

The Oriental Watchman.

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

Vol. 1., No. 6. }

CALCUTTA, OCTOBER, 1898.

} Two annas.

The Oriental Watchman.

PUBLISHED BY
THE INTERNATIONAL TRACT SOCIETY,
CALCUTTA.

The Coming of the Lord.

COMING, coming, coming! *Who?*
Christ, the Lord of life and glory,
He who once for me and you
Died! — oh, depth of sin's sad story!
Coming, not a helpless stranger,
Cradled in the friendless manger;
Coming, Lord of earth and heaven!
King! to whom all power is given,
Judge! at whose all-searching bar
All must stand just as they are;
And the wicked tell with shame
Why they've cursed His holy name.

Coming, coming, coming! *How?*
Clothed in strange unearthly splendour,
Glory men ne'er dream of now,
Grandeur earth ne'er had attend her.
At His sight the heavens shall wither,
From His presence earth shall flee,
Islands move, and mountains thither
Seek the caverns of the sea.
Every eye shall then behold Him,
All the nations feel His ire;
While the brightness that enfolds Him
Is to them consuming fire.
Thunders all the earth shall thrill,
All the heavens with lightning's blaze,
And the universe stand still,
While through all its realms is heard
That profound omnific word,
Which to life the dead shall raise.

Coming, coming, coming! *Why?*
To redeem His precious treasure,
All His saints o'er sin wno sigh,
All who make His will their pleasure;
To bring back within their borders
His whom Hades holds to-day;
To arrest sin's wild disorders,
And the monster Death to slay.
Coming to fulfil His plan,
Make His oath and promise good,
Which secures repentant man
Life eternal through His blood.

Coming, coming, coming! *When?*
Ah! that question, solemn, thrilling!
For when He appeareth, then
All these earthly scenes, fulfilling
His sure word, shall have an end!
And behold the day is near!
Signs in heaven and earth portend
That the Lord will soon appear.
Angry thrones, through wars, proclaim it,
Scoffers by their scoffing name it,
And the mute and solemn sky
Has hung forth its prophecy!
Coming! while we wait and dally!
Coming! while we sleep in sin!
Swift as light, o'er hill and valley,
That great day is coming in.
Sinner, rouse thee to thy fate!
Saint, be watchful at thy gate!
Saviour, make us meet 't appear
At Thy coming, now so near!

U. SMITH.



"AND EVERY EYE SHALL SEE HIM."

COMING AGAIN.

THE culmination of the Christian's hope centres in the return of Him who said, "I will come again and receive you unto Myself." Just as surely as He came once the Man of sorrows, so surely He will come again "having on His vesture and on His thigh a name written, King of kings and Lord of lords." He came once in weakness, He will come again in power and great glory. He came once a man of sorrows and acquainted with grief, despised and rejected of men; He will come again when all will recognize Him as Judge of all mankind.

Of His second return to our world all the prophets have spoken. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." A later prophet exclaimed: "I shall see Him, but not now; I shall behold Him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Num, xxii. 17.

The patriarch Job had a lively faith in the blessed hope of the glorious appearing of the Son of God. How impressive are

the following words of that faithful servant of Jesus Christ: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another although my reins be consumed within me." Job xix. 23-27. And David, the sweet singer of Israel, whose throne is yet to be occupied by David's greater Son, declared, "As for me, I will behold Thy face in righteousness. I shall be satisfied, when I awake in Thy likeness." Psa. xvii. 15.

How full of testimonies is the prophecy of Isaiah concerning the coming of the Just One! In language so plain that no one need mistake, he describes the condition of those who at that time will not be ready to meet the Lord. He declares that "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. ii. Concerning those who will be ready for the

Lord's coming he says, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv. 8, 9. And again looking forward to that time he exclaims, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

The Holy Spirit turned the eyes of the prophet Jeremiah to the scene of the glorious appearing of our Lord and the resurrection of the just, and led him to say, "Thus saith the Lord; a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border," Jer. xxxi. 15—17.

When Herod sent forth and destroyed all the children from two years old and under in Bethlehem in order that he might destroy Jesus when He was born, "Then was fulfilled that which was spoken by Jeremy the prophet." Matt. ii. 17. But to those weeping mothers and all others there comes down over the ages the comforting message that the dead are to come again from the land of the enemy; for "the last enemy that shall be destroyed is death" (1 Cor. xv. 26). But for this we cannot hope till the Master returns, for then it is that all who "sleep in Jesus" will hear "the voice of the archangel," and will come forth from the grave and be caught up to meet the Lord in the air (1 Thess. iv. 14-18). And again the Lord tells us through the prophet Hosea, "I will ransom them from the power of the grave; I will redeem them from death." But time would fail to tell of all that holy men of God have left on record for our encouragement and hope on this soul-inspiring theme, called by the Apostle Paul "that blessed hope."

"The Lord is coming, sound it forth,
From East to West, from South to North;
Speed on, Speed on, the tidings glad,
That none who love Him may be sad."

D. A. R.

The Great Delusion.—This, according to a London Spiritualist organ, is Spiritualism's message for the world:—

"Spiritualists, urged on by the angel hosts just beyond the thin and transparent curtain of the physical senses, are determined to proclaim this mighty truth that the so-called dead still love, live, move, and have their being; that they wish not to be idle, but to co-operate with those on earth."

And what gives Spiritualism such advantage is the fact that nearly all Christendom has come to believe that the dead are not dead, but alive. "Ye shall not surely die," said Satan in the beginning, and the world believes it rather than God's word, "Unto dust shalt thou return." God promises life by the resurrection; Satan promises life in spite of God's sentence of death. In order to deceive men his angels personate the dead—the "spirits of devils working miracles"—and they are going forth to lead men into the final apostasy and ruin which the Word of prophecy has foretold. If Christendom believed the Bible, Spiritualism would not be sweeping over it. It is in all the churches, and the rejected Word is the only defence.

HOW THE LORD HELPS.

WHERE human wisdom and foresight can see nothing but failure, God can see success. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

When there is no water, how can thirst be satisfied? "I will open rivers in high places, and fountains in the midst of the valleys." The natural thing is to find rivers in the valleys and springs in the high places, but the Lord is not dependent on the ordinary course of nature. He can do what men cannot.

Where the way of the Lord seems difficult, if not impossible, when it is a human impossibility to walk in the path in which the voice of the Lord directs, we are to remember that he who yields to the Lord unreservedly lays the burden of responsibility on One who is able to bear it. Another word in this forty-first of Isaiah, all of which is written to teach that God's power is for us, says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." That means you.

PRINCIPLES AND PRACTICE.

A MAGAZINE writer who has lived in Turkey says some things about the Mohammedan view of Christ's teachings which ought to make Christians think. He says that many intelligent Mohammedans claim that it must be that some false prophet has followed Christ—Issa ben Mirjam, "Jesus the Son of Mary"—and Christianity has been led by the false prophet to depart from the principles of Christ.

The simple-minded Mussulman says, for example: "Issa ben Mirjam tells them: 'But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.' But did you ever see a Christian do so? A Greek, or a Catholic Armenian? Or an English missionary? Or any European consul or ambassador?—No! not within the memory of man. . . . Again: Issa ben Mirjam says: 'Love your enemies, bless them that curse you, do good to them that hate you.' But the other, the false prophet says: 'To forgive is weakness: you must avenge and punish. Whoever forgives

makes himself contemptible, dishonourable, and ridiculous."

It is not strange that the non-Christian should be perplexed at the divergence of principle and practice. He finds religious papers continually talking about Christian nations, and he sees those nations full of hatred and violence. In Syria in the olden time Christians "took joyfully the spoiling of their goods," and never did they ask the authorities to use civil power for the punishment of the enemies of the Gospel. They prayed God to forgive them, even with their dying breath. Now, however, when a lawless mob destroys mission property there is a call for consuls and ambassadors to secure punishment of the evil doers and indemnity for property. Not only so, but round the very "holy places" associated with Christ's life on earth the Turkish authorities are compelled to keep troops in order to prevent rival "Christian" factions from cutting one another's throats.

What non-Christians in profession need to know is that there has indeed come a "falling away" from the principles of Christ. And what all professors of Christianity need to know is that Christianity is the life of Jesus lived just here from day to day in mortal flesh. The world has the right to expect us to live the life of which we speak.

THE *Statesman's* London correspondent has said that it is passing strange that the religious journals of the United States are with the "yellow journals"—the name given to the press that was all for war with Spain—in urging that the United States shall embark on colonial expansion and join in "policing" the world. The fact is, the Churches of America have shown greater enthusiasm in fighting Spain, than they have ever shown in evangelising that sadly darkened country. It is pitiful, but it is true; and it is an index to the measure of the spirit of the world in the Churches. That is why missions lag, and the word is for retrenchments all round.

Rome in Scotland.—Rome is constantly making gains in Scotland, where there was once such sturdy opposition to the Papacy. Ritualism is increasing in the Scottish Churches, and the Word that is the only barrier against the Catholic religion of fallen human nature is not held as it once was. Speaking of the Pope's recent letter to the Scotch Roman Catholic clergy, urging them to redouble their efforts for the conversion of Scotland, the *English Churchman* says:—

"The aggression of the Papacy north of the Tweed, during the pontificate of the present occupant of 'Peter's chair,' whether we regard the increase of Roman Catholic institutions, including churches, monasteries, convents, colleges, and schools, or organisations of a less public but more dangerous description, has met with a measure of success far exceeding the most sanguine expectations of the Vatican. . . . So far as we have observed, the Scottish Press has remained practically silent, instead of sounding the trumpet of alarm."



How Christianity was Corrupted.

IN THREE PARTS.—No. 1.

THE BEGINNING OF THE PAPACY.

IN studying the errors of the Papacy the question naturally arises, How came such a falling away from the truths of the Gospel as taught by the Lord Jesus Christ Himself and by His apostles, endued, as they were, by the Spirit of God? The answer is, It was by the self-exaltation of the creature above the Creator.

When Paul was at Thessalonica, he preached to the people about the second coming of the Lord. And after he went away he wrote them a letter, in which he referred to the same subject, in these words:—

“This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thess. iv. 15—17.

The Thessalonians, forgetting the instruction they had received from the apostle personally on this subject, and being deceived by letters purporting to come from him, concluded that the Lord's coming might be expected at any moment. This coming to the apostle's knowledge, he wrote them a second letter, in which he exhorts them thus:—

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God: Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the

spirit of His mouth, and shall destroy with the brightness of His coming.” 2 Thess. ii. 1-8.

All this Paul had taught the Thessalonians when he was with them, as he reminds them in the fifth verse: “Remember ye not, that, when I was yet with you, I told you these things?” Then, having recalled to their minds the fact, he simply appeals to their knowledge, and says, “And now ye know what withholdeth that he [the son of perdition] might be revealed in his time.” This plainly sets forth the prophecy of a great falling away or apostasy from the truth of the Gospel. The purity of the Gospel of Christ would be corrupted, and its intent perverted.

The falling away of which Paul wrote to the Thessalonians is referred to in his counsel to the elders, or bishops, of the church at Ephesus, whom he called to meet him at Miletus. To them he said:—

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” Acts xx. 29-31.

This warning was not alone to the people at Ephesus in the three years that he was there. It is seen through all his epistles. Because of this readiness of individuals to assert themselves, to get wrong views of the truth, and to speak perverse things, the churches had constantly to be checked, guided, trained, re-proved, and rebuked. But it was not alone nor chiefly from these characters that the danger threatened. It was those who from among the disciples would arise *speaking perverse things, to draw away disciples after them.*

Through error of judgment, a man might speak perverse things with no bad intention; but the ones here mentioned would speak perverse things purposely and with the intention of making disciples for themselves—to draw away disciples after them

instead of to draw disciples to Christ. These would pervert the truth, and would have to pervert the truth, in order to accomplish their purpose.

He who always speaks the truth as it is in Jesus, will draw disciples to Jesus, and not to himself. To draw to Christ will be his only wish. But when one seeks to draw disciples to himself, and puts himself in the place of Christ, then he must pervert the truth, and accommodate it to the wishes of those whom he hopes to make his own disciples. This is wickedness; this is apostasy.

There was another consideration which made the danger the more imminent. These words were spoken to the bishops. It was a company of bishops, or elders, to whom the apostle was speaking when he said: “Of your own selves shall men arise speaking perverse things to draw away disciples after them.” From that order of men who were chosen to guide and to care for the church of Christ, from those who were set to protect the church—from this order of men there would be those who would pervert their calling, their office, and the purpose of it, to build up themselves, and gather disciples to themselves in the place of Christ.

To watch this spirit, to check its influence, and to guard against its workings, was the constant effort of the apostle; and for the reason as stated to the Thessalonians, that the mystery of iniquity was already working. There were at that time elements abroad which the apostle could plainly see would develop into all that the Scriptures had announced. And scarcely were the last of the apostles dead when the evil appeared in its practical workings; and to study the growth of this apostasy is only to study the growth of the Papacy, for it was the Papacy in its earlier stages.

Pagan Corruptions Introduced.

NO SOONER were the apostles removed from the stage of action, no sooner was their watchful attention gone, and their apostolic authority removed, than this very thing appeared of which the apostle had spoken.

Certain bishops, in order to make easier the conversion of the heathen, to multiply disciples, and above all, to increase their own influence and authority, began to adopt heathen customs and forms.

When the last of the apostles was dead, the first century was gone; and within twenty years of that time the perversion of the truth of Christ had become widespread. In the history of this century and of this subject the historian Mosheim says:—

It is certain that to religious worship, both public and private, many rites were added, without necessity, and to the offence of sober and good men.

And the reason of this is stated to be that—

“The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp in which the

vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought it necessary to introduce some external rites, which would strike the senses of the people, so that they could maintain themselves really to possess all those things of which Christians were charged with being destitute, though under different forms."

This was at once to accommodate the Christian worship and its forms to that of the heathen, and was almost at one step to heathenise Christianity.

No heathen element or form can be connected with Christianity or its worship, and Christianity remain pure.

Of all the ceremonies of the heathen, the mysteries were the most sacred and most universally practised. Some mysteries were in honour of Bacchus, some of Cybele; but the greatest of all, those considered the most sacred of all and the most widely practised, were the Eleusinian, so called because celebrated at Eleusis in Greece.

But whatever was the mystery that was celebrated, there was always in it, as an essential part of it, the elements of abomination that characterised sun worship everywhere, because the mysteries were simply forms of the widespread and multi-form worship of the sun. Among the first of the perversions of the Christian worship was to give to its forms the title and air of the mysteries. For, says Mosheim:—

"Among the Greeks and the people of the East, nothing was held more sacred than what was called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the terms used in the pagan mysteries to Christian institutions, particularly baptism and the Lord's supper, but they gradually introduced also the rites which were designated by those terms."

Of the Eleusinian mysteries, Anthon ("Ecclesiastical Dictionary") says:—

"This mysterious secrecy was solemnly observed and enjoined on all the votaries of the goddess; and if anyone ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their lives were supposed to be attended with more happiness and real security than those of other men. This benefit was not only granted during life, but it extended beyond the grave, and they were honoured with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy."

There were the greater and the lesser mysteries. The greater were the Eleusinian in fact, and the lesser were invented, according to the mythological story, because Hercules passed near Eleusis, where the greater mysteries were celebrated, and desired to be initiated; but as he was a stranger and therefore could not lawfully be admitted, a form of mysteries was adopted into which he could be initiated. These were afterwards celebrated as the lesser, and were observed at Agræ.

In the course of time the lesser were made preparatory to the greater, and the candidate must be initiated into these before he could be initiated into the greater. "The person who assisted," says Anthon of the rites of initiation, "was called *Hudranos*, from *hudor*, water, which was used at the purification; and they themselves were called the initiated. A year after the initiation at the lesser mysteries they sacrificed a sow to Ceres, and were admitted into the greater, and the secrets of the festivals were solemnly revealed to them."

These mysteries, as well as those of Bacchus and others, were directly related to the sun. Says the *Encyclopedia Brikanica*: "The most holy and perfect rite in the Eleusinian Mysteries was to show an ear of corn mowed down in silence, and this was a symbol of the Phrygian Atys." The Phrygian Atys was simply the incarnation of the sun, and the mysteries being a form of sun worship cannot be described with decency any further than is done by the Apostle Paul, in words spoken with direct reference to this subject. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. v. 11, 12.

It was to accommodate the Christian worship to the minds of a people who practised such abominations as these that the bishops gave to the Christian ordinances the name of mysteries. The Lord's Supper was made the greater mystery, baptism the lesser and the initiatory rite to the celebration of the former. After the heathen manner also a white garment was used as the initiatory robe, and the candidate having been baptized, and thus initiated into the lesser mysteries, was admitted into what was called in the church the order of *catechumens*, in which order they remained a certain length of time, as in the heathen celebration, before they were admitted to the celebration of the Lord's Supper, the greater mystery.

Nobody at all familiar with the rites of the Catholic Church to-day, need be told that confirmation and the white dress for the first communion, are simply relics of paganism.

Mosheim testifies that before the second century was half gone, before the last of the apostles had been dead forty years, this apostasy, this working of the mystery of iniquity, had so largely spread over both the East and the West, that it is literally true that "a large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of the pagan mysteries."

In view of these things it will readily be seen that between paganism and this kind of Christianity it soon became difficult to distinguish, and the third century only went to make any distinction still more difficult to be discerned.

A. T. JONES.

AS GOD'S STEWARDS.

MONEY is not the chief thing; it is as far below the grace of God and faith in Christ, as a ploughed field is below the stars; but still, godliness hath the promise of the life that now is, as well as of that which is to come; and he who is wise enough to seek first the kingdom of God and His righteousness, should also be wise enough to use aright the other things which God is pleased to add unto him.

Somewhere or other I met with a set of mottoes about gold, which I copied out, and here they are:—

MOTTOES ABOUT GOLD.

A vain man's motto is: "Win gold and wear it."
A generous man's motto is: "Win gold and share it."
A miserly man's motto is: "Win gold and spare it."
A profligate man's motto is: "Win gold and spend it."
A banker's motto is: "Win gold and lend it."
A gambler's motto is: "Win gold or lose it."
A wise man's motto is: "Win gold and use it."—C. H. Spurgeon.

NEITHER HOPE NOR FEAR.

MR. ROBERT OWEN once visited a gentleman who was a believer. In walking out, they came to the gentleman's family grave. Owen, addressing him, said: "There is one advantage I have over Christians; I am not afraid to die. Most Christians are afraid to die; but if some of my business was settled, I should be perfectly willing to die at any moment." "Well," said his companion, "you say you have no fear of death—have you any hope in death?" After a solemn pause, he replied, "No!" "Then," replied the gentleman, pointing to an ox standing near, "you are on a level with that brute; he has fed till he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear."—*Sword and Trowel*.

INCREASING STRENGTH.

GIDEON'S army did not shrink, it grew from thirty thousand filibusters to three hundred dead-straight invincibles, and victory. Ninety-nine per cent. off for cash was a stiff rate of discount, but Gideon paid it and could afford to. Straight grained stuff comes high, but we have to have it; "No mixed multitude" will win this fight. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Job xvii. 9.—*John G. Wooley*.

* *

LEARN how to rest when you have the opportunity. "A relaxing, a 'letting go' of oneself at times is essential," says one writer. "The nervous system, like the violin, must not be kept always at concert pitch."

* *

OUTWARD attacks and troubles rather fix than unsettle the Christian, as tempests from without only serve to root the oak firmer; while an inward canker will gradually rot and decay.



In the School of Christ.

CHRIST AND THE SABBATH.

CHRISTIANITY is a life, and that life is the life of Christ. "We shall be saved by His life." Rom. v. 10. Christ, who is "the power of God," (1 Cor. i. 24), is the personality of the Gospel, which is therefore "the power of God unto salvation." The Gospel is not a system of abstract truth in harmony with which we are to try to regulate our behaviour, but it is "Christ in you the hope of glory."

The Revelation of God in Christ.

EVERYTHING in the Gospel centres in a living person and not in dead dogmas. We are to be "found in Him" and "as ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him!" Col. ii. 6-10.

The Gospel is therefore "the revelation of Jesus Christ," but we know that "God was in Christ, reconciling the world unto Himself," and that Christ is "the brightness of His glory, and the express image of His person," and hence we can see that the Gospel is the revealing, the going forth, of God in and through His Son, Jesus Christ.

Scripture plainly states that the Son was the agent through whom the Father created all things: "In the beginning was the Word and the Word was with God, and the Word was God. . . . All things were made by [through, R. V. margin] Him: and without Him was not anything made that was made." John i. 1-3. The manner in which this creative power was put forth is thus stated: "By the word of the Lord were the heavens made: and all the host of them by the breath of His mouth." "For He spake and it was done: He commanded and it stood fast." Ps. xxxiii. 6, 9.

But since it is the Son "through whom are all things," it is clear that when God said "Let there be," it was the voice of Jesus which was heard, and when "there was light" the same Gospel was preached to the eye which was afterward preached to the ear in the statement, "I am the

Light of the world." John viii. 12. And so on each of the six days there was a revealing of God in Christ in action, but on the seventh day there was a revealing of God in Christ in rest.

The Sabbath made a Blessing to Man.

THE record says: "And on the seventh day God ended His work which He had made: and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God created and made." As it was God in Christ who created, so it was God in Christ who "rested on the seventh day," and it was God in Christ who "blessed the seventh day and sanctified it." "On the seventh day He rested and was refreshed" (Ex. xxxi. 17), or was "satisfied," just as when the work of redemption, which is the new creation, is completed, "He shall see of the travail [or labour] of His soul and shall be satisfied" (Isa. liii. 11); and then He blessed and sanctified the day that it might be a blessing to man. The blessing of God upon Abram made him a blessing. "I will bless thee . . . and thou shalt be a blessing." Gen. xii. 2. So the blessing of God upon the seventh day made it a blessing.

But let us see what is involved in the fact that "God blessed the seventh day." The blessing of God and righteousness and life are inseparable. In the twenty fourth psalm, in giving the description of the one who shall ascend into the hill of the Lord, it says: "He shall receive the blessing from the Lord, and [or even] righteousness from the God of his salvation." Verse 5. And further, "the mountains of Zion" are spoken of as the place where "the Lord commanded the blessing, even life for evermore." Ps. cxxxiii. 3.

But righteousness and life, which are thus shown to be in the blessing of the Lord, are found only in Christ, who is "the Lord our Righteousness" (Jer. xxiii. 6) and "who of God is made unto us . . . righteousness" (1 Cor. i. 30), and who "is our life" so that "he that hath the Son hath life."

God's Presence Sanctifies.

THIS makes it evident that when the Lord blessed the seventh day, He put His own presence in Christ in it and thus

separated it and lifted it above all other days as a special time and a special channel for revealing Himself. This follows also from the fact that he not only "blessed the seventh day" but that He also "sanctified it." It is the revealing of the Divine presence which sanctifies.

Thus it was with the tabernacle. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory." Ex. xxix. 43. But as we remember that there is "one Lord, Jesus Christ, through whom are all things," we know that it was the revealing of the glory of God in Christ by which the tabernacle was sanctified.

In the same way it was the presence of God in Christ by which the ground at the burning bush was made holy, or sanctified. Ex. iii. 5. And so it was the presence of the "captain [or prince, margin] of the host of the Lord," who is Christ, which made the ground holy when Joshua was by Jericho. Josh. v. 14, 15. But this shows that the seventh day became a holy day because the Holy One of Israel sanctified it by the holiness of His own presence in Christ.

What the Sabbath Signifies.

THE seventh day thus became the Sabbath, or day of rest, not by an arbitrary designation, but because God in Christ rested on that day, because God in Christ blessed and sanctified that day by imparting the holiness of His own presence to that day, a pledge of, and a channel for, the revealing of the same holiness to and in man.

Thus the Sabbath became a sign of the creative power of God in Christ, and the channel through which the holiness of His own presence in Christ, was revealed. And when sin entered and man was by it cut off from the immediate presence of God, then the observance of the Sabbath became the means by which God might be known as One who could restore the fallen by the revealing of His own holy presence in Christ.

And so the Lord said: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." Ex. xxxi. 13. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. xx. 12. He "who of God is made unto us . . . sanctification" and whose presence sanctifies, is Himself the blessing and the sanctification of the Sabbath, and by remembering "the Sabbath day to keep it holy," or to treat it as the holy day which it is, we open up the way for the Sanctifier to reveal Himself to us and in us.

The Rest of Christ.

THE experience of Sabbath-keeping is not found in physical rest. The ceasing from work serves a double purpose. It is a token that we have ceased from our own works, which are sin, and that God is now working in us "both to will and

to do of His good pleasure" (Phil. ii. 13), and it gives an uninterrupted opportunity to cherish the Divine presence in the soul. But true Sabbath-keeping is found only in the realisation of God's rest in being delivered from the power and the bondage of evil.

This is the Gospel which God in Christ preached in the Sabbath, the same Gospel which was expressed in the words of the Saviour, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." It is the same Gospel of deliverance and by the same means, as was preached to the children of Israel when the Lord said to Moses, "My presence shall go with thee, and I will give thee rest." Ex. xxxiii. 14. Thus Sabbath-keeping brings to us the presence of Him in whose presence "is fulness of joy," whose presence makes holy, and whose presence gives the rest which comes through deliverance from sin.

It is thus evident that an unconverted person, one who has not been brought "out of the land of Egypt, out of the house of bondage," cannot truly keep the Sabbath. Not knowing the deliverance from sin which comes through the presence and power of Christ, he cannot experience the rest which alone is true Sabbath-keeping.

Thus one does not keep the Sabbath in order to make himself a Christian, but because he is a Christian, and it is not to him a yoke of bondage but rather the outward sign and the inward experience of freedom. Thus he is able to "call the Sabbath a delight, the holy of the Lord, honourable" (Isa. lviii. 13), because in it he finds the presence of Him concerning whom the Lord has said, "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth." Isa. xlii. 1. So the promise is fulfilled to him, "Then shalt thou delight thyself in the Lord." Isa. lviii. 13.

This is not to say that one cannot enjoy the presence and the blessing of the Lord on any day except the Sabbath, but it is true that there is a fulness of blessing, a double blessing, upon the Sabbath, which distinguishes it from every other day. When God created man He blessed him and afterwards He blessed the seventh day; and when man regards the Sabbath for what it is, the day blessed and made holy by the presence of God in Christ, the blessing upon man and the blessing upon the day constitute a double blessing which is to be enjoyed by man.

W. W. PRESCOTT.

—o—

TO WHOM SHALL WE LOOK ?

THERE is far too much dependence put upon man to-day. How often when some controverted point of doctrine comes up do we hear what some man has said quoted as authority, and human utterances brought forward as though what some man says settles the question.

This is putting dependence upon man.

What we need most to know is what God says, not what man says. "What is the chaff to the wheat?" God wants us to depend upon Him, and not upon man. He wants us to look unto Him. He is authority. He speaks, and it is. What He says is so.

Man at best can only repeat what God says; but he is liable to say something very different from what God says. Therefore the Lord gives us this instruction:—

"Put not your trust in princes, nor in the son of man, in whom there is no help."

"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

"Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength."

David said: "So shall I have wherewith to answer him that reproacheth me; for I trust in Thy Word," not man's word.

W. A. COLCORD.

The Second Psalm.

WHY do the heathen rage,
The people think vain things?
Why take they counsel all together
Against the King of kings?

What counsel do they take,
And what is this they say?

"O, let us now break all their bands
And cast their cords away."

God sitteth now on high
He shall them all deride;
Then shall He speak to them in wrath
And they shall not abide.

Upon my holy hill
My King anointed is
My firm decree I will declare
The Sonship now is His.

To Jesus Christ the Son
The heathen will be given,
The utmost parts of all the earth
E'en all that's under heaven.

Then with an iron rod
To pieces He shall break;
Now therefore, O ye kings of earth,
Be wise His way to take.

Serve ye the Lord with fear
And trembling with rejoice
Kiss ye the Son and perish not
And make Him now your choice.

D. A. R.

HER PRAYER ANSWERED.

THE following is told of a business man who had never yielded his heart to the Lord, but who could not escape from the influence of his mother's prayerful life. Revival meetings were being held in the town, but he had not attended. Something was turning his mind to his home and mother.

She had lived her religion in the sight of her children from their childhood, and to whatever else the carpenter was indifferent he never could be to the godly life of this consistent Christian woman. Day after day the weight on the man and his worry grew greater. His thought never once turned to the meetings, but always to his mother. She lived six miles away, and one morning, hardly knowing why,

and without mentioning his destination, he started for his old home. He could have reached it in an hour, but hither and thither, in his perplexity and distress, he drove until afternoon—a score of miles instead of six. At length the house was reached. Going softly into the kitchen, the room was vacant. He listened. Through an open door came the voice of prayer, with the burden of a petition, "O God, save my boy; save him now!" The iron man dropped into a near chair. Great tears rolled down his cheeks. In a minute the mother was kneeling beside him. In another the mother's holy living was rewarded in a mother's answered prayer.

—o—

VISITED AND REDEEMED.

WHEN Zacharias, filled with the Holy Ghost, prophesied at the birth of John the Baptist, he said, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." Luke i. 68. John's message was to prepare the way of the Lord. It is specifically prophesied of in Isaiah. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isa. xl. 3-5. Further on it says, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold His reward is with Him and His work before Him."

The work which John began, therefore, was not only to prepare people for the first advent of Christ, but was to continue until the Lord should come with strong arm to redeem, bringing His reward with Him. See Rev. xxii. 12. So the same work is still going on. "The glory of the Lord shall be revealed," and we have it revealed to us now in the things which God has made. The everlasting Gospel is but a call to worship Him that made heaven and earth and all things. The light is come, and the glory of the Lord is risen upon all men.

Then we may say the same thing which Zacharias spoke by the Spirit, "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." Anyone can say, "He hath visited me, and redeemed me." We have redemption through His blood in the forgiveness of sins, because the blood of Christ stands for the life of Christ. We have redemption through His life, for He gave His life a ransom for many. Matt. xx. 28.

When did He visit us? Long He has been saying to every one, "Behold I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. iii. 20. He is a welcome.

visitor, too, because He brings His provision with Him, when we have nothing. When we say continually, Lord, abide with us, He does abide. He will stay as long as we are willing to Have Him, and His presence is life and redemption. This is as really true to-day as when Zacharias spoke; and whoever believes it must be as happy over it as he was.

Redeemed! A slave set free! It requires no great stretch of imagination to see how a slave, a captive, driven, scourged, and bound, would feel with his fetters removed, and his freedom given to him. He would be a happy man. He would not receive the news of freedom stoically, and with a long face—not if he believed the message. His heart would be so full he would leap for joy.

The Lord wants us to rejoice; not because we think we ought to rejoice, but because we have so vivid a sense of His redemption that we know it to be a fact. We have been captives of a cruel master, and now we are redeemed. We know it because the Lord says so. He has bought us, and given us His own life. Now when the enemy comes in the form of doubt, in the form of indifference, envy, pride, slavish fear,—in a thousand different forms,—trying to force us into transgression, and back into bondage, we are to maintain the fact that we are free. Eternal life is our right, through Christ. Let us stand fast, therefore, in the liberty wherewith Christ has made us free.

E. J. WAGGONER.

UNCOVERING SINS.

He that covereth his sins, says the Lord, shall not prosper. He is not genuinely repentant, and does not know the Lord, or would know that nothing can be hid from Him. The Lord wishes us to deal frankly with Him. The old Anglo-Saxon version of Mark's Gospel (i. 5) says that the people went down to John's baptism "naming their sins." That is what confession is. An evangelist tells the following story, illustrating the manner in which men sometimes try to generalise with the Lord, and so miss the blessing that comes when sin is uncovered in the light of God's countenance to be consumed in mercy:—

"A member of the church once got drunk. He sought to go back to God and get peace restored. He could not find the Saviour, so he sought again. His minister called upon him. The minister said, 'You pray again.' They knelt down together.

"O God, Thou knowest Thy servant in a moment of unwatchfulness was overtaken by a sin!"

"Nonsense!" said the minister, 'tell the Lord you got drunk.'

"That was another matter; he could not bring that up. He began again: 'O Lord, thou knowest Thy servant in his weakness and frailty was overtaken by a besetment!'

"Nonsense! tell the Lord you got drunk.'

"At last the poor fellow said, 'O God, have mercy on me; I got drunk!'

"Then very speedily that man was at peace with God again."



APPAREL.

My Saviour wore a purple robe,—
A robe of deep disgrace;
The mark of suffering He bore
Upon His pallid face.
Shall I place costly, gay attire
Upon this form of clay,
And make the "path of holiness"
Seem a broad and easy way?

My Saviour's hands were pierced with nail's,
Dear hands of tender love,
That scattered blessings far and near,
And opened heaven above.
Upon my hands shall diamonds shine,
And rings of glittering gold?
It needeth not the light of such
To lead men to the fold.

My Saviour wore a thorny crown
Upon His care-worn brow,
Pressed down mid mingled sweat and blood,—
Methinks I see it now,
Shall I with flowers deck my head,
And feathers rich and rare?
Would Christ be pleased with such as these
To have His children wear?

The ornament I most desire
Is a meek and lowly heart,
A quiet spirit pure within,
The true and better part.
The badge of Christ,—*Simplicity*,
I fain would ever wear;
The cross however hard to hold
I fain would ever bear.

ELIZA H. MORTON.

FOLLOWING THE FASHIONS.

No mother can afford to be in bondage to fashion. She is to train her children both for this life and for the life to come. In dress mothers should not seek to make a display by needless ornamentation. These are not necessary, and in their purchase the money that God has entrusted to us is turned away from its proper channel. It should flow into the treasury to supply the wants of God's cause.

We should see that our children have advantages for gaining an education; that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and are provided with neat plain garments. Mothers, by not following the practices of the world you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent

thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no as for the child.

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralising extravagance prevails everywhere, and souls are going to ruin because of their love of dress and display. The life of nine-tenths of those who are devotees of fashion is a living lie. Deception, fraud, is in their daily practices; for they wish to appear that which they are not.

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health.

Having before us the picture of the world's demoralisation upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralising fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days.

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, will have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's Word. In the Word of God inspiration has recorded lessons especially for our instruction. Paul writes: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralising fashions of the world without imperilling his soul's salvation.

Do you confess Christ in your dress, adorning yourselves with plain and modest apparel? Is your adorning that of the meek and quiet spirit, which is of so great price in the sight of God? Is the line of demarkation between you and the world distinct, or do you follow the fashions of this degenerate age till there is no difference between you and the worldling? If we are Christians, we shall follow Christ, even though the path in which we are to walk cuts across our natural inclinations.

There is no use in telling you that you must not wear this or this; for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own.

I invite you to look to the Man of Calvary. Look to Him whose head was crowned with a crown of thorns, who bore the cross of shame, who went step by step down the path of humiliation. Look to Him who was a man of sorrows, and acquainted with grief, who was despised and rejected of men, "Surely He hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

Look to Calvary until your heart melts at the amazing love of the Son of God. He left nothing undone that fallen man might be elevated and purified. And shall we not confess Him? Will the religion of Christ degrade its receiver?—No; it will be no degradation to follow in the footsteps of the Man of Calvary. Day by day let us sit at the feet of Jesus, and learn of Him, that in our conversation, our conduct, our dress, and in all our affairs, we may reveal the fact that Jesus is ruling and reigning over us. God calls upon us to walk in a path that has been cast up for the ransomed of the Lord; we are not to walk in the world. We are to surrender all to God, and confess Christ before men.

I am glad that the day of probation is not closed. Let us in the name of Jesus Christ of Nazareth fall on the rock and be broken. By meekness, by love, by a holy conversation, by a compassionate spirit, confess Christ to others. Ask yourself, Where am I in the Christian life? Is my soul in the love of God? Does Christ heal my backslidings? Have I confessed my sins, and can I claim His promises? Now is the accepted time; now is the day of salvation. Now is the time to prepare for the crisis, that when put to the test, you may stand, and having done all, stand.

MRS. E. G. WHITE.

"HATH GOD SAID?"

Gen. iii, 1.

THE devil was the first critic of the Word of God, and it would have been well for mankind had he been permitted to retain a monopoly of the business. My brethren, you know well what destruction the devil wrought with his little interrogation point, and I want to tell you that when a man puts a query after any word divine he has robbed that word of half its value.

When that little query worms its way through the Ten Commandments it makes the decalogue look like a piece of cheap lace work, and the riddled law has no terrors for anybody. When the Almighty thunders forth His "Thus saith the Lord," it is a piece of impertinence for the smart-

est man that lives to ask in his piping treble, Hath God said? It's poor work to attempt to whittle down the Ten Commandments.

A brother minister asked me not long since if there was any hope of their revision. He said he had found the law of Sinai inconveniently restrictive. His selfish theory of happiness was nipped in the bud as soon as he ran up against the ten words. He had decided that either his theory or the twentieth chapter of Exodus must be modified. If any higher critic had discovered that the law was antediluvian, or simply Mosaic, and not of Divine origin, he wanted to hear it. Knowing my friend well, I understand his little difficulties with the stern code of the wilderness.

Hath God said? Make up your minds that He has; and that He has uttered His ultimatum. Take His laws into your consideration, for you will have to take account of them sooner or later. When a man's creed is honeycombed with doubts of the Divine origin of the Word that God the Lord hath spoken, he is in a sinking barque that will soon go down with none to breathe a letter or a punctuation mark of the burial service over his untimely grave.—*Peter Peculiar, in New York Observer.*

A severe Rebuke.

As evening clothed the world again in shadow,
A Sultan walked with proud and stately pace,
And midst his groves of palm, and vine, and aloes,
Looked suddenly a Dervish in the face;
Who calmly sat in earnest contemplation,
And lost in thought upon the mossy ground;
It seemed to be his only occupation
To turn a human skull round and around.
The Sultan at this meeting was surprised,
And coldly asked with expressive mien,
As if the humble thinker he despised,
What in the empty bone was to be seen?
"I found, my liege, when day was scarcely breaking,"

Replied the priest, "the skull you here behold;
But howso'er my brains I've since been raking
Cannot succeed its problem to unfold;
What, spite of all my thoughts and calculation,
I cannot fathom, sire, is simply this;
Did a proud Sultan own this decoration,
Or a poor Dervish only call it his?"

—From the German of Pratzel.

PARAGRAPHS.

RELIGION is not a figure of speech, but a fact of life. It is either a life or a lie.

The man who prays for the soul of a heathen thousands of miles away, and neglects a hungry brother next door, is worse than the heathen he prays for, and his prayer by his own showing and in his own estimation, is less valuable than the crust he withholds.

Some friends are like one's shadow, seen only on sunny days

Each man is a pebble thrown on the sea of time, some large, some small; but each makes his rippling wave, never stopping until it touches the other shore—the eternal.

The more fruit a branch bears, the lower does it bend. The more fruits of righteous-

ness, the more Christian graces Christ's "branches" bear, the more lowly, humble and meek in heart will they be.

P. GIDDINGS.

THE WASTING OF TURKEY.

THE Lord in prophecy represents countries and governments by the great rivers which flow through them. Thus Assyria is represented by the Euphrates when Assyria ruled that country, and Egypt by the Nile. When the drying up of the Euphrates in the last days is predicted, as in Rev. xvi. 12, it must refer to the government which now rules there, namely, the Turkish power. This utter destruction of the government will not take place till the sixth plague is poured out; but the process begins long before. It has, in fact, been going on for years. This is the way the great Powers of Europe have preserved "the integrity of the Ottoman Empire" since 1857, in its European territory:—

In 1857, after the treaty of Paris, it possessed an area of 193,600 square miles and a population of 17,400,000. In 1878, after the treaty of Berlin, the area was 120,000 square miles, and the population 9,600,000. In 1897 its area is but 81,200 square miles, and its population 6,300,000. If Bosnia and Herzegovina, under Austrian rule, be excluded, the area is but 57,000 square miles, and the population 4,700,000. Turkey has not quite one-third the area she had forty years ago, and but one-fourth the population. The Powers which are "preserving her integrity" have thus devoured her.

M. C. WILCOX.

Bible-Reading.

Eight of the Things which the Word of God does for us.

1. It gives us a new birth.
"Being born again not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1: 23.
2. It gives light.
"The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119: 130.
3. It guides our pathway.
"Thy Word is a lamp unto my feet, and a light unto my path." Verse 105.
4. It keeps us from sinning.
"Thy Word have I hid in mine heart, that I might not sin against Thee." Verse 11.
5. It is a comfort in affliction.
"This is my comfort in my affliction; for Thy word hath quickened me." Verse 50.
6. It causes us to rejoice.
"Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart." Jer. 15: 16.
7. It cleanses us.
"Now ye are clean through the word which I have spoken unto you." John 15: 3.
8. It sanctifies us.
"Sanctify them through Thy truth; Thy Word is truth." John 17: 17.

G. I. A.



God's Glory in the Heavens.

His Glory Shines..

Jesus, hail! whose glory brightens
All above, and gives it worth;
Lord of life, Thy smile enlightens,
Cheers and charms Thy saints on earth;
When we think of love like Thine,
Lord, we own it love Divine,
Hallelujah! hallelujah!
Hallelujah! Amen.

Saviour, hasten Thine appearing;
Bring, oh, bring the glorious day,
When, the awful summons hearing,
Heaven and earth shall pass away!
Then with golden harps we'll sing,
Glory, glory to our King!
Hallelujah! hallelujah!
Hallelujah! Amen.

—Thomas Kelly.

WHAT THE SUN DOES.

OF the work of the sun Sir John Lubbock says in his "Beauties of Nature":—

"It draws up water from the ocean, and pours it down in rain to fill the rivers and refresh the plants; it raises the winds, which purify the air and waft our ships over the seas; it draws our carriages and drives our steam-engines, for coal is but the heat of former ages stored up for our use; animals live and move by the sun's warmth; it inspires the song of birds, paints the flowers, and ripens the fruit. Through it the trees grow. For the beauties of nature, for our food and drink, for our clothing, for our light and life, for the very possibility of our existence, we are indebted to the sun."

But when the scientist takes us no further, and even declares the sun to be "the source and ruler of our lives," he is blind to the truth that the heavens but declare the glory and power of God's life. "In Him was life; and the life was the light of men." John i. 4.

The sun is but an instrument in the Lord's hand to give light and life upon the earth. On the fourth day of creation He made it the bearer of the light which, at His word, had shone out of darkness on the first day of time. And it is because God's Word is still living and full of light that the sun continues day by day as the reflector of the light of God's life.

It is just as easy now for men to worship and serve the creature more than the Creator as it was in the days when men first turned from the life of God displayed in all creation to their own imaginings and worshipped the sun and all the host of heaven. Let the warm life-giving sunshine speak only of the warmth of God's love for His creatures, and of His mercy in giving to all life, and of His power to give right-

eousness as readily as life if men will but believe.

All the light that is in the sun comes from the word of the Lord. "He spake, and it was." He said, "Let there be light: and there was light." The same word now is a lamp unto our feet, and a light unto our path. It is the "more sure word" which is as "a light that shineth in a dark place." We can no more expect to grow spiritually without constantly letting this light into our hearts, than we could expect to grow physically without the light of the sun. The sun shines because it receives the light and obeys the word which ordained it to hold forth the light.

TO WHOM WILL YE LIKEN GOD?

"HAVE ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

God directs the mind to the work of creation for evidence of His power and divinity; and nowhere is there such a display of creative power as the heavens, the earth being but a small part of the universe of God, even as it is declared, "The nations are as a drop of a bucket, and are counted as the small dust of the balance."

The Pleiades, as seen with the naked eye, is a group of six stars, and a good eye can see eleven stars; but when viewed with an ordinary telescope, 400 stars can easily be counted. No wonder David exclaimed, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man that Thou visitest him?" "O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens." "I will praise Thee, O Lord, with my whole heart; I will show forth all Thy marvellous works."

The magnitude of God's love is shown when we consider that the entire universe was jeopardised to redeem the earth, which is, after all, so small a speck as to be compared to the small dust of the balance; and

this is only a faint glimpse of the love that the eternal ages will reveal, when with Christ we visit the worlds on high, and more clearly comprehend the greatness of His creative power, for then only can we realise the glory which He laid aside to come and redeem a fallen race.

"Eternal depth of love Divine,
In Jesus, God with us, displayed,
How bright Thy beaming glories shine!
How wide Thy healing streams are spread!"

"To whom then will ye liken God? or what likeness will ye compare unto Him?" "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself." The Creator is our Redeemer, and beside Him there is no God.

ANNA C. KING.

THE LARGEST TELESCOPE.

THE largest telescope is that of the Yerkes Observatory, near Chicago. Of its proportions and mechanism a writer says:—

"With the counterpoises and the heavy machinery on which the great tube is swung, the movable parts of the telescope weigh some twenty tons; yet so admirably is this huge mass poised and balanced, that it will automatically follow a star for hours in its passage across the sky, and an eye-piece magnifying 200 times will fail to disclose any error.

"Many ingenious devices have been brought into use in manipulating the cumbersome tube. From little electric motors concealed in the machinery at the top of the pedestal loose wires are brought down to the eye-piece, and by pressure of a finger on a key-board the telescope is directed rapidly and accurately to any desired point in the heavens. A switch is turned on, and the great dome revolves. The astronomer turns another switch, and the entire floor of the observatory, a circular iron platform 75ft. across, slowly begins to rise or fall until it is at a height most convenient for the observer to reach the eye-piece. Electro-magnets clamp the telescope in position. Electric lights are turned on to illuminate the micrometers and different parts."

The grinding of the forty-inch lens for the telescope required four years' work. The delicacy of this work may be understood from the statement that,—

"Every ray of light falling on the circle of glass, 40in. in diameter, has to be deflected 61ft. to focus at a point no larger, if the result is to be satisfactory, than the dot on an "i" of this type. So exceedingly delicate is the work, that a little rubbing with the finger on the hard glass will sufficiently deflect the light rays out of their proper direction in the long journey to focus as to distort the image. At the centre of the Yerkes lens 3¼in. of glass have to be pierced, and, as may be readily imagined, the light of a faint star would be lost in passing through this dense medium unless the glass be of perfect purity."



"NONE OF OUR BUSINESS."

A LITTLE girl was heard finishing her prayer with these words: "And I saw a poor little girl on the street to-day, cold and barefooted, but it's none of our business, is it, God?"

"None of our business!" Wandering and sinful,
All through the streets of the city they go,
Hungry and homeless in the wild weather—
"None of our business!" Dare we say so?

"None of our business!" Children's wan faces,
Haggard and old with their suffering and sin;
Hold fast your darlings on tender, warm bosoms;
Sorrow without, but the home-light within.

What does it matter that some other woman—
Some common mother—in bitter despair,
Wails in a garret or sits in a cellar,
Too broken-hearted for weeping or prayer?

"None of our business!" Sinful and fallen,
How they may jostle us close on the street,
Hold back your garment! Scorn? They are used to it;
Pass on the other side, lest you should meet.

"None of our business!" On, then the music;
On with the feasting, though hearts break forlorn;
Somebody's hungry, somebody's freezing.
Somebody's soul will be lost ere the morn.

Somebody's dying (on with the dancing);
One for earth's pottage is selling her soul;
One for a bauble has bartered his birthright,
Selling his all for a pitiful dole.

Ah, but One goeth abroad on the mountains,
Over lone deserts with burning deep sands;
Seeking the lost ones (it is his business!)
Bruised though His feet are, and torn though His hands.

Thorn-crowned His head and His soul sorrow-stricken
(Saving men's souls at such infinite cost).
Broken His heart for the grief of the nations;
It is His business—saving the lost!

—Selected.

FOUR TERRIBLE WEEKS.

MY parents were Moravian missionaries in the West Indies, on the island of Jamaica. We had been there for a number of years when my dear father's health broke down, failing so suddenly and completely that the council of physicians that was called in decided that he must at once remove to a cooler climate if he was ever to recover. The health of my mother, who had consumption, had been improved by our residence in Jamaica; still she was very frail, and hardly strong enough to take charge of her sick husband and little girl on the long journey that lay between us and Pennsylvania, where my sister next in age to myself was at boarding-school. It was therefore quite a serious matter when, on arriving at Kingston, we found that there

were no sailing-vessels going direct to the States,—for a sailing-vessel it must needs be, as my mother could not stand the double motion of a steamer.

And that was why, after a long and tedious waiting in the hot, hot city, we at last were forced to take passage on a miserable little vessel that had carried coal from Belfast to Jamaica. The Captain had brought his wife with him on this trip; and to please her he was returning by way of New Orleans, and to pay expenses, proposed taking a few passengers.

There were only four passengers besides ourselves. The captain had been profuse in his promises to clean up his ship, and lay in a stock of provisions suitable for the needs of the two invalids; but when we got on board, the evening before we set sail, we found the vessel as dirty as ever; and our very first meal proved him to have been as unfaithful in other matters.

We had hoped much from the fact that the captain's wife was on board; but we found her drunk, and still drinking. But this was not the worst; the entire crew drank night and day till the supply gave out; for our generous, free-hearted Irish captain made them welcome to the best he had.

During their protracted spree, a wind-storm sprang up, before which we helplessly scudded till blown far out of our way; and by the time the crew got sober, a calm had set in, and there we lay unable to do anything but wish ourselves elsewhere.

The ship was provisioned for but a week, the usual time of such a passage, and now it was seen that our supplies were scanty. Fortunately we succeeded in attracting the attention of a Yankee steamship, whose captain gave us our bearings, also some hard-tack and water. But before we had made much headway, another storm drove us still farther out of our way, and then a dead calm settled down upon us. Morning after morning the sun rose gloriously; all day long it poured down its fervid rays, while the sails hung limp and motionless, and then sank like a ball of fire into a sea of molten glass. The wood-work of the vessel was so hot that it almost blistered my little hands when I touched it; yet there we lay, only screened from its broiling beams by the awning stretched over us by the kind-hearted sailors.

But food and water again gave out, and as the days lengthened into weeks, our sufferings were extreme. We were put upon rations of half a ship-biscuit and half a pint of water in the twenty-four hours.

At length our tongues became so swollen from protracted thirst that we could scarcely close our mouths. My mother found that dipping cloths into the sea and binding them dripping wet about our throats, afforded some relief,—but oh, how maddening it was to see "water, water everywhere, yet not a drop to drink!" Our sufferings from hunger were extreme,

but the suffering from thirst was great beyond expression.

When four weeks had nearly dragged their slow length along, it was decided that in order to make our scant allowance last one day longer, some of our number were to be thrown overboard. The lot was to be cast at night, but the result was not to be made known till just before the food was given out, in the hope that deliverance might come before the measure was put into execution. Even this announcement awakened but little interest.

My father slept on deck, but my mother and I, being the only females on board besides the captain's wife and three women in the hold, retired to our berths in the cabin.

Of course many and importunate prayers had been offered all along, but my mother spent that entire night in supplication. At early daylight she sank into the sleep of exhaustion, from which she was awakened by my father's voice, saying:—

"My dear, we think that we see a sail."

"Oh," exclaimed my mother wearily, "it will pass us by, like all the rest." We had been constantly tantalised by the sight of vessels passing like dim specks on the western horizon, but so far away that we could not hail them, nor could they see our signals of distress. Then recollecting her night's occupation, she repentantly added: "No, God forgive me! it is an answer to my prayer; it will come to our relief."

"Don't be too sure, wife," said my father, gently; "I would not have you disappointed. If it be God's will for us, it will come to our relief."

"It is His will," replied my mother, confidently. "I am sure that help is at hand."

As quickly as possible we dressed and crawled up the narrow hatchway. I shall never forget the sight that presented itself as we got on deck. There, on the side of the vessel nearest the object from which the hoped-for relief was to come, were gathered the entire ship's company. Not a word was spoken, but as the naked eye could not yet discern anything, in breathless silence the ship's spy-glass was passed from one to the other, that each might see.

It certainly seemed as though it were a vessel. Yes; now we were quite sure of the fact. But would it come this way? or must we again see it vanish out of sight, like the ship of a dream?

No; it came nearer and nearer, and nearer still. Soon we could see it with the naked eye. Signals we could not make; we were far too weak and helpless. But it came on, nevertheless, straight and true, directly bearing down upon us. By and by they hailed us:—

"Ship ahoy!"

But not a man aboard had strength of voice sufficient to make reply.

Still they came on, nearer, nor did they

stop till within easy reach of our luckless vessel, when a boat was let down, into which stepped four men,— one evidently the captain. The supreme tension of that moment is indelibly impressed upon my mind, child though I was at the time.

He was the first to board us, and as he set foot on our deck and saw our wretched plight, he lifted his hat and said solemnly:—

"Now I believe that there is a God in heaven!"

It proved to be one of the small steamers that tow sailing-vessels into the harbour, across the bar. By the rules that then bound them (they may be changed now, I cannot say), they were not allowed to go beyond a certain distance out of port to look for vessels needing their assistance. But this was the story the strange captain told:—

After he had gone the full limit, he felt unaccountably impelled to go still farther, although there was not a vessel in sight. His mate remonstrated with him, reminding him of the fine to which he made himself liable if he persisted.

"Can't help it! I've got to go on!" was his only reply.

By and by he became desperately seasick, a thing which had not happened to him for twenty years, and he was compelled to take to his berth "like a land lubber!" and yet he refused to turn back, but bade them push still farther out to sea. Then his crew mutinied; for they were growing short of provision, and determined to take the matter in their own hands, thinking that he must have lost his senses.

At this his distress of mind became agonising, and he implored them to go on, promising them that if they saw nothing to justify his action by sunrise the next morning, he would give up, and promptly alter his course.

The men reluctantly consented: and when day dawned, the man at the mast-head reported a black, motionless object far out to sea.

"Make for it!" exclaimed the captain, emphatically. "That's what we've come after."

And at the instant his sea-sickness left him, and he took the post of command as before. On reaching us and seeing our emaciated forms and general wretchedness, although he had been an infidel for many years, the conviction forced itself upon him with overwhelming power that he had been supernaturally guided, and that there *was* a God in heaven; and later on, when he learned how my mother had spent the night, he broadened his view to include the fact that He was a prayer-hearing and prayer-answering God.

The little steamer had been out so much longer than usual that they themselves were scant of food; but like the generous-hearted men that sailors proverbially are, they cheerfully shared with us what was left. A huge raw onion was given to me; and to this day onions taste better to me than al-

most anything that I can eat.

They were most kind to us, as were also the good people of New Orleans when we arrived there. The Yankee steamship had brought them news of a sailing-vessel, becalmed and out of food and water; and when, after what seemed to them a reasonable time, we did not come to port, they very naturally concluded that we had perished at sea.

Exactly four weeks from the day when we left Kingston, we arrived at our destination; and we had been provisioned for a voyage of from five to nine days only! It was a fortnight before we recovered strength sufficient to proceed on our journey.

I need not assure you that the captain of the little tow-boat escaped the regulation fine; indeed, he found himself, instead quite a hero.

And this is the true story of four terrible weeks, most of which were spent becalmed at sea.

HELEN A STEINHAEUER.

ONE PROBLEM IN CHILD-TRAINING.

"If a mother talks to a child, and tries to correct any evil, and the child answers, 'Well, but papa does so,' what shall she do then?"

A question like this, which, in one form or another, is constantly being asked by women, ought to make the father in any home stop and think.

The first work of that mother is with the father. First, see to it that you are in such spiritual relation to God that you can claim His help in your endeavour, and that by a true life you have compelled your husband to believe in the truth as you represent it, and then take him into confidence.

Many a home is spoiled and the children as well, because the conscientious convictions of the wife and husband are locked up in their own hearts. They do not follow the instruction given in Deuteronomy vi., and talk of the truth of God while going about the routine work of every-day life; or if they talk of it, it is as *doctrine*, not as *experience*.

It is one thing to have the law of God on the walls of the house and on the tip of the tongue, and quite another thing to have it in the heart, with the living spirit of the love that made it, breathing all through it and out into the whole being.

The children should, if possible, grow up to respect the father, and to believe in him as a man; but if to do that, they must believe in wrong principles, there is no other way for the mother but to teach the truth at all hazards, as well as how that truth must be lived out in the life. This done every day by precept and example, she must leave the Spirit of the Lord to do the rest.

I have seen many demonstrations of the correctness of this method of meeting a great difficulty. I knew a mother who had three sons to rear under the direct influence of a drunken father in a city. It

seemed that no good thing could come out of that wretched home for those boys; but the faithful Christian mother conquered, by the grace of God, and made clean men out of her boys; and all together, by and by, they succeeded in rescuing the father and transforming the home.

MRS. S. M. I. HENRY.

A WONDERFUL FIGURE.

THE skill of the Japanese wood-carver is well known. One of these workmen has now distinguished himself by carving his own figure in wood in so life-like a manner as to make it nearly impossible, we are told, to tell which is the image and which the living person when he poses beside his work. A writer in a foreign journal says:—

By several connoisseurs in art this wooden figure has been pronounced the most perfect and human image of man ever made. Masakichi has faithfully reproduced every scar, vein and wrinkle to be seen on his own body. The figure is composed of two thousand pieces of wood, dovetailed and jointed with such wonderful skill that no seams can be detected.

Tiny holes were drilled for the reception of hairs, and the wooden figure has glass eyes and eyelashes in which no dissimilarity to Masakichi's own can be detected.

The Japanese artist posed between two mirrors while modelling this figure, and for some time after its completion he posed frequently beside it, to the confusion of spectators, who were often entirely at a loss as to which was the artist. The figure stands with a little mask in one hand, and an instrument for carving in the other; the lifelike eyes are apparently gazing at the mask, and the face wears a look of intense absorption.

LOST HIS TEMPER.

GEORGE III. once gave a hard hit at Lord Kenyon, one of the most uncomfortable noblemen in the English court. He came into the royal presence one day in great excitement, and seeing the surprise depicted on the face of the monarch, said in self defence:—

"I have lost my temper."

The king was quick at repartee, and, without waiting for the explanation which was to follow, said:—

"I congratulate you. I hope you will find a better one; for your old one was the worst I ever knew."

The courtiers laughed, and even Lord Kenyon could not hold out against the general merriment.

WHEN TO COMMENCE.

"WHEN shall I commence to teach my child to be obedient?" enquired a good mother of her pastor. "How old is the child?" he asked. "Four years." "well," said he, "if you have not commenced, you have already lost four years."

BETTER one word in time than two afterward.

* * *

TO BE prosperous is not to succeed in every undertaking; success in many of our cherished schemes would be the greatest adversity.

HEALTH HINTS

HEALTH AND SPIRITUALITY.

BAD DIET AND BAD RELIGION.

IT rarely occurs to people generally that there is any direct relation between diet and spirituality. But there must be, for we are told to eat and drink to God's glory. The relation between the physical and spiritual health of man, as regards habits of eating and drinking and living, was not long ago dealt with from the physician's point of view by Dr. J. H. Kellogg before an international convention of our Society's workers in America. From a report of his address, on the subject of "God in Man," we take the following paragraphs:—

"The one thing I am anxious to get before you is that God is in this human form of ours, and that it is our duty, and that of every person that lives, to accomplish the very best purpose with these bodies. I desire to show you how poor blood will affect character through eternity. Suppose a man's blood is impure, then the liquid that bathes the brain cells has poison in it. These cells are paralysed. I met a man at the Sanitarium a day or two ago, and I said to him, 'What are your symptoms? How do you feel?' He said, 'Doctor, I feel terribly, and sometimes I feel like taking my life almost—it seems as though my life was not worth living.' What was the matter?—He was poisoned just as much as though he had taken strychnine or arsenic or some other poison. But these poisons were produced within his own stomach—were produced by that process that causes the coated tongue, that bad taste in the mouth, and he was being poisoned all the time.

"A man suffering from nervousness is simply poisoned, and cannot help being nervous; it is the result of the poison. The great majority of maladies are the result of poisons in the human system. A person whose stomach is poisoned, is not a perfectly sane man; he is living under a cloud. He cannot think clearly, cannot be as good a Christian as he ought to be, can not discern moral principles as well as he ought. The brain is not able to work with great quickness, clearness and accuracy. If the blood is poisoned, it paralyses the brain and nerve cells, and we cannot be the men and women we ought to be, because we cease to be as susceptible to the influences of the Divine Spirit upon our brains and nerves.

"Therefore it is very important that we keep our brains in health, in order that we may be able to think the thoughts that God may give us. We cannot possibly indulge in low living and do high thinking. High thinking comes with high living. The

man who eats grossly, lives grossly, is certain to think grossly, and cannot possibly be a clear, clean, high thinker.

"The food we eat, which we take into our stomach, colours, so to speak, our brains and our thoughts. I examined a patient one time. I talked with her about her tastes, examined her stomach, etc. Finally she burst into tears, and began to sob, 'Doctor, do tell me what is the matter with me; am I sick or am I wicked?' She said, 'I am cross. I scold my husband, I scold my children, I scold my neighbours all the day long, and I have no occasion for it. Now, am I sick, or am I wicked?'

'I looked at her tongue, examined her stomach, and found a lot of decayed food there, and her breath smelled of decay, and her stomach was the hold of every unclean and hateful germ. There was abundant reason why the woman should be cross and irritable, for every nerve was strained to the utmost tension.

"When anything was going to happen, there was such a tension on her nerves that she would scream out. But this poor woman I made perfectly happy by simply telling her that her case was not a case of total depravity, but a case of total indigestion; and we cured her in a week's time by washing out her stomach, and thus she had a clean conscience. It was all done by simply getting her stomach clean. And so we ought to be able to control ourselves with God's help.

"When she was violating the laws of nature, and eating unwholesome things, she might pray as much as she liked, and the Lord could not give her patience and a clean conscience, because that was not in His order. The Lord could not make her a patient woman, while she was taking a sure course to make herself impatient; but by eating proper food that would give her proper nourishment, she could have a clear brain."

AN EVIL FASHION.

DR. ANDREW WILSON of London as a medical man of long experience, takes frequent occasion to warn womankind against following fashion into physical deformity. In a recent article on tight-lacing he says he sees no indication that the practice is being discontinued; it is, he thinks, rather on the increase, and the deplorable effects are met with in his professional life on every side. He says:—

"Now, if anything compresses the chest as tight stays do, just where it is really broadest, what happens? What is bound to happen, I will tell you. First you press the solid liver out of its place; next you displace the stomach; and third, you press down the intestine (or bowel) so as to affect the lower parts of the body. Nor is this all. You compress the muscle of breathing, you are limiting the lungs, and you act on the heart as well. With all this displacement can a woman be healthy? I say impossible. She cannot breathe properly so as to purify the blood; her

heart will get irregular in its action, or may fail altogether when any extra stress is laid upon it, as in the recent lamentable case in London. Then, with the displacement of the liver, the stomach and their organs, digestion becomes deranged, and a whole train of evils follows in the wake of this hurtful and senseless practice.

"Physicians will tell you—what I cannot detail here—of other ailments, peculiar to women, which directly result from tight-lacing, and of the serious effects, not only upon their own health, but upon that of their children, which are thus entailed. It stands to reason that when any deformity of the body is thus caused, we must reap the results in the shape of disease; and that women who tight lace do experience all I have said is the testimony of medical men all round. We laugh at a Chinese woman who distorts her foot. Might she have a far better cause for laughing at us when she sees our women distorting a far more important region of their bodies? I think so."

MEAT BROTHS.

A FRENCH medical journal records a cruel experiment upon animals, which was needless to demonstrate the fact already well known, that meat broths are not nutritious. But old ideas die hard, and perhaps the record of the experiment may save some poor invalid from being cruelly starved on beef tea:—

"Some dogs fed exclusively on meat broths (500 grams) in Vulpian's laboratory died at the nineteenth day, while others to whom water alone had been given, survived within one day as long, dying the eighteenth day—showing the negative nutritive value of meat broths."

The Curse in Belgium—A Belgian journal, which has been investigating the social drinking customs, declares that fully 25,000 Belgians die each year of the results of alcoholism. In Brussels, as has been statistically shown, more than 80 per cent. of all the deaths in the hospitals result from this cause.

* *

SIR JOSEPH FAYRER, one of the most eminent physicians ever in India, says of sunstroke:—

"The principal object should be prevention. The clothing should be light and loose, and *woolen material* should be worn next the skin, as cotton or linen is decidedly harmful. The head and spine should be protected from the direct rays of the sun by a pith hat and a cotton pad let into the coat over the back of the neck and spine. Moderation in diet is especially to be enjoined; little animal food should be taken."

Spectacles.—An experienced oculist says that a great many people injure their eyesight by not keeping their glasses bright and highly polished. They allow dust and perspiration to accumulate upon them, then they are dim and semi opaque, and the eyes are strained with trying to look through them.



THE LITTLE ONES HE BLESSED.

I WONDER if ever the children
Who were blessed by the Master of old
Forgot He had made them His treasures,
The dear little lambs of His fold.
I wonder if, angry and wilful,
They wandered afar and astray,
The children whose feet had been guided
So safe and so soon in the way.

One would think that the mother at evening,
Soft smoothing the silk-tangled hair,
And low leaning down to the murmur
Of sweet, childish voices in prayer,
Oft bade the small pleaders to listen,
If haply again they might hear
The words of the gentle Redeemer
Borne swift to the reverent ear.

And my heart cannot cherish the fancy
That ever those children went wrong,
And were lost from the peace and the shelter,
Shut out from the feast and the song.
To the day of grey hairs they remembered,
I think, how the hands that were given
Were laid on their heads when Christ uttered,
"Of such is the kingdom of heaven."

He has said it to you, little darling,
Who spell it in God's Word to-day;
You, too, may be sorry for sinning;
You, also, believe and obey;
And 'twill grieve the dear Father in heaven
If one little child shall go wrong—
Be lost from the fold and the shelter,
Shut out from the feast and the song.

—Margaret E. Sangster.

THE HEART AS A DOOR.

DID you ever think that our hearts are like a house? You have often seen how carefully papa closes the outside doors at night. He locks or bolts them so that the thieves may not break through and steal.

So with the door of our hearts. The thieves will force their way in unless we watch and keep the door closed. And sometimes they do get in, in spite of all our effort, and steal away our peace, joy, love, gentleness, and goodness.

Did any one of them ever get into your heart? There! see that flashing eye and that quivering lip! There is no mistake; that is the thief Anger. And there, following him, are his companions, — Jealousy, Hatred, Pride, Vanity, Disobedience, and slothfulness.

Any one of these will steal away our happiness in this life; and the Bible says that if they remain in our hearts, we cannot live with Jesus and the angels in the life to come.

But listen! Somebody is knocking at the door of your heart. He is no thief, for He will not force an entrance. But He stands knocking, pleading for admittance. Hear what He says: "Behold, I stand at the door, and knock." Rev. iii.

20. A thief does not stand at the door and knock.

Again, Jesus says: "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." John x. 10.

Will you open the door wide and let Him in? He will keep the thieves out, and will help you to be obedient to your parents, to love your playmates and to be kind to all. And He will give you a home in the new earth.

So, children, watch the door of your hearts. By keeping it open for Christ, it will be closed against the thieves.

CARRIE KNIGHT.

EARLY RISING.

SUPPOSE one boy, aged ten years, determines to rise at five o'clock all the year round. Another at the same age, indolent and fond of ease, rises at eight, or an average of eight, every morning. If they both live to be seventy years old, the one will have gained over the other, during the intervening period of sixty years, 65,745 hours, which is equal to 2,739½ days, or just seven and one-half years. If a similar calculation were applied to the whole country, how many millions of years of individual usefulness would it prove to be lost to society?—*Selected.*

WHAT THE ARAB SAW.

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

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

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

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

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

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

"Yes," said the stranger eagerly. "Have

you seen him? When? Where? Oh, tell me, that I may find him!"

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

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

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

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

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

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

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

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

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

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

The other looked for a time. "Your feet," he said, "sink equally into the sand, but the other's not equally. One foot sinks more deeply, much more deeply, than either of yours, the other less deeply."

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

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

"Is it so difficult, then," replied he, "to see the colour of the fragment of apparel caught by the thorns, or the hairs that were left on the sand where the camel rested?" And as he spoke he pointed to where the traveller had left behind him a shred of his raiment.

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

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

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

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



It is said that the Suez canal pays to the shareholders just over two and a half million pounds per year. When Spain sent Admiral Camara through the canal a little time ago, and then ordered him to bring his little fleet back again, she had to pay the Canal Company £20,000.

* *

THE military expenditure of the United States is far higher than that of Great Britain, if we count the pensions paid to soldiers and sailors. This last is a tremendous item in America, £28,000,000 annually, and the further they get from the Civil War the larger the pension list grows. A writer in the British *United Service Magazine* gives figures showing that the cost of Britain's wars since 1815 has been but one-eighth of the amount the United States has spent on wars and pensions. Now that the States are going in for a great army and navy the country will feel the burden of taxation very quickly when bad seasons come.

* *

Missionaries of Islam.—Ever since Mohammed's day Islamism has not lacked for missionaries. It has been propagated by the sword and by the Koran, and with a zeal which has dared and endured everything. There is more organisation and system in the propagation of the creed than is popularly supposed. Of the great educational centre of Islam a writer says:—

The Ashar at Cairo is the great university of the Mohammedan faith. It was founded A.D. 1000, and from 10,000 to 12,000 students are always in attendance, gathered from various parts of Africa. There are 321 sheikhs, or instructors. The instruction is very superficial, and consists largely of committing to memory and reciting, the subject being the Koran and the traditions founded on it. When their education is finished, some of the students return home, while others, who are to be missionaries join a caravan, and soon disappear into the heart of Africa. These thousands of students become the active propagators of the creed of Islam.

In a recent speech, Mrs. Bishop, famed

for her travels in Asiatic lands little known to the outside world, said that she found Mohammedan missionaries everywhere, from the frontiers of China to the frontiers of Russia in the Caucasus.

* *

A SPANISH writer estimates the total debt of Spain, now that the war is ended, at £450,000,000. The interest on this will be about £30,000,000, just the amount of the total revenue of the country when its trade was most prosperous and when it had colonies to trade with. The writer says bankruptcy is inevitable, but bankrupt nations, such as Greece, have a way of worrying along with the help of money-lenders, and can borrow money for armies and gunboats when they cannot pay interest to bond-holders. Certain of Spain's revenues are, it has been said, already pledged to the Rothschilds for twenty years to come.

* *

Germany and Asia Minor.—The German Emperor's approaching visit to Palestine is generally regarded as a political event that may add considerably to European complications. The London *Spectator* says:—

"Lately, however, he is said to have become a convert to the view that it is in the Near East and in the *disjecta membra* of the Turkish Empire that Germany will find her truest sphere of influence and interest. Asia Minor, the land between the Tigris and the Euphrates, and Syria, these are among the most valuable places in the list of the possessions of the dying nations, and these are the places which the Emperor thinks should some day be claimed by Germany. The idea if it is examined in detail, will be seen to be by no means so unsubstantial as it seems at first sight. To begin with, there is already a great deal of German commercial activity in Asia Minor. German banking has active representatives in Asia Minor, and it is a German railway company which is rapidly pressing on what is really the most important railway now building in the world—a line which will ultimately connect Bagdad with the Mediterranean. Next, Syria has already received a very considerable number of German colonists."

The sentimental interest in the land of Palestine is also a factor. "The notion of Germany possessing the cradle of human civilisation in Assyria, as well as the holy places of Christianity, might easily attract a less enthusiastic mind than that of the Emperor."

* *

THE fascinating power of the opium drug over its subjects is well enough known. One has only to watch a crowd of nervous men and women waiting for the poison in some opium shop in Calcutta at the busy hour of the day to see something of its power. But in China, which has been India's unwilling customer for most of its opium, we see the spectacle of a considerable proportion of the people in a great empire being poisoned in body, mind, and heart by the traffic. Now China grows a large part of its supply. At the recent Hull conference of the Wesleyan churches, Dr. Hodge, of China, said:—

"The power of the evil was increasing in society, and it was seen in the increasing number of suicides. In the great cosmopolitan city of Shanghai there were over 1,500 wholesale and retail shops for the sale of opium—an increase of 200 shops

in two years—and it brought in a revenue of 60,000 dols. There was an increase in the area of cultivation, especially in the three great provinces of Szechuan, Kweichau, and Yunnan, and Mr. Bourne had said, in a special Consular report, that in one province every man smoked and most of the women, and he could only attribute to opium the failure to recover from the devastation of the rebellion."

* *

Another Australian Scourge:—

The rabbit has long been a scourge to the Australian farmer. Now that refrigerator ships make a trade in frozen rabbits possible, Australia has begun to get at least something back from its overrunning enemy. For, unclean as the rabbit is as an article of diet, the world now-a-days is not very particular as to what it puts in its mouth. But now comes the report of still another scourge that is spreading over the colonies. The *Australian Review of Reviews* says:—

"It seems odd that an ignoble little insect, scientifically described as being 'as much like a grain of cayenne pepper as anything else,' should alarm three great colonies, and constitute a menace to the herds of a continent. Yet this is the case with the pest known as the tick. The tick was first discovered in the Northern Territory of South Australia in 1860, and since then the pest has marched, or has been carried, half across Australia. By 1895 Northern Queensland, down to the 21st parallel, was tick-ridden. Whole herds were destroyed, and a place like Townsville had to fetch its milk supplies in tins from the surrounding districts. A quarantine line was stretched across the colony in 1896 from Longreach to Gladstone; but the tick, it is painful to report, has an utter contempt for quarantine regulations, and in less than three brief years it has pursued its victorious march as far as Brisbane."

As these things increase how many will consider that they mean that pests and pestilences, and increasing calamities generally are signs of the times in which we live? Earth is waxing old.

* *

THE PAPACY.—A well-informed foreign journal says:—

"The reports of the failing health of the Pope have increased of late and become more circumstantial. According to a special dispatch from Rome he is so completely broken that he rarely speaks, and when he does his voice is very weak, and he is unable to write, work or follow the course of business in any way. Even thinking tires him, and prayers confuse him so that he has been observed to commence the same prayer ten times without noticing the repetition. As a result there is intense excitement in the Sacred College among the candidates for the Papacy and their supporters, and the Governments most directly interested. France, Germany and Austria have ordered their representatives in Rome not to leave the city. The selection of a new Pope is especially important in view of the positive action taken by the Roman Catholic Church in connection with the Socialist movement in Central Europe."

It might be supposed that the selection of a Pope would concern only the Church of which he is the head. But the Papacy is a political power; its kingdom, unlike Christ's is "of this world."

* *

A GERMAN watchmaker has devised a time-piece which is capable of measuring the 1,000th part of a second. To register the time a photographic device is used, which, it is said, can record 2,880 photographic impressions in a second. Thus the progress of a flying bullet may be measured.

CARAMEL-CEREAL

Substitute for Tea and Coffee.

A MIXTURE of CEREALS so prepared as to constitute a Nutritious Table Beverage, which is free from the harmful properties of tea and coffee.

WHY SEEK A SUBSTITUTE ?

AN ounce of Tea Leaves contains six or more grains of **thein**, the stimulant for which Tea is drunk.

An ounce of Coffee contains six grains of **caffeine**, a poison, the same as **thein**.

Five grains of either of these, thrown directly into the blood, will kill a rabbit or cat.

It is therefore easy to see that both Tea and Coffee stimulate and poison the nerves and blood, and that no one can use either without injury.

Caramel-Cereal Does Not, * * *

Like Tea and Coffee,

Retard the Digestion of Starch.

Retard the Digestion of Albumen.

Cause Headache.

Cause Biliousness.

Produce Nervousness.

Produce Sleeplessness.

Produce a Muddy Complexion.

Contain Caffeine, a Brain and Nerve Poison.

Contain Tannin, an Astringent.

THE use of CARAMEL-CEREAL during the last quarter century, by the widely-known Medical and Surgical Sanitarium, of Battle Creek, Michigan, has popularized this beverage in America. The difficulties attending its importation from so great a distance has led us to arrange for its manufacture in India.

Sold in Packets of one seer (2 lbs.), Re. 1.

Carriage expenses extra. Address orders to—

THE HEALTH FOOD DEPOT,

7, Esplanade East, Calcutta,

AGENTS FOR THE SANITARIUM HEALTH FOOD SPECIALTIES.

MODERN SPIRITUALISM

A Subject of Prophecy and a Sign of the Times.

By URIAH SMITH.

WHAT is Spiritualism? What has been its past, and what will be its future? Why its peculiar and wide-spread manifestations just now? All should know. 155 pages: price, As. 12.

The Ministration of Angels.

Their work as revealed in Scripture is described, and to this is added a study of the

ORIGIN, HISTORY AND DESTINY OF SATAN.

144, pages, paper cover. As. 12.

HOME HAND-BOOK

OF

Domestic Hygiene & Rational Medicine.

By J. H. KELLOGG, M. D.

Thirtieth Thousand, Revised Edition.

The Home Handbook tells in plain every day language how to preserve health, and, if lost, how to regain it. It is the most important medical work for domestic use that has yet appeared. It is written by a physician of wide experience, who is Superintendent of the largest Medical and Surgical Sanitarium in the world, and describes the symptoms and treatment of more than 600 diseases.

Over 1,600 pages. 500 Illustrations.

Cloth, Rs. 24. Leather, Rs. 28.

Thoughts from the Mount of Blessing.

By MRS. E. G. WHITE. Illustrated

184 pages: price, Rs. 2

SOME PRESS NOTICES.

Free Methodist.—Its entire trend indicates the author's confidence in the words of Christ, "The words that I speak unto you, they are spirit, and they are life."

Cumberland Presbyterian.—It is a book of deep devotional nature, taking hold of the inner being.

The Lutheran Observer.—This is a devotional exposition of Christ's Sermon on the Mount, in which the spiritual riches of the Beatitudes are unfolded in earnest and fervid thoughts.

Presbyterian Monthly.—The morality of the book is true and practical: the spiritual tone is high. For the book, as a whole, we have nothing but praise.

Any of the foregoing publications may be obtained at our Depot, 154, Bow Bazar Street, Calcutta, at the prices named. Cash orders by post will be promptly filled, post-free. Orders sent V.-P.P. at the prices given with postage added.

Complete catalogue sent on application.

Address all orders to—

INTERNATIONAL TRACT SOCIETY,

154, BOW BAZAR STREET,

Calcutta, India

PROPHETIC LIGHTS:

The Certimony of the Centuries.

By DR. E. J. WAGGONER.

It sketches the Prophecies concerning the Messiah, and shows how exactly the Sure Word has been fulfilled in the history of EGYPT, TYRE, and the Great Monarchies of

Babylon, Medo-Persia, Greece and Rome.

THEN FOLLOW STUDIES ON

THE RISE OF THE PAPACY,

Its Work as Outlined in Prophecy.

PROPHECIES CONCERNING THE

SECOND COMING OF CHRIST.

the PROMISES to ISRAEL,

AND THE RESTORATION OF ALL THINGS

180 Pages—Illustrated.

Cloth gilt, Rs. 4; Plain, Rs. 3; Stiff Paper, Rs. 2.

HEALTH SCIENCE LEAFLETS.

A Package of twenty tracts on health topics as follows:—

- | | |
|------------------------------|----------------------------|
| 1. The Code of Health. | 11. A Drunkard's Stomach. |
| 2. How to Live a Century. | 12. A Gin Liver. |
| 3. Pure Air. | 13. A Rum Blossom. |
| 4. Cayenne & its Congeners. | 14. Alcoholism. |
| 5. Tobacco Poisoning. | 15. Arguments answered. |
| 6. A Relic of Barbarism. | 16. " " |
| 7. Tobacco Blindness. [ing.] | 17. " " |
| 8. Science vs. Tobacco-Us. | 18. Alcoholic Poison. |
| 9. The Smoke Nuisance. | 19. The Power of Appetite. |
| 10. The Alcohol Family. | 20. Help for the Tempted. |

Should be widely scattered. Per Package, As. 3; by post, As. 4.

TESTIMONY OF THE CENTURIES.

A 16-page Pamphlet, dealing with God's witness to all nations, and showing the fulfillment of the Prophetic Word in the fall of ASSYRIA, TYRE, and EGYPT.

Illustrated. One anna. By post, As. 1½.

The Oriental Watchman.

PUBLISHED MONTHLY BY
THE INTERNATIONAL TRACT SOCIETY.
 154, Bow Bazar Street, Calcutta.

Price of Subscription:
Volume I. (May to Dec., 1898).
 Post Free Re. 1.

ADDRESS all business communications to The International Tract Society, 154, Bow Bazar Street, Calcutta.

"AFTER all," says Theodore Monod, "obedience is the best commentary on the Bible. Do, and you will know." This is true because Jesus Christ Himself said it: "He that will do His will shall know the doctrine." If a man wants to do what God says, at whatever temporal cost, it is not difficult for him to learn what the Lord tells him to do.

A CARTOON in an illustrated weekly shows two men of gloomy countenance, one of whom asks the other, "Had anything to eat to-day, Bill?" "Not a drop," is the reply. The suggestion is too sadly truthful to be humorous. So many men are spending the little money they have to satisfy the craving for stimulants, while their bodies are famishing for real food.

SPEAKING of Young Men's Christian Associations and Christian Endeavour Societies represented at the front in the Spanish-American war, a religious journal reports that there were Christian Endeavourers in the Spanish forces also, "at least one ardent Endeavourer" in the Spanish lines being heard from. Now suppose some ardent American Christian Endeavourer, with a gun in his hand, had met this Spanish brother, and had deliberately killed him. On what kind of a Christian basis would he answer for his deed at the judgment seat of Christ?

DISTURBANCES in Ritualistic churches are reported from various parts of England, enthusiastic opponets following the example set by Mr. Kensit in London. These demonstrations will surely in the end make the Ritualists more popular. Tearing down a candlestick, or smashing an image is not overthrowing the false doctrine of which these things are but a sign. The preaching of the Gospel is all that is needed, and where the Gospel, which is the power of God, cannot overthrow error (because it is rejected) feeble men would better not try to advance truth by violence. When Protestants resort to methods of force to advance what they conceive to be the side of truth, they are in fact following the papal principles, and are blind to the truth as it is; for Jesus said: "If any man hear my sayings, and keep them not, I judge him not. . . . The word that I spake, the same shall judge him in the last day." Jno. xii. 47, 48. The religious world is coming into evil times because Protestantism is

more and more fully becoming permeated with the disposition to exalt man to the place of authority over men's consciences. God alone is Judge, and His word the standard of judgment to be faced in the last day.

"It is small wonder that Governments hesitate to break the peace," says a writer in *Cassell's Journal*, speaking of the enormous expense of modern armaments. "It is calculated that a forty-five minutes' engagement between two modern battleships of the first class would involve an expenditure—exclusive of damage and loss of life—of at least £250,000, the values of the shells and powder spent alone amounting to £80,000."

Apostolic Establishment.—The church of apostolic days was an Established Church. "And so were the churches established in the faith, and increased in number daily." Acts xvi. 5. There is this difference between the establishment of religion then and now, as the world uses the term. Those churches were established "in the faith," which stood "not in the wisdom of men, but in the power of God," and it stood against all the persecutions and efforts of Governments to root it out. Now the establishment of religion means a religion established in Governmental law, by the wisdom and the power of politicians.

Nonconformist Establishment.—It is not alone the Anglican Church that leans upon the State. Here in India, for instance, the Government Budget for last year, showing the number of lakhs of rupees paid to religious bodies, includes the Roman Catholic, Presbyterian, and Wesleyan Churches. And we have the spectacle in India, England, and America of nearly all the Protestant Churches asking Governments to enforce certain religious laws. But this is only to secure the establishment of religion. And it is never the religion of Jesus Christ that is thus joined to the world and forced upon men by civil law, or supported, in part or wholly by taxation. The Lord is calling men who would follow Him to come out from all this dependence on the world and apostasy from Christian principle, and to hold forth the Word of life in the power of the Holy Spirit.

AN inquirer asks for Bible proof that it was Satan who spoke through the serpent to Eve. In the serpent's words was the first lie on record, and Jesus said that Satan was a liar from the beginning and the father of lies. It was the cause of man's disobedience, and every act of disobedience springs from Satan. Eph. ii. 2. The devil began his warfare against the woman and the man through the serpent, and when the prophet speaks of the final efforts of the evil one against the remnant of the seed of the woman, in the last days, the adversary is described as "the old

serpent, he that is called the devil and Satan, the deceiver of the whole world" Rev. xii. 9, R. V. All along he has been trying to persuade men that God does not mean what He says. He does not need to speak through beasts in these days, as he finds man a very willing mouth-piece for criticisms of the Word. Even in many pulpits he is still saying, "And hath God said?"

THE New York *Independent*, the leading religious paper of America says:—

"We do not hate the Spaniards we have killed and wounded.... We do not, must not hate them. We love them as Christ loved all men."

But what a strange way of loving men—killing them! Oh, the wickedness of dragging Christ into it. How did He love all men? He laid down His life for them, for His enemies, and He left Christians an example that they should "follow His steps." The nations must fight and war to the end to maintain themselves, but the "children of this world" will fight the battles of the "kingdoms of this world."

Livingstone's Influence.—In reporting to the Royal Geographical Society on an expedition which he conducted into the Barotse country, north of the Zambezi, Captain Gibbons bore witness to the powerful influence of a life unselfishly devoted to the service of uncivilized tribes. He found that the name and fame of Livingstone was, after these years, still a power in those regions, and the fact that he was a countryman of the missionary secured him the greatest courtesy and kindness from the natives. He attributes his success in making treaties to this admiration of Livingstone, who, singlehanded and with no authority but that of a loving heart, won a power over tribes which armed explorers find a protection for their expeditions. If there had been more missionaries like Livingstone in the heart of Africa and fewer armed expeditions, Darkest Africa would be much lighter.

Getting the Preciousness.—The Revised Version brings out the thought in 1 Peter ii. 7 very clearly: "For you therefore which believe is the preciousness." God has given exceeding great and precious promises, but the preciousness of the gift of God is only for those who believe. The way and the service of God seem dull and barren to the unbeliever; he cannot see the joy there is in God. Of course he cannot see what is in the promise of God, because he does not take it. He does not taste and see that the Lord is good, but stands without, fearing to let go of the hollowness of life for fear of the Lord has nothing good for him. What a mistake to stand afar off and refuse to enter in, or to follow so slavishly and unbelievingly that one gets only the hardness of the way, and the crosses, without the life and power of the cross! Unto those that believe is the preciousness. No one ever yet ventured their all upon the promises of God without finding them precious indeed, "exceeding great and precious."