathway,
Empty and frail and small,
An earthen vessel was lying,
Which seemed of no use at all.

But the Master saw and raised it
From the dust in which it lay,
And smiled as he gently whispered
This shall do my work to-day.

It is but an earthen vessel
But it lay so close to me;
It is small but it is empty
And that is all it needs to be.

So to the fountain He took it,
And filled it to the brim;
How glad was the earthen vessel
To be of some use to Him.

He poured forth the living water,
Over His lilies fair,
Until the vessel was empty,
And again He filled it there.

He watered the drooping lilies
Until they revived again,
And the Master saw with pleasure
That His labour had not been vain.

His own hand had drawn the water
Which refreshed the thirsty flowers;
But He used the earthen vessel
To convey the living showers.

And to itself it whispered,
As he laid it aside once more,
"Still will I lie in His pathway,
Just where I did before."

"Close would I keep to the Master
Empty would I remain,
And perhaps some day He may use me
To water His flowers again.

—Selected.

An Experience.

This is an example of what the Gospel is daily doing for men and women. This particular experience was recently related at the converts meeting at our Life Boat Mission, Chicago. We pass it on to our readers with a prayer that the Spirit may use it for good.—[Ed.]

TEN years ago I began a wild career, and I was soon arrested for burglary and was sent to prison. After my release from prison I drifted to Chicago, and while here I had to go to the hospital. When I got well I came to this Mission one night and during the service I was convicted of sin. After the meeting, Brother Van Dorn came and talked with me and he told me to leave it with the Lord. I did this and went out of that Mission a saved man. I went out into the country and got work chopping wood, and saved all my money to pay back those whom I had robbed. Last winter I went back East to pay back the stolen money. The Lord helped me to get passage very cheap to Buffalo, and I got through the rest of the way free.

The first man I went to I had stolen \$125 from. I told him who I was and he swore at me. I then told him I knew what was right, even if I did not understand mathematics, and could not tell how much interest I owed him, but I had brought \$190 for him. He looked at me and said "Are you a converted man?" I said, "Yes."

He looked at the money and looked at me; then he handed me back the money and said, "You keep it."

I went to each man I owed and squared up with them, and to-day I can say I am free, with no crime on my shoulders. Before I left there the Sheriff arrested me, but he could not find the warrant, as this other man had torn it up when he had given me the receipt. I showed him the receipt and he said, "What has come over you." I said, "Jesus." Praise His Holy Name.

and two and a half miles in circumference. It is in the centre of the Great Plain, and is the most fertile as well as the most densely populated region in the world, there being eight hundred and fifty inhabitants to the square mile. During the Boxer movement the people here had no hatred towards the missionaries. They say that they never will take part in any such affair, even though asked to do so by the officials.

We are now trying to secure a place in the city for a training school for the native Christians, and also to train young men and women from the home land. Here is the place to train missionaries for work in China. We have good teachers to teach them the language, and native evangelists who can teach them the best ways to work among the people. We will

Work and Workers.

I Shall Know My Redeemer.

The Jamaica Conference.

THE second annual session of the Jamaica Conference was held in the church at Kingston, January 1-6. The large attendance of brethren and sisters from all parts of the island at this time, when the island is in such an impoverished condition, and is passing through such an experience of scarcity and suffering as her people have never known before, is a pleasing indication of the interest felt by our churches and companies in the precious message we represent. Perfect unity existed at all times, in both the business meetings and the devotional services. In spite of the devastation caused by the hurricane that swept Jamaica last year, progress was reported from every station.

Advance steps were planned, and we believe will be successfully carried out the coming year. A resolution was passed which will call forth the energies of our people in the establishing of church schools throughout the island. The plan is for each church and company to create a school fund by selling our West India paper, the *Caribbean Watchman*, and the paper edition of "Daniel and the Revelation," the profits derived from such sales to be donated as far as possible to the school fund. Whenever the school fund of a local church contains a sufficient amount to keep a teacher for six months, then one is to be supplied by the conference from a training-school that the conference expects soon to establish in Kingston.

The canvassing work received lengthy consideration. It was reorganized, and a general or island agent was appointed. Under the accepted regulations, we believe that this department will be able to show a gratifying increase of business at the next conference. The much-needed and long-talked-of treatment rooms were discussed, and it is expected that such an enterprise will be started during the next twelve months.

The past year, eight church buildings were completed and dedicated. Two of the five churches destroyed by the hurricane have been rebuilt; the others are under course of construction. Number of baptized Sabbath-keepers in Jamaica, Jan. 1, 1903, 1,188; number added to church by baptism during the year, 174; loss during the year by death and apostasy, 12; number of baptized Sabbath-keepers, Jan. 1, 1904, 1,350. Tithe received by the conference treasurer during the year, \$1,462.76; weekly offerings, \$420.24; annual offerings, \$128; total amount of tithe and offerings, \$2,011.

Elder J. B. Beckner was re-elected president. Credentials were again given to Elders J. B. Beckner, J. A. Strickland, and W. Jay Tanner. Licenses were given to Brethren Hubert Fletcher, W. H. Randle, Methusalah Jones, and Frank Hall. Missionary licenses were

F. J. CROSBY.

JOHN R. SWEANY.



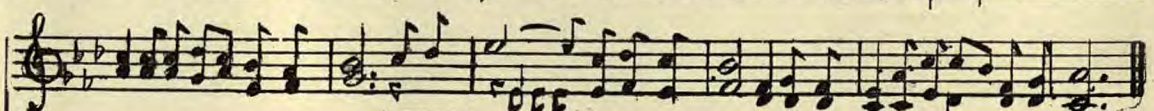
1. When my life work is ended, and I cross the swelling tide. When "this mortal puts on
2. O, the soul-thrilling rapture when I view his blessed face And the luster of his
3. O, the dear ones departed! How the tender memories come, As the farewell at the
4. Thro' the gates to the city in a robe of spotless white He will lead me where no



im-mor-tal-ity;" I shall know my Redeemer when I reach the other side; And his kindly beaming eye, How my full heart will raise him for the mercy, love and grace, That prepares river I recall; In the sweet vales of Eden we shall meet no more to roam But I tears shall ever fall; In the glad song of ages I shall mingle with delight; But I



smile will be the first to welcome me. I shall know—him, I shall know him, As re-
for me a mansion in the sky. (I shall know)
long to see my Saviour first of all.
long to meet my Saviour first of all.



deemed by his side I shall stand I shall know—him, I shall know him, By the print of the nails in
(I shall know) His hands.



given to Brethren Phillip Porter, Norman Johnston, and Linton Rashford.

The church was crowded to its fullest capacity at each evening service during the conference; and at the last service, Wednesday night, January 6, eight precious souls accepted the Lord Jesus. May the rich blessing of God continue to attend it until its work is finished, and probation closed.

J. A. STRICKLAND

Pastor A. J. Haysmer, president of the East Caribbean Conference is visiting the churches throughout Demerara and the Lesser Antilles.

The second annual session of the East Caribbean Conference will be held at Bridgetown, Barbados, June 3rd to 20th.

A school for East Indian children was opened at Georgetown, Demerara, early in the month of March.

The tent meetings conducted by Pastor W. A. Sweany at Arima, Trinidad, are being largely attended and the interest to hear the word, pure and unadulterated, is excellent. Many nights the attendance passes five hundred.

It has been decided to build at Tacoma Park, D.C., U.S.A., the head-quarters of the denomination, an office building for the General Conference, a publishing house, a school and a sanitarium. A fund of \$100,000 is to be raised for this purpose.

A sanitarium building, in charge of one of our native physicians, Dr. Kunashiro, has been opened at Nunobiki Falls, Japan, for the Japanese native peoples.

The Young People of Port-of-Spain Church, Trinidad, organized into a Young People's Society, early in last November. Since that time they have been carrying on studies at their weekly meetings from the Bible Text Book, on Physiology and on Missions. These studies are well attended. Once a month, a programme is rendered and the lessons studied brought into actual use by the members. On these occasions there has been a good attendance from the outside which has created a desire in some to study with the members at the weekly meetings. Many of the Young People are working energetically with the *Watchman*, from month to month.



The Gathering for Armageddon.

ALL the world is watching the unfolding of events in the East; yet few see in the daily record a fulfilment of prophecy. So it has ever been. Blind to the true significance of events, deaf to the solemn warnings of the prophets, the great mass have never known the time of their visitation in any crisis that has come upon the world.

Statesmen and men of affairs are to-day unconsciously bearing witness to the fulfilment of the words of the prophets. Let us place side by side some of the utterances of the prophets of old and the writings of public men to-day, concerning this Eastern question that marks the final crisis of history.

One of the leading journals of the world, one that speaks more authoritatively on the political situation than any other, perhaps, the *London Contemporary Review*, says:—

Odd things are happening everywhere. . . . Russia, Germany, England—these are great names; they palpitate with great ideas; they have vast destinies before them, and millions of armed men in their pay, all awaiting Armageddon.

Mr. Arnold White, one of the leading political journalists of the day, the London correspondent of *Harper's Weekly*, says:—

The preparations of the universal world for a great killing were never more complete. Amity or Armageddon—which is the end?—Armageddon, notwithstanding the open door in China is a necessity of existence. Millions of unborn English children will either live comfortably on the product of trade with the future inhabitants of the teeming Yangtse Valley, or they will be compelled to draw out a joyless hungry existence. If Britain were ousted from Persia and China, the present generation would immediately feel the blow. But since men will fight rather than famish, the certainty of a collision between Russia and England for the mastery of Asia does not hang on the opinions of ministers, or the decisions of the monarch, but on the bread-and-butter question, which is the dominant factor in social problems.

Thus men who know the pulse of international affairs see just before us a world-conflict which they describe as the Armageddon of the nations. Whence do they get this phrase?—From the prophets of old, as we shall see, who wrote concerning these very issues.

A few months ago there died an aged statesman who has had more to do with the affairs of Europe than any other man in our day. In one of his last Mansion House speeches—an occasion when the heads of cabinets are wont to declare their most serious convictions as to the national and international outlook—the late Lord Salisbury called the attention of the older men in the audience to the fact that the chief characteristic of this time, the great change that had come over the affairs of nations since the older

of them were young men, was the great growth of armaments, the preparations for war. Men may cry, Peace! peace! but the world knows that the forces are all the time gathering for a mighty struggle. In one of his last speeches in the British House of Lords, speaking in defence of the financial budget providing extra millions for naval and military increase, Lord Salisbury said:—

The tendency to extravagance is increasing. We have had no choice. We have had to protect ourselves, and must pay the cost. For years public opinion was in favour of a pacific policy, but now that state of opinion has passed away. The tide has turned, and who am I, and who are we, that we should attempt to stem the tide? If the tide has turned, we shall have to go with it. *We are in the presence of forces far larger than we can wield.*

What are these forces against which the best-intentioned statesmen struggle in vain, this flowing tide of strife which sweeps all before it? God's word answers. In vision of the last days the prophet John saw the working of the very forces that the statesman describes:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi., : 13, 14.

Statesmen find themselves in the presence of a force which they can not control. Two thousand years ago God's prophet described this power coming up from beneath, in this last generation. Men of affairs see the gathering of the nations to mighty conflict. The sure word of prophesy says that it is the gathering to the battle of the last great day.

The prophet further describes the gathering—and here is where writers and speakers get the word that sums up the final conflict of the nations:—

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Verses 15, 16.

This is the issue which faces us. That which the prophet of God long centuries ago described, the modern journalist and statesman bear witness to. With express speed the world is rushing on to the great Armageddon. This place, Armageddon, is in Syria, the great battle plain of nations. Two thousand years ago God's prophet declared that this would be the storm-center in the last days. And so it is to-day.

W. A. SPICER.



IN view of the present situation in the Far East, with the probability that Korea will be the main field of conflict between the Russian and Japanese land forces, the Missionary Society of the Methodist Episcopal Church has cabled the Rev. Stephen A. Beck at Seoul recommending cautious action and urging that the safety of the women and children be secured.

The Most High Ruleth.

AMONG many other conditions which should exist at the time of the end our Saviour pointed out that on the earth there should be "distress of nations with perplexity: Men's hearts failing them for fear and for looking after those things which are coming on the earth." Luke xxi., 25, 26.

That we have reached that time no one can doubt. Never before has there been a time when those responsible for the peace of the world have been so perplexed as at the present moment. The nations of earth have for years been expending their treasure in immense war preparations. As a powder magazine seems to have a great tendency to draw the sparks, when once the flame of war has been kindled, so now each nation, not engaged in the struggle, are trembling lest their magazine should ignite and the whole world be involved in an explosion from which no one from among men can tell who would survive.

But the child of God need not to tremble nor be dismayed. He need not share the perplexity, the "heart-failure," of those who understand the situation only from a worldly standpoint. In the fourth chapter of Daniel is a

LESSON OF COMFORT

at such a time as this. This chapter is the copy of one of the most wonderful public documents on record. It is the grateful acknowledgment by an humbled heart, once proud, boastful in its wisdom and strength, of the eternal truth.

"The Most High ruleth in the kingdom of men and giveth it to whomsoever He will, and setteth up over it the basest of men." Verse, 17.

The lesson came to Nebuchadnezzar with peculiar force and in a striking manner. He was at rest in his house. He had by what he considered the strength of his arm and the skill of his wisdom conquered the whole world. Army after army had be shattered before him, and kings and nations had become his subjects. He had by force and otherwise assembled in Babylon the skill and wisdom of the world, and the result was the most magnificent city the world had ever seen, and which has never since been equalled. He was flourishing in his place. His heart was taking glory to itself, saying "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honour of my majesty."

And then the lesson was taught him. As the first part of the chapter records he had been warned by.

THE DREAM OF THE TREE

which grew until its branches reached unto the end of the earth, every beast of the field and fowl of the air finding shelter in the shade thereof; but a holy watcher came from heaven and commanded that the tree be hewn down, but the stump be left until seven times pass

over him, to the intent that the living may know "that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will."

That tree was Nebuchadnezzar. It had been by the might of Jehovah that he had grown to the position he then occupied. He was God's servant, fulfilling God's will among the children of men. His victories had been decreed by the holy *watchers*. But he knew it not. When peace came and the wealth of the world was in his coffers, and the wisdom and strength of the world at his feet, *then* he said, "See what I have done." *Then*, the Most High taught him the lesson which gives us the philosophy of history, and the key which will unlock to us the lesson of the rise and fall of nations. *Then*, the Most High humbled him whom He had exalted and it was evident that Nebuchadnezzar was

ONLY THE EARTHEN VESSEL,

and that all the power had come from Jehovah. The same hour was the king driven from men. His reason left him. He was insane.

"And at the end of the days, I Nebuchadnezzar, lifted up my eyes unto heaven and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation, and He doeth according to His will in the army of heaven and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?" Verse 34, 35.

Let every nation remember Daniel's counsel to the proud and mighty monarch of old, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, if it may be a lengthening of thy tranquility."

Russia's intolerance, and unmerciful treatment of the poor, and unrighteousness and unfaithfulness in her dealings with the world have surely reached such a stage that it seems that a rebuke is necessary. But it is all in the hands of the Most High. "He doeth according to His will among the inhabitants of the earth; and none can stay His hand or say unto Him, What doeth thou?"

Let every child of God in the present crisis put all their trust and confidence in Him "who changeth the times and the seasons. He removeth kings and setteth up kings"—Dan. ii, 21.

Because the Most High ruleth and setteth up whomsoever He will, His servants, the prophets, were enabled to tell years and even centuries in advance; that Medo-Persia should follow Babylon, calling Cyrus by name before he was born; that Grecia should follow Medo-Persia and Alexander should be its first king, and be cut off in the strength of his power; that Rome, the fourth kingdom, should be the last universal monarchy, and should be divided into ten kingdoms, three of which should be

plucked up, the others to remain until the Fifth Kingdom of eternal righteousness should be ushered in. If those nations have conquered by the strength of their arms alone, if the Most High was not ruling in their rise and fall, how could his servants, the prophets, exactly portray it at all beforehand, and why have the nations come and gone according to their words?

Belshazzar failed to learn the lesson taught his grandfather, and while feasting to the gods of Babylon and drinking to the strength of the Babylonian arm, not giving glory to God, in whose hand was his breath, and whose were all his ways, there appeared the handwriting on the wall. He was weighed in the balances and found wanting. His kingdom was given to the Medes and Persians—Dan. v, 18-31.

The nations are still in the balances of Jehovah, and the angel's hand still writes upon the wall "The Most High ruleth in the kingdom of men."

G. F. E.

The War in the Far East.

THE struggle of the giants in the Far East which we were unable to more than announce in our last issue, has brought many surprises to the world, as Japan has by her courage and dash made master strokes with her navy which have made her mistress of the Eastern seas. Her skill, and the blunders of the Russian naval officers, have disabled or sunk fully a third of the available Russian fleet in the Far East, leaving the balance of power with Japan. However, reports are not always as accurate as could be desired, and what the future may reveal of the truth of many of the telegrams received, remains to be determined. An example of their unreliability is found in the case of the Russian cruiser *Bayarin* "which is reported sunk by Japanese on February 9th, accidentally destroyed by a mine on the 13th, went down in storm on same day, and torpedoed and sunk by Japanese at 3 o'clock next morning." But much has been done of which we are sure, and we quote from the *Literary Digest* of the conditions existing:—

"By a midnight dash, on the night of Feb. 8th and two naval battles, three hundred miles apart at noon next day, the Japanese have won decisive superiority over the Russian fleet, secured their country against invasion, rendered safe transport for their troops, prevented the junction of the Russian naval forces, and reduced the land forces to depend on a single railway to St. Petersburg for supplies and reinforcements."

It will be seen from the above, what the war will mean to Russia, defeated at sea, as she is, at the beginning. She must necessarily act on the defensive, while the Japanese will, with their great love of country, press hard the battle on land in Corea and Manchuria in order to gain the point she was unable to obtain Russia's pledge for in the futile negotiations which preceded the war, viz., the guarantee of the independence of Corea and the evacuation of Manchuria by the Russian troops. This Japan feels must be done or her own independence is endangered. Mr. Chester Holcombe in "The Outlook," says on this point: "The present struggle to determine whether Manchuria shall remain Chinese or become Russian, has a much broader ultimate end in view. It may be regarded as 'a single test case in a broad issue which may be framed

somewhat in legal form as *independent national existence in the Far East versus partition and subordination to European authority.*" This issue, covering Japan as well as China and Corea. On the same point, the Philadelphia Press (American) remarks, "Unless Japan fought, north China would become an appendage of Russia, and the rest of the empire be ingloriously partitioned between European lands."

"The sun that shines on the meteor flag of Japan is the setting sun of Asia close to its end. Whether it is to rise again, the issue of this conflict alone can tell. If Japan wins, or even halts Russian advance, China will be re-organized under Japanese direction."

"If Russia wins, the Asian sun sets not to rise, and China, like India, Japan, like Turkey, will be but a dependency of the European system, with its parallel and similar force."

Naturally, Japan knowing that this is the case and that "it is not the policy of the European governments to permit the growth of China and Japan into first-class powers," feels that the present struggle is for existence. Hence, in the campaign, Japan will fight with this in view.

On the other hand, the Russian forces tho' defeated at sea, may be expected to do valiant service for the great White Czar, whom they have been taught to revere and obey, in the operations which must come with the beginning of spring. And the defeats at sea may be expected to make the land forces the more anxious to retrieve these disasters. What the results will be of the struggle, how long it will continue, and what complications may arise, none can predict. Many, looking at the conditions are expressing their opinions of the outcome, and from these we quote, but, in perusing them, it were well for us to remember "that the Most High ruleth in the kingdoms of men and giveth it to whomsoever he will."

The New York *Sun*, speaking of the prospects of the war says, "If it be conceded, for the sake of argument, that Japan's navy will be henceforth so preponderant as virtually to exclude Russia from the sea, does it follow that the contest is likely to be a long one, in which, fighting on land, Japan might, in the end, be crushed by sheer might of her colossal enemy?" There is no doubt, that the humiliation which would be inflicted on Russia by the practical annihilation of her Asiatic fleet at the hands of an enemy, hitherto underestimated, would be profound and lasting. Tremendous would be the incentive to retrieve on land the prestige lost at sea. Feeling that their nation's honor is at stake, the Russian troops, already stationed in Manchuria, may be trusted to fight with furious valor, and we should not be surprised to see the Japanese land forces suffer more than one reverse. Even brave men, however, cannot cope with impossibilities. Among these should probably be reckoned the supply of a large army operating many thousand miles from its base and exclusively dependent on a single-tracked, ill-built railway, certain quickly to be disabled. Masters of the sea, the Japanese can easily and promptly re-inforce, re-equip, and re-victual their armies.

"For these reasons, we incline to doubt whether the war in the Far East is likely to be prolonged for many months, notwithstanding Russia's natural wish to recover on land the prestige and self-respect which she seems destined to forfeit on the ocean."

On the other side, the Russian Press stands boldly confident as do also the Russian Commanders of the ultimate complete success of Russia's forces, both on land and on sea. Russia is doing all she can to make this possible, sending her best Generals and Admirals of the fleet to the seat of war and pushing supplies and re-inforcements rapidly to the front. The confidence of the nation is strongly expressed by General Kuropatkin on his depart-

sure recently for the East, when he said that he would not rest content till he had overcome Japan and marched his army the length of her Empire.

One of the most serious problems connected with the present crisis is the danger of complications arising from other sources. It is expected that spring will bring renewed activity, perhaps war in the Balkans, and looking at the situation, the *Speaker* (London), organ of the extreme wing of the Liberal party, predicts that "the Near East will catch fire." It says, "And as for Turkey, from the first her desire, apart from the Sultan's will, has been for open war, and the winter has only increased the desire." Nor is this the only danger that confronts the peace of the world. With feverish haste, the great nations, jealous lest one should obtain a preponderating influence in either the Far or the Near East, are preparing munitions of war and increasing their armaments in anticipation of whatever events may transpire to draw them into the conflict. That there is danger in this direction, is felt by all who are conversant with the conditions. Rumors are strong of complications that may bring war between England and France; Denmark is placing new fortifications and putting herself in readiness to control the entrance to the Baltic; the arsenals of England are said to be busy night and day, and the naval estimates for the present year, influenced by the crisis, are being materially enlarged over all previous years.

We are living in days of stress and strife. The flames of war kindled into a blaze are spreading and as is expressed by one journal already quoted, "Heated by this great issue, war begins, a vast melting pot, into which the peace of the world is cast. What ills and woes, what shock and conflict may arise from this fell caldron, what lands will be marshaled or what nation led to war or captivity, no man can tell. One of the world's greatest struggles, opens with this war."

And so we are placed by the great conflict now being waged.

It may be that we are entering upon the last great strife. The scene is ominous, the parties engaged of the kings of the East and the whole world, and the complications looked for by the nations, such as the Word says, will be. Yet it may not be that the conditions will be fulfilled at this time, but of this we are certain, it is time the children of God were perfect and holding their confidence in the faith, steadfast.

W.



Summary of War News.

February 6.—It is reported from Tokyo that diplomatic relations between Japan and Russia had been broken off.

February 7.—Severing of diplomatic relations confirmed. Russian and Japanese ministers and legation staffs, ordered to leave Tokyo and St. Petersburg without delay.

February 8.—Both countries issue statements placing the responsibility for war on the other.

February 9.—Japan opens war by attacking Port Arthur. Russian battleships *Retvizan* and *Czarvitch* and cruiser *Pallada* put out of action. In latter action same day, Russian battleship *Poltava* and cruisers *Bayarin* and *Novik* disabled. Russian cruisers, *Variag* and *Koriets*, sunk at Chemulpo by Japanese. Secretary Hay (U.S.A.) addresses an identical note to Powers looking toward maintaining the integrity of China.

February 10.—A bridge on Manchurian Railway destroyed by Japanese. Proclamation of war by Czar.

February 11.—Port Arthur again bombarded by Japanese squadron.

February 12.—Russian torpedo boat *Yenesiei* blown up in Port Arthur accidentally. English steamer *Few Ping*, fired on by Russians, while leaving Port Arthur.

February 13.—Russian minister leaves Seoul, Corea, escorted to Chemulpo by the Japanese.

February 14.—Attempted landing near Port Arthur by Japanese repulsed.

February 15.—Three Russian torpedo boats, patrolling at Port Arthur, reported sunk by mistake by the forts. Japan said to have 300,000 troops ready for active service.

February 16.—Six hundred Russian soldiers frozen to death in crossing Lake Baikal. Russian cruiser *Bayarin*, accidentally sunk in Port Arthur by a submarine mine. New Japanese cruisers, *Nisshin* and *Kasuga*, arrive at Port Yokosuka. 120,000 Japanese troops landed in Corea.

February 18th.—Japanese cruisers capture Russian steamships, *Kolik* and *Bovrik*, outside Port Arthur. Russian war minister sent to the Far East to direct land operations under Admiral Alexeieff.

February 19th.—Russia accepts Secretary Hay's note, re neutrality of China.

February 20, 21.—Reports of Port Arthur preparing for long siege; and rumours of land fighting in Corea.

February 25.—Japanese Admiral attempts the blockading of Port Arthur by sinking transports in entrance. The attempt ends in failure.

February 26.—Reported landing of Japanese troops at Possiet Bay, seventy-five miles west of Vladivostock. Reported 75 miles railway between Vladivostock and Harbin destroyed by Japanese.

March 1.—Reported blockade of Vladivostock. Russians said to be bitter toward Americans owing to American sympathy with Japan.

March 2.—Japanese squadron again bombards Port Arthur. Cruiser *Askold* (Russian) damaged in meeting attack. Torpedo boat also damaged.

March 3.—Port Arthur said to be in hard straits for food and water.

March 4.—Japanese occupy Pingyang. Russian force said to be near.

March 5.—Vladivostock despatches state that 2,500 Japanese arrived at Plakian Bay, south of Cape Bruet and landed without artillery.

March 6.—Vladivostock bombarded by Japanese cruisers. No damage reported.

March 8.—Japanese steamships resume regular service in Yellow and Japan seas, unescorted.

March 9.—Second bombardment of Vladivostock reported.

March 10.—Admiral Makaroff arrives at Port Arthur to succeed Admiral Stark.

March 11.—Forts of Talenwan and Port Arthur again bombarded by Japanese. Russians defeated on land at Fenghoangcheng.

March 12.—Japanese land forces in Manchuria, west of Yalu River.

March 13.—Naval action off Port Arthur. Russian torpedo boat *Stereguschtschi* sunk. Japanese torpedo boat also reported lost.

March 15.—General Kuropatkine started to assume command of Russian force in Far East. Reported Port Arthur is abandoned.

The Home.

(Concluded from page 15.)

save the money by depriving yourself of some superfluity, or luxury you now enjoy."

"Is that the rule?"

"It is most rigidly. Our cigars and ale furnish us."

"And won't you smoke again?"

"Never, while within the reach of my influence there's a human being in want!"

"Then I'll throw away my tobacco and beer; may I join at that?"

"I'll propose you."

And the master machinist was proposed and admitted.

Another week passed away, and the new Christians went again on their mission, and there were more tears of joys, more prayer, and more blessings. Mr. Boothby, the machinist, had gained a new ray of light on the subject of Christian missions.

Of course the truth leaked out, and we can imagine where the public eye of sympathy and appreciation was turned. Before a month was out, more than fifty people had engaged indirectly in the work, by placing money, food, and clothing in the hands of the original six for them to distribute as they deemed proper.

But there was one rule to which the "society" adhered. They would not receive a cent in money which was not the result of a cutting off of some superfluity, and thus they showed to the people how simple and easy in its work is true charity, and also how many professed Christians not only lose sight of duty, but really lose the greatest joy of Christian life.

It was a glorious day for Madisonville when those six young mechanics met in the village bar-room and concocted the plan for their society. And the good has worked in two ways. The members find themselves happier, healthier, and stronger, for having given up their pipes and cups; and the poor unfortunate ones of the town are once again basking in the sunlight of peace, content, and plenty.

How very many professed Christian churches there are in our land which would be benefitted by following the example of the six noble youths, who still stand at the head of the *Madisonville Benevolent Society*.

Christ's Second Coming.

(Concluded from page 8.)

conditions on earth are such as scripture says will exist when Jesus comes

The old earth staggering under its load of sin, and suffering groans for deliverance.

The great upheavals of nature, seen so frequently of late in hurricane, earthquake, tidal waves and volcanic eruptions show that the end is fast approaching. Failing crops, famines, and pestilences becoming more frequent every year, tell the same story, the earth is waxing old like a garment and its end is drawing near. Reader, with these great truths facing you, how do you stand before that Christ who is soon coming to judge the world? Are you walking in His light, in harmony with His word, keeping His commandments and trusting in His power? Are you ready to meet him if He should come to-night? O, get ready, get ready. Confess and forsake all your sins and accept His free pardon. Seek Him quickly, while mercy is still offered, "behold now is the accepted time, behold now is the day of salvation."

J. A. STRICKLAND.

Events of the Month.

The question of importing Chinese labour into the Transvaal has been discussed with much bitterness. The Colonies, which have themselves prohibited Chinese immigration are crying out against it. The demand, it is claimed only arises from the impatient greed of speculators in gold. Whatever may be the rights of this matter, one thing is clear, and that is that the gold mines, however desirable in themselves, have been turned a curse to South Africa.

A Colliery company which brought action against a labour association for damages, resulting from a strike instigated by it, has won its case. The Association will appeal. The struggle between labour and capital is gradually assuming a more and more strenuous form. In America, where it is further developed, the labour leaders are requiring that members of the unions who are members of the State militia should resign from the militia. They foresee a time when the contest will lead to actual civil warfare.

The Church of Rome is reaping in France from the seed she has sown there in the past. Since the passing of the law against religious establishments, eleven months ago, no less than 9,998 monasteries and convents have been closed by the Government. Even where error seems to triumph, its victory is not permanent. France, which threw itself blindly into the work of supporting the Papacy at the time of the Reformation, has seen that the Papacy destroys the nation which cherishes it. It will be the same in every country that listens to the enchantments of Rome. The peoples give their strength to the Papacy, but the time will come when "these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." Rev. xvii., 16.

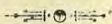
The longest bridge in the world has been completed. It is a trestle bridge, spanning two arms of the Great Salt Lake, one nine miles and the other eleven miles in length.

In the wake of the recent disastrous fire in Baltimore, Md., U.S.A., comes a conflagration of equal mystery but lesser magnitude in Rochester, N.Y., U.S.A. Buildings supposed to be absolutely fire proof burned as tinder.

To Advertisers.



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The "Caribbean Watchman" should reach all the readers by the 15th of the current month. Any failure in this should be reported at once to this office, where it will be gladly made right.

The World's History.

It is bound up in the Great Conflict which is fully portrayed in the three following books by Mrs. E. G. White.

Patriarchs and Prophets.

Patriarchs and Prophets; or the Great Conflict between Good and Evil, as illustrated in the Lives of Holy Men of Old.

This book treats upon the themes of Bible History—themes not in themselves new, but so presented here as to give them a new significance. Beginning with the rebellion in heaven, the author shows why sin was permitted, why Satan was not destroyed, and why man was tested, gives a thrilling description of man's temptation and fall, and rehearses the plan of redemption devised for his salvation. The life of each of the patriarchs, from Adam to King David, is carefully scanned, and from each a lesson is drawn. This volume traces the great conflict between good and evil from its inception down through the centuries to the time of David's death, and shows God's wonderful love for mankind by His dealing with the "holy men of old." The book contains over 760 octavo pages. It is printed from clear, new electrotypes on a fine quality of tinted paper. Its pages are adorned with more than 50 engravings, over 30 of which are full-page, and many were designed and engraved especially for this book and at great expense.

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In every phase and circumstance His experiences were similar to our own. The wonderful manner in which divinity and humanity were combined; the way in which Christ, while dwelling in the human body, with only human strength, took hold of divine strength, and thus overcame sin; these things are made wonderfully clear and helpful on every page and in every sentence. Step by step the life of our Saviour is traced, and is made to touch our life, so that He becomes, in very truth, "our Elder Brother."

The illustrations number about 300, and are largely original. It contains nearly 900 royal octavo pages, printed on enamel finish paper, with wide margins. The bindings are handsome, as well as substantial.

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“This one thing I do.”—St. Paul.

“The wind never blows fair for that sailor who knows not to what port he is bound.”

“We must not only strike the iron when it is hot, but strike it until it is made hot.”

Leave the service of Satan at once. He is the hardest task-master the universe has ever known.

The fifteenth chapter of First Corinthians, is one of the best discourses on the resurrection on record. Read it.

“For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.” 1 Thess. iv., 14.

“Lord help me to take fewer things into my hands, and to do them well,” is a prayer recommended by Paxton Hood to an over-worked man.

“When I was young, I used to think it was thunder that killed men,” said a shrewd preacher, but as I grew older, I found it was lightning. So I resolved to thunder less, and lighten more.”

The great controversy of which this number speaks so fully, is now being fought out over each individual soul. Where are you standing, and what is your relation to the two great leaders, your master Christ, or Satan?

Staff-Captain E. C. Widgey, at one time in charge of the work of the Salvation Army in the West Indies, has recently united with those who are carrying this great Advent message to the world. May God bless his labours abundantly in the work of carrying the great threefold message as abundantly as he has in the past.

A friend, who has been receiving copies of the *Watchman*, sent through the post by a friend, writes thus:—“Many thanks for periodical. They are always found to be of incalculable value to me, and my soul is unfailingly blessed thereby.” We are glad that this friend has in this way placed his friend in the channel of blessing. There are thousands who have not yet seen the *Watchman*, who would appreciate it as much as these. Will you not be instrumental in placing it in their hands?

Good Health.—That bright, monthly magazine, *Good Health*, comes to us every month full to

the brim of good things for both body and soul. It is very popular in England. We note, with pleasure, that 565,000 copies were sold in England last year. The publishers also issue an *Indian Edition* for India, and a *West Indian Edition* for the West Indies. The West Indian Edition is in the hands of the *Watchman* agents. If you have not seen a copy of this valuable little magazine, ask your *Watchman* agent to show you a copy. The price is only 3 cents each.

Barbados, Antigua, Grenada and St. Vincent were very unfortunate in having their supply of the *Watchman* for February carried to England by the mistake of the Royal Mail Co. One good lesson we have learned from the misfortune however is, that the *Watchman* has now become a necessity in many homes. Many of our readers have assured our agents of how much they missed that monthly visit of the *Caribbean Watchman*, and of their anxiety to have a copy delivered to them immediately on their arrival, and their willingness to take their copy, however late they may be in coming back from their long journey across the sea.

Side-tracked.—It is sad to see so many souls getting switched off on Satan's *side tracks* which run them off the main line of the Message for this time. There is just one difference in these side-tracks and the ordinary one of the Railway. Many of the railway side tracks run a little way and then come back and join the main line again. But Satan's side-tracks, running off the main line of the Advent message, diverge so little from the principles of the truth that the casual observer, or the careless student of the Bible, fail to see any difference. But the ways gradually separate, while Satan's side-track is always down-grade, easier to follow, with the grade ever increasing downward until the deceived souls are dashed over the precipice to eternal ruin. Dear reader, beware of Satan's side-tracks.

The Eastern Question.—The May number of the *Caribbean Watchman* will be a special one on the subject of the Eastern Question. It is our aim to throw the searchlight of prophecy on every important question of the present time. We are safe in saying that the one question that is to-day occupying the attention of more minds in all portions of the world, than any other, is the Eastern Question. Many men are sorely perplexed and many hearts are failing for fear of the outcome, because they see the tremendous consequences bound up in this question. The Word of God is not silent, but throws an abundance of light on every phase of the question. The May number of the *Watchman*, will give you such a clear setting forth of this question that you can by no means afford to miss it. Price only three cents. Pastor F. I. Richardson, well-known to many of our readers, has contributed some special articles on the question, and there will be special articles by others.

Elijah and the Baal-Worshippers.—“Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” Malachi iv., 5, 6. It is the promise of Jehovah, that a messenger in the spirit and power of Elijah shall go forth to the world in the last days. We are living in that time. The experiences of Elijah are now present truth. God's people in Elijah's day had been largely led away after Baal or sun-worship. It was with this well nigh universal apostasy that he had to deal. Even so with those whom the Lord shall send forth in the last days.

We therefore invite you to study prayerfully the climax of that conflict as recorded in 1 Kings, xviii.

We note the following thoughts—(1) Israel had not gone into atheism. They still wor-

shipped, but they adopted the rites and forms of paganism. The worship of a wrong conception of Jehovah, one not founded on His word is idolatry. The form of doctrine and worship is necessary. It must be built on a “Thus saith the Lord.” But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.” Romans vi., 17, xvi., 17-19.

(2.) Israel had suffered a most severe famine as a result of their apostasy.

(3.) Ahab, when he saw Elijah said, “Art thou he that troubleth Israel?” God's commandment, keeping people are always blamed for the punishment visited on those who apostatize from the Lord. Note Elijah's answer. “I have not troubled Israel; but thou and thy father's house in that ye have forsaken the commandments of the Lord and followed Baalim.”

(4.) Note the manner of the Baal worshippers. Bodily exercise was the leading feature. Bodily exercise is many times resorted to in worship, to hide the lack of the meek and quiet Spirit of God. When one's fire is lighted from the sparks of one's own kindling and not with the fire from heaven, it is necessary to leap up and down, and shout, and perform all kinds of bodily contortions. They cried, “Baal hear us.” “Then, they leaped up and down at the altar.” Verse 26, margin. But they had something more than their own imaginations to fire at this time. They had to light that altar with its offering, consequently, the customary exercises, physical and mental, that usually set the prophets of Baal and their congregations blazing, was not sufficient. So they cried aloud and cut themselves until the blood poured out upon them. But the heavens were still closed. The fire did not come. The Apostle Paul well says, “Which things have indeed a shew of wisdom in evil worship, and humanity, not sparing the body, not in any honour to the satisfying of the flesh.” “Bodily exercise profiteth little.” “Exercise thyself rather unto godliness.” Col. ii., 23, margin. 1 Tim. iv., 7, 8.

(5.) We do not have far to go to-day to find the value of this lesson. The writer recently passed a house supposed to be dedicated to the worship of God, and was totally surprised to see a people professing to be worshipping our Saviour, yet reproducing every portion of the services as performed by the Baal worshippers, excepting the cutting of themselves with knives. That item was not necessary. The leaders had only their own imaginations and that of the congregation before them to set on fire by the sparks of their own kindling. As they had become quite accustomed to that, it was a comparatively easy task. We imagine, however, that it would have been necessary to resort unsuccessfully to knives, if they should have had to fire an offering as real as the one assigned to the prophets of Baal in Elijah's time.

(6.) Study the simple, eloquent prayer of Elijah. The altar had been thoroughly drenched with water, but the fire came from heaven in response to that simple prayer. The one uttering it was in harmony with God and His law. It was not necessary for him, whose fire was lighted from heaven, to go through all the bodily exercises of the Baal worshippers, whose fire was to be lighted by sparks of their own kindling. 1 Kings xix., 11-14, has a lesson for us on this point. The Lord was not in the great and strong wind, nor in the earthquake, nor in the fire, but He was in the *still, small, voice*. And it is even so to-day.



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