

The Oriental Watchman.

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

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"THE WISE SHALL UNDERSTAND."

IN records of the past we see outlined
The widely different classes of mankind,—
Wise men of humble faith and holy fear,
Who, when God spoke to them, had ears to hear,
And eyes to see the signs in mercy given
To warn them of impending wrath from heaven;
Securely trusting the Almighty arm,
No bolt could fall till they
were safe from harm.

Others there were who
mocked, derided, scoffed
At all heaven's warnings,
though repeated oft;
Hated the men whose puri-
ty of life
Condemned their deeds of
violence and strife.
No message from on high
they understood,
Disdained God's threats of
famine, fire, or flood.
Unheeding every truth by
love revealed,
They saw no danger till
their doom was sealed.

'Tis strange, with these sad
facts of history
Before the eyes of men so
plain to-day,
That any should repeat
their great mistakes,
And scoffing cling to earth
till judgment breaks,
As erst it brake upon them
unawares,
Immersed in folly, sin, and
sordid cares.
Father in heaven, we pray
Thee, make us wise.

Oh, give us hearing ears
and seeing eyes!

E. J. JOHNSON.

Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers:—

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains."

In the reign of Herod, Jerusalem had

"Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

These words faithfully described the corrupt and self-righteous inhabitants of Jerusalem. While claiming to rigidly observe the precepts of God's law, they were transgressing all its principles. They hated Christ because His purity and holiness revealed their iniquity; and they accused



The Siege of Jerusalem by Titus.

THE FALL OF JERUSALEM.

A LESSON FOR THE LAST DAYS.

"BEHOLD, your house is left unto you desolate. . . . And Jesus went out, and departed from the temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them . . . Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? And what shall be the sign of Thy coming, and of the end of the world?"

not only been greatly beautified, but by the erection of towers, walls, and fortresses, adding to the natural strength of its situation, it had been rendered apparently impregnable. He who would at this time have foretold publicly its destruction, would, like Noah in his day, have been called a crazed alarmist. But Christ had said, "Heaven and earth shall pass away, but My words shall not pass away." Because of her sins, wrath had been denounced against Jerusalem, and her stubborn unbelief sealed her doom.

The Lord had declared by the prophet Micah:—

Him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew Him to be sinless, they had declared that His death was necessary to their safety as a nation. "If we let Him thus alone," said the Jewish leaders, "all men will believe on Him; and the Romans shall come and take away both our place and nation."—John xi. 48.

For forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejecters of His Gospel and the murderers of

His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth, "Cut it down; why cumbereth it the ground?" (Luke xiii. 7), but Divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of their parents' sins, and filled up the measure of their iniquity.

The long-suffering of God toward Jerusalem only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus, they rejected the last offer of mercy. Then God withdrew His protection from them, and removed His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul.

In the family and in the nation, among the highest and the lowest classes alike, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants.

To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the Divine protection, and now she had no defence. Unhappy Jerusalem! rent by internal dissensions, the blood of her children slain by one another's hands crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!

All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of His words of warning, "With what measure ye mete, it shall be measured to you again."—Matt. vii. 2.

Not one Christian perished. Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." (Luke xxi. 20, 21.) After the Romans under Cestius

had surrounded the city, they unexpectedly abandoned the siege when everything seemed favourable for an immediate attack. The promised sign had been given to the waiting Christians, and now an opportunity was afforded for all who would obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, rallying from Jerusalem, pursued after his retiring army, and while both forces were thus fully engaged, the Christians had an opportunity to leave the city.

THE FRUIT OF UNBELIEF.

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls.

Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands.

The Romans endeavoured to strike terror to the Jews, and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was visited that awful imprecation uttered before the judgment-seat of Pilate: "His blood be on us, and on our children."—Matt. xxvii. 25.

Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent temple, and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. Josephus himself, in a most eloquent appeal, entreated them to surrender, to save themselves, their city, and their place of worship. But his words were answered with bitter curses. Darts were hurled at him, their last human mediator, as he stood pleading with them. The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them more determined to resist to the last. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another.

After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with

amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was "ploughed like a field."—Jer. xxvi. 18.

The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befel them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet, "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity." (Hosea xiii. 9; xiv. 1.) Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of Divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will. The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control.

We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of Divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but he leaves the rejecters of His mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of Divine grace, and resisting the pleadings of Divine mercy. Never was there given a more decisive testimony to God's hatred of sin, and to the certain punishment that will fall upon the guilty.

THE LESSON FOR OUR DAY.

THE Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfilment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that

earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. These records of the past—the long procession of tumults, conflicts, and revolutions, the “battle of the warrior, with confused noise, and garments rolled in blood” (Isa. ix, 5)—what are these, in contrast with the terrors of that day when the restraining Spirit of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and Satanic wrath! The world will then behold, as never before, the results of Satan’s rule.

But in that day, as in the time of Jerusalem’s destruction, God’s people will be delivered, “every one that shall be found written among the living.” Christ has declared that He will come the second time, to gather His faithful ones to Himself:

“Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.”—Matt. xxiv. 30, 31.

Then shall they that obey not the Gospel be consumed with the spirit of His mouth, and be destroyed with the brightness of His coming. (2 Thess. ii. 8.) Like Israel of old, the wicked destroy themselves.

Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem’s destruction, giving them a sign of the approaching ruin, that they might make their escape, so He has warned the world of the day of final destruction, and has given them tokens of its approach, that all who will may flee from the wrath to come. Jesus declares, “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations.” Those who behold these harbingers of His coming are to “know that it is near, even at the doors.” “Watch ye therefore,” are His words of admonition. They that heed the warning shall not be left in darkness, that that day should overtake them unawares. But to them that will not watch, “the day of the Lord so cometh as a thief in the night.”

The world is no more ready to credit the message for this time than were the Jews to receive the Saviour’s warning concerning Jerusalem. Come when it may, the day of God will come unawares to the ungodly. When life is going on in its unvarying round; when men are absorbed in pleasure, in business, in traffic, in money-making; when religious leaders are magnifying the world’s progress and enlightenment, and the people are lulled in a false security,—then, as the midnight thief steals within the unguarded dwelling, so shall sudden destruction come upon the careless and ungodly, “and they shall not escape.”

MRS. E. G. WHITE.



The Gospel in the Galatians

THE BLESSING AND THE CURSE.

THE circumstances that called forth the writing of the epistle were, that the Galatians, having accepted the Gospel, were led astray by false teachers, who presented to them “another Gospel,” that is, a counterfeit Gospel, since there is but one for all time and for all men. The way it was presented to them was, “Except ye be circumcised after the manner of Moses, ye cannot be saved.” Outward circumcision was given as a sign of righteousness which the individual already possessed by faith. (Rom. iv. 11.) It was a sign that the law was written in the heart by the Spirit, and it was therefore only a mockery and a sham when the law was transgressed. (Rom. ii. 25, 29.) But for one to be circumcised in order to be saved, was to put his trust in works of his own and not in Christ. Now, although there is in these days no question as to whether or not a man should submit to the specific rite of circumcision in order to be saved, the question of salvation itself, whether by human works or by Christ alone, is as live an one as ever.

INSTEAD of attacking their error, and combating it with hard argument, the apostle begins with experience, the relation of which illustrates the case in hand. In this narrative, he has occasion to show that salvation is wholly by faith for all men alike, and not in any degree by works. As Christ tasted death for every man, so every man who is saved must have Christ’s personal experience of death and resurrection and life. Christ in the flesh does what the law could not do. (Gal. ii. 21; Rom. viii. 3, 4.) But that very fact witnesses to the righteousness of the law. If the law were at fault, Christ would not fulfil its demands. He shows its righteousness, by fulfilling, or doing, what it demands, not simply for us, but in us. The grace of God in Christ attests the majesty and holiness of the law. We do not frustrate the grace of God; if righteousness could come by the law, then would Christ be dead in vain. But to claim that the law could be abolished, or could relax its claims, and thus be of no account, is also to say that Christ is dead in vain. Let it be repeated: righteousness cannot possibly come by the law, but only by the faith of Christ; but the fact that the righteousness of the law could be attained in no other way by us than by the crucifixion and resurrection and life of Christ in us,

shows the infinite greatness and holiness of the law.

We now proceed to the portion of Scripture to be studied in this paper:—

“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was counted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.”—Gal. iii. 1, 10.

The Sin of Witchcraft.—The apostle asks those who are departing from God and His truth, “Who hath bewitched you?” “Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.” (1 Sam. xv. 22, 23.) If you look up this text in the Bible, you will see that in both instances the words “is as” are added. The literal Hebrew is, “Rebellion is the sin of witchcraft, and stubbornness is iniquity and idolatry.” And how so? Plainly enough, since stubbornness and rebellion are rejection of God; and he who rejects God puts himself under the control of evil spirits. All idolatry is devil-worship. “The things which the Gentiles sacrifice, they sacrifice to devils.” (1 Cor. x. 20.) There is no middle ground. Christ says, “He that is not with Me is against Me.” (Matt. xii. 30.) That is, disobedience, rejection of the Lord, is the spirit of antichrist.

The Safeguard against Spiritualism.—Spiritualism is only another name for ancient witchcraft and soothsaying. It is a fraud, but not the kind of fraud that most people think it is. There is reality in it. It is a fraud, in that while it professes to receive communications from the spirits of the dead, it has communication only with the spirits of devils, since “the dead know not anything.” To be a Spirit-

ualist medium, is to give one's self to the possession of demons. Now there is only one protection against this, and that is to hold fast to the Word of God. He who lightly regards God's Word severs himself from association with God, and puts himself within Satan's influence. Even though a man may denounce Spiritualism in the strongest terms, if he does not hold to God's Word, he will sooner or later be carried away by the strong delusion. Only by keeping the Word of Christ's patience can men be kept from the temptation that is coming on all the world. (Rev. iii. 10.) "The spirit that now worketh in the children of disobedience" (Eph. ii. 2) is the spirit of Satan—the spirit of antichrist—and the Gospel of Christ, which reveals the righteousness of God (Rom. i. 16, 17), is the only salvation from it.

Christ Visibly Crucified.—"Jesus Christ was openly set forth crucified" before their eyes, said the Apostle Paul, and he knew, for he first preached to them. But the experience of the Galatians was not peculiar to them. The cross of Christ is a present thing. The expression, "Come to the cross" is not a mere empty formula, but an invitation that can be literally complied with. Not until one has seen Christ crucified before his eyes, and until he can see the cross of Christ wherever he goes, does one know the reality of the Gospel. Let those scoff at this who will; the fact that a blind man cannot see the sun, and denies that it shines, will not frighten anyone who sees from talking about its glory. Our next lesson will deal more fully with this matter of the cross in all creation. But accepting the fact on the apostle's testimony, is it not marvellous that those who had seen and accepted Christ crucified for them could turn away from Him to trust in their own works for salvation? Could it be anything less than witchcraft that could produce such a result?

Hold Fast the Beginning.—"Are ye so foolish? Having begun in the Spirit, are ye now made perfect in the flesh?" Foolish is but a feeble term for it. The man who has not power to begin a work has strength to finish it! Impossible. Who has power to beget himself? No one. We come into this world without having begotten ourselves; we are born without strength; and therefore all the strength that ever manifests itself in us comes from another than ourselves. It is all given to us. The new-born babe is the representative of man. "A man is born into the world." All the strength that any man has of himself is found in the infant as it utters its first cry with its first breath. Even so in things spiritual. "Of His own will begat He us with the Word of truth." (James i. 18.) We can no more live righteous lives by our own strength than we could beget ourselves. The work that is begun by the Spirit must be carried to completion by the Spirit. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." (Heb.

iii. 14.) "He which hath begun a good work in you will perform it unto the day of Jesus Christ." (Phil. i. 6.) And He alone can do it.

Experience in the Gospel.—"Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" These questions show that the experience of the Galatian brethren had been as deep and as real as would be expected from those before whose eyes Christ was openly crucified. The Spirit had been given to them, miracles had been wrought among them, and even by them, for the gifts of the Spirit accompany the gift of the Spirit; and as the result of this living Gospel among them, they had suffered persecution; for "all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.) This makes the case the more serious. Having shared the sufferings of Christ, they were now departing from Him, and this departure from Christ, through whom alone righteousness can come, was marked by disobedience to the law of truth. They were insensibly but inevitably transgressing the law to which they were looking for salvation.

"Children of Abraham."—The questions asked in verses 3, 4, and 5, suggest their own answer. The Spirit was ministered, and miracles were wrought, not by works of law, but by "the hearing of faith," that is, by the obedience of faith, for faith comes by hearing the Word of God. (Rom. x. 17.) Thus Paul's labour, and the first experience of the Galatians, were exactly in line with the experience of Abraham, whose faith was accounted for righteousness. Let it be remembered that the "false brethren" who preached "another gospel," even the false gospel of righteousness by works, were Jews, and claimed Abraham for their father. It would be their boast that they were children of Abraham, and they would appeal to their circumcision as proof of the fact. But the very thing upon which they relied as proving them to be children of Abraham was proof that they were not; for "Abraham believed God, and it was accounted to him for righteousness." Abraham had the righteousness of faith before he was circumcised. (Rom. iv. 11.) "Know ye therefore that they which are of faith, the same are the children of Abraham." Abraham was not justified by works (Rom. iv. 2, 3), but his faith "wrought righteousness."

The Gospel to the Gentiles.—"The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham." This verse will bear much reading. An understanding of it will guard one against many errors. And it is not difficult to understand; simply hold to what it says, and you have it.

For one thing, the verse shows us that the Gospel was preached at least as early as the days of Abraham. And it was God Himself who preached it; therefore it was the true and only Gospel. It was the same Gospel that Paul preached; so that we have no other Gospel than that which Abraham had. The Gospel differs in no particular now from what it was in Abraham's day; for his day was the day of Christ. (John viii. 56.) God requires just the same things now that He required then, and nothing more.

Moreover, the Gospel was then preached to the Gentiles, for Abraham was a Gentile, or, in other words, a heathen. He was brought up as a heathen (Josh. xxiv. 2), and was one till the Gospel was preached to him. So the preaching of the Gospel to the Gentiles was no new thing in the days of Peter and Paul. The Jewish nation was taken out from among the heathen, and it is only by the preaching of the Gospel to the heathen that Israel is built up and saved.—See Acts xv. 14, 18; Rom. xi. 25, 26.

Thus we see that the apostle takes the Galatians, and us, back to the fountain head—to the place where God Himself preaches the Gospel to us Gentiles. No Gentile can hope to be saved in any other way or by any other Gospel than that by which Abraham was saved.

The Blessing of Abraham.—The Gospel was summed up to Abraham in these words: "In thee shall all nations be blessed." It should be stated here that the two words "heathen" (Gentiles, in R. V.) and "nations," in verse 8, come from the same word in the Greek. In both the Hebrew and the Greek "the heathen" and "the nations" are the same. Now the blessing of Abraham was the blessing of sins forgiven, and of righteousness by faith. (See Rom. iv. 6, 11.) And this faith was personal faith in Christ crucified and risen, as we learn from Acts iii. 25, 26: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." "All nations" are included in this blessing; hence we are again brought to the fact that there is no Gospel for any people under heaven, except the Gospel that was preached to Abraham. (See Acts iv. 12.) The blessing comes to all, but is not accepted by all.

"They that are of Faith."—These are "blessed with faithful Abraham." That blessing is that their sins are forgiven, and the Lord "will not impute sin" to them. "Sin is the transgression of the law." (1 John iii. 4.) So then the Lord will not impute transgression of the law to those who are of faith. But the Lord will deal justly, and will tell the truth; therefore, when the Lord does not impute sin to anybody, that shows that he has no sin, or, in other words, he is not a transgressor of the law, and if not a transgressor of the law,

then he is a keeper of the law. Here again we come back to the point that justification by faith means nothing else than being made righteous, or doers of the law, by faith. The blessing is "in turning away every one of you from his iniquities."

A Contrast: Under the Curse.—

Note the sharp contrast in verses 9 and 10. "They which be of faith are blessed," but, "As many as are of the works of the law are under the curse." Faith brings the blessing; works bring the curse, or, rather, leave one under the curse. The curse is on all, for "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," (John iii. 18.) Faith removes the curse. Who are under the curse? "As many as are of the works of the law." Note that it does not say that those who do the law are under the curse, for that would be a contradiction of Rev. xxii. 14: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Blessed are the undefiled in the way, who walk in the law of the Lord." (Ps. cxix. 1.) So then they that are of faith are keepers of the law; for they that are of faith are blessed, and those who do the commandments are blessed. By faith they do the commandments. The Gospel is contrary to human nature, and so it is that we become doers of the law, not by doing it, but by believing.

"The Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, Behold I lay in Sion a Stumbling-stone and Rock of offence; and whosoever believeth on Him shall not be ashamed."—Rom ix. 30, 33.

What the Curse Is.—No one can read Gal. iii. 10 carefully and thoughtfully without seeing that the curse is transgression of the law. Disobedience to God's law is itself the curse; for "by one man sin came into the world, and death by sin." (Rom. v. 12.) Sin has death wrapped up in it. Without sin death would be impossible, for "the sting of death is sin." (1 Cor. xv. 56.) "As many as are of the works of the law are under the curse." Why? Is it because the law is a curse? Not by any means. Why then? Because it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Mark it well: They are not cursed because they do the law, but because they do not do it. So then we see that being of the works of the law does not mean that one is doing the law. No; "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. viii. 7.) All are under the curse, and he who thinks to get out by his own works remains there. The curse consists in not continuing in all things that are written in the law; therefore the

blessing means perfect conformity to the law. This is as plain as language can make it.

Blessing and Cursing.—"Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods." (Deut. xi. 26-28.) "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live, that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for He is thy life."—Deut. xxx. 19, 20.

What it Means to Us.—Have you fully grasped the meaning of all this? Do you see what it means to us? Do you realise what the blessing of the Lord is? It is righteousness; perfect harmony with God's perfect law. This is the blessing of Abraham, which he obtained through faith in Christ, and which is offered to all men of all nations. Freedom from sin! "Not by works done in righteousness which we did ourselves" (Titus iii. 4), but by the "works which God afore prepared, that we should walk in them."—Eph. ii. 10.

Backslider or sinner of the world, whoever you are, this means you. You have desired to do right, to "live a better life," but you have not been able. Well, there is One, and only One, who can live that better life, and that is Christ. He can impart to you the blessing of obedience, of righteousness. "He is thy life;" therefore take Him, submit to Him, and He will live in you that blessed life that will make you a blessing.

E. J. WAGGONER.



STREETS OF GOLD.

THE most curious street in the world is the *Rue de la Republique* found in Lyons, France. It is a street of glass. Blocks of glass eight inches square, with an indented surface, are laid closely together so that they form a solid pavement that lights up with the sun and reflects the passing shadow. This is a street of glass, but to the people of God the promise is given of walking on streets of gold. Bright as transparent glass the streets of gold will reflect the towering domes of the many mansions and palaces of light. Both above and below and all around there will be glory when we walk the streets of gold. Here men work, struggle, fight, and often die for gold, but

yonder it will be under the feet of the redeemed. "The street of the city was pure gold, as it were transparent glass." Do you not sometimes turn away from the rugged paths of earth, and long to walk the streets of gold?

ROBERT HARE.

"A Man Must Live, You Know."

A MAN must live. We justify
Law, shift and trick to reason high,
A little vote for a little gold
To a whole senate bought and sold,
By that self-evident reply.
But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?
There are times when a man must die.
Imagine for a battle-cry,
From soldiers, with a sword to hold—
From soldiers, with the flag unrolled—
This coward's whine, this liar's lie—
A man must live!

—Charlotte Perkins Stetson.

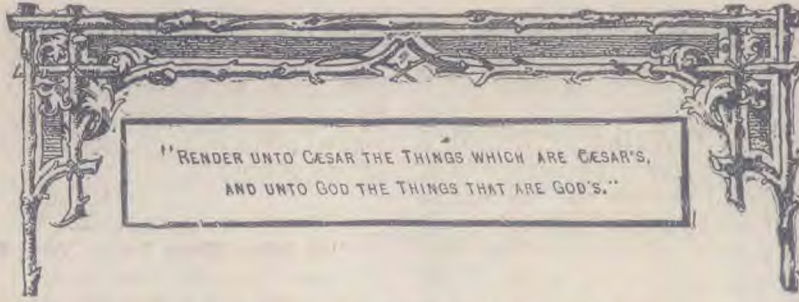
GUARDIAN ANGELS.

A GODLY Lutheran pastor, Sander, of Elberfeld, had been compelled to rebuke an evil-liver for some gross sin; he had thereby attracted to himself malicious hate, and the man vowed to repay him. One night the pastor was called to visit a house that could only be reached by passing over a plank which bridged an impetuous torrent. Nothing seemed easier to his enemy than to conceal himself on the bank till the man of God was returning from the opposite end of the plank to meet him in the middle, throw him into the deep and turbid stream, leaving it to be surmised that in the darkness he had simply lost his foothold.

When, however, from his hiding-place he caught sight of the pastor's figure in the dim light, he was surprised to see that he was not alone, but accompanied by another. There were two figures advancing towards him across the narrow plank, and he did not dare attempt his murderous deed. And as they passed his hiding-place, the one whom he did not know cast such a glance toward him as convinced him of the sinfulness of the act he had contemplated, and began a work in his heart which ultimately led to his conversion.

When converted, he sought out the pastor, to confess to him the murderous intention which had so nearly mastered him, and said: "It would have been your death had you not been accompanied." "Accompanied," said the other, "what do you mean? I remember the night very well; I was absolutely alone." "Nay," said the other, "there were two." Then the pastor knew that God had sent His angel, as He sent him to bring Lot out of Sodom.—*Christian*.

"If Christ is at the helm why should we be running about the deck in distress lest the vessel should sink? Duty belongs to us, result to God. Then let us work and wait and trust, cast our burdens on Him.



Lessons from Early Centuries.

HOW THE CHURCH IN POLITICS RUINED CHURCH AND STATE.

IN FOUR PARTS.—PART 3.

THE CHURCH LEADS TOWARD RUIN.

WE have seen the church secure the enactment of laws by which she could enforce church discipline upon all the people, whether in the church or not. We have seen her next extend her encroachments upon the civil power, until the whole system of civil jurisprudence, as such, was destroyed by being made religious. We shall now see how the evils thus engendered caused the final and fearful ruin of the Roman empire.

The bishops' assumption of authority over the civil jurisprudence did not allow itself to be limited to the inferior magistrates. It asserted authority over the jurisdiction of the emperor himself. Dean Milman says:—

In Ambrose the sacerdotal character assumed a dignity and an influence as yet unknown; it first began to confront the throne, not only on terms of equality, but of superior authority, and to exercise a spiritual dictatorship over the supreme magistrate.

THE CHURCH USING THE STATE.

As the Church and the State were identical, and as whoever refused to submit to the dictates of the bishopric was excommunicated from the Church, this meant that the only effect of disobedience to the bishop was to become an outcast in society, if not an outlaw in the State. And more than this, in the state of abject superstition which now prevailed, excommunication from the Church was supposed to mean consignment to perdition only.

When the alliance was made between the bishops and Constantine, it was proposed that the jurisdiction of the civil and ecclesiastical authorities should remain separate, as being two arms of the same responsible body. This was shown in that saying of Constantine in which he represented himself as a "bishop of externals" of the church, that which pertained more definitely to its connection with civil society and conduct; while the regular bishops were bishops of the internal, or those things pertaining to the sacraments, ordinations, etc. As Dr. Schaff says in his "History of the Christian Church":—

Constantine . . . was the first representative of the imposing idea of a Christian theocracy, or of a system of policy which assumes all subjects to be Christians, connects civil and religious rights, and regards Church and State as *the two arms of one and the same divine government on earth.*—This

idea was more fully developed by his successors, it animated the whole Middle Age, and is yet working under various forms in these latest times.

To those who conceived it, this theory might have appeared well enough, and simply in theory it might have been imagined that it could be made to work; but when it came to be put into practice, the all-important question was, Where was the line which defined the exact limits between the jurisdiction of the magistrate and that of the bishop? between the authority of the Church and that of the State? The State was now a theocracy. The government was held to be moral, a government of God; the Bible, the supreme code of morals, was the code of the government; there was no such thing as civil government—all was moral. But the subject of morals is involved in every action, yea, in every thought of man. The State then being allowed to be moral, it was inevitable that the church, being the arbiter of morals and the dispenser and interpreter of the code regulating moral action, would interpose in all questions of human conduct, and spread her dominion over the whole field of human action.

To overstep every limit and break down every barrier that seemed in theory to be set between the civil and ecclesiastical powers, was the only consequence that could result from such a union. And when it was attempted to put the theory into practice, every step taken in any direction only served to demonstrate that which the history everywhere shows, that—

"The apparent identification of the State and Church by the adoption of Christianity as the religion of the empire, altogether confounded the limits of ecclesiastical and temporal jurisdiction." (Milman.)

The State, as a body distinct from the Church, was gone. As a distinct system of law and government the State was destroyed, and its machinery existed only as the tool of the Church to accomplish her arbitrary will and to enforce her despotic decrees.

Among the first of the acts of Constantine in his favours to the church was the appropriation of money from the public treasury to the bishops. Another enactment, A.D. 321, which—as the church used it—was of vastly more importance, was his granting to the church the right to receive legacies.

That which made this such a magnificent

gift to the church was the view which prevailed, especially among the rich, that they could live as they pleased all their lives, and then at their death give their property to the church, and be assured a safe conduct to eternal bliss.

We have seen in former papers what kind of characters were chosen to the bishopric in those times. Not content with simply receiving bequests that might voluntarily be made, they brought to bear every possible means to induce persons to bestow their goods upon the churches. They assumed the protectorship of widows and orphans, and had the property of such persons left to the care of the bishop.

Now, into the coffers of the bishops, as into the coffers of the Roman republic after the fall of Carthage, wealth came in a rolling stream of gold, and the result in this case was the same as in that. With wealth came luxury and magnificent display. The bishopric assumed a stateliness and grandeur that transcended that of the chief ministers of the empire; and that of the bishopric of Rome fairly outshone the glory of the emperor himself.

FIGHTING FOR THE BISHOPRIC.

THE offices of the church were the only ones in the empire that were elective. The bishopric of Rome was the chief of these offices. As that office was one which carried with it the command of such enormous wealth and such display of imperial magnificence, it became the object of the ambitious aspirations of every Catholic in the city; and even a heathen exclaimed, "Make me Bishop of Rome, and I will be a Christian!"

Here were displayed all those elements of political strife and chicanery which were but referred to in preceding articles.

The scenes which occurred at the election of Damasus as Bishop of Rome, A.D. 366, will illustrate the character of such proceedings throughout the empire, according as the particular bishopric in question compared with that of Rome. There were two candidates—Damasus and Ursicinus—and these two men represented respectively two factions that had been created in the contest between Liberius, Bishop of Rome, and Constantius, Emperor of Rome.

Dean Milman gives this sketch of the contest in his "History of Latin Christianity":—

"The presbyters, deacons, and faithful people, who had adhered to Liberius in his exile, met in the Julian Basilica, and duly elected Ursicinus, who was consecrated by Paul, Bishop of Tibur. Damasus was proclaimed by the followers of Felix, in S. M. Lucina. Damasus collected a mob of charioteers and a wild rabble, broke into the Julian Basilica, and committed great slaughter. Seven days after, having bribed a great body of ecclesiastics and the populace, and seized the Lateran Church, he was elected and consecrated bishop. Ursicinus was expelled from Rome.

"Damasus, however, continued his acts of violence. Seven presbyters of the other party were hurried prisoners to Lateran: their faction rose, rescued them, and carried them to the Basilica of Liberius. Damasus at the head of a gang of gladiators, charioteers, and labourers, with axes, swords, and clubs, stormed the church: a hundred and sixty of both sexes were barbarously killed; not one on the

side of Damasus. The party of Ursicinus were obliged to withdraw, vainly petitioning for a synod of bishops to examine into the validity of the two elections.

"So long and obstinate was the conflict, that Juventius, the prefect of the city, finding his authority contemned, his forces unequal to keep the peace, retired into the neighbourhood of Rome. Churches were garrisoned, churches besieged, churches stormed and deluged with blood. In one day, relates Ammianus, above one hundred and thirty dead bodies were counted in the Basilica of Sisinnius. . . . Nor did the contention cease with the first discomfiture and banishment of Ursicinus: he was more than once recalled, exiled, again set up as rival bishop, and re-exiled. Another frightful massacre took place in the Church of St. Agnes. The emperor was forced to have recourse to the character and firmness of the famous heathen Prætextatus, as successor to Juventius in the government of Rome, in order to put down with impartial severity these disastrous tumults. Some years elapsed before Damasus was in undisputed possession of his see. "But Damasus had the ladies of Rome in his favour; and the council of Valentinian was not inaccessible to bribes. New scenes of blood took place. Ursicinus was compelled at last to give up the contest."

Of the Bishop of Rome at this time we have the following sketch written by one Ammianus Marcellinus, who was there at the time, and had often seen him in his splendour:—

I must own that when I reflect on the pomp attending that dignity, I do not at all wonder that those who are fond of show and parade should scold, quarrel, fight, and strain every nerve to attain it; since they are sure, if they succeed, to be enriched with the offerings of the ladies; to appear no more abroad on foot, but in stately chariots, and gorgeously attired; to keep costly and sumptuous tables; nay, and to surpass the emperors themselves in the splendour and magnificence of their entertainments.

The example of the Bishop of Rome was followed by the whole order of bishops, each according to his degree and opportunities. Chrysostom boasted that "the heads of the empire and the governors of the provinces enjoy no such honour as the rulers of the church. They are first at court, in the society of ladies, in the houses of the great. No one has precedence of them." By them were worn such titles as, "Most holy," "Most reverend," and "Most holy lord." They were addressed in such terms as, "Thy Holiness," and "Thy Blessedness." "Kneeling, kissing of the hand, and like tokens of reverence, came to be shown them by all classes, up to the emperor himself." (Schaff.)

The manners of the minor clergy of Rome are described by one who was well acquainted with them:—

"His whole care is in his dress, that it be well perfumed; that his feet may not slip about in a loose sandal; his hair is crisped with a curling-pin; his fingers glitter with rings; he walks on tiptoe lest he should splash himself with the wet soil; when you see him, you would think him a bridegroom rather than an ecclesiastic." (Jerome.)

Such an example being set by the dignitaries in the church, these too professing to be the patterns of godliness, their example was readily followed by all in the empire who were able. Consequently—

"The aristocratical life of this period seems to have been characterised by gorgeous magnificence without grandeur, inordinate luxury without refinement, the pomp and prodigality of a high state of civilisation with none of its ennobling or humanising effects." (Milman.)

As in the republic of old, in the train of wealth came luxury, and in the train of luxury came vice; and as the violence now manifested in the election of the bishops was but a reproduction of the violence by which the tribunes and the consuls of the later republic were chosen, so the vices of these times were but a reproduction of the later republic and early empire—not indeed manifested so coarsely and brutally; more refined and polished, yet essentially the same iniquitous practice of shameful vice.

Another phase of the evil: Under the law empowering the church to receive legacies, the efforts of some of the clergy to persuade people, and especially women to bestow their wealth upon the church, took precedence of everything else.

Because of the insatiable avarice of the Roman clergy, and because of the shameful corruption that was practised with the means thus acquired, a law was enacted, A.D. 370, by Valentinian I., forbidding any ecclesiastics to receive any inheritance, donation, or legacy from anybody.

The fact that such a law as this had to be enacted—a law applying only to the clergy—furnishes decisive proof that the ecclesiastics were more vicious and more corrupt in their use of wealth than was any other class in the empire. This, in fact, is plainly stated by another who was present at the time:—

I am ashamed to say it, the priests of the idols, the stage-players, charioteers, whores, are capable of inheriting estates, and receiving legacies; from this common privilege, clerks alone, and monks, are debarred by law; debarred not under persecuting tyrants, but Christian princes. (Jerome.)

MORE PAGAN RITES ADOPTED.

NOR was this all. The same pagan rites and heathen superstitions and practices, which were brought into the church when the Catholic religion became that of the empire, not only still prevailed, but were enlarged. The celebration of the rites of the mysteries still continued, only with a more decided pagan character, as time went on, and as the number of pagans multiplied in the church. To add to their impressiveness, the mysteries in the church, as in the original pagan Eleusinia, were celebrated in the night. As the catechumen came to the baptismal font, he "turned to the West, the realm of Satan, and thrice renounced his power; he turned to the East to adore the *Sun* of Righteousness, and to proclaim his compact with the Lord of Life." (Milman.)

About the middle of the fourth century there was added another form and element of sun worship. Amongst the pagans for ages, December 25 had been celebrated as the birthday of the sun. In the reigns of Domitian and Trajan, Rome formally adopted from Persia the feast of the Persian sun-god, Mithras, as the *birth* festival of the unconquered sun—*Natales invicti Solis*. The Church of Rome adopted this festival, and made it the birthday of Christ. And within a few years the celebration of this festival of the sun had spread through-

out the whole empire east and west; the perverse-minded bishops readily sanctioning it with the argument that the pagan festival of the birth of the real sun was a type of the festival of the birth of Christ, the Sun of Righteousness. Thus was established the church festival of Christmas.

This custom, like the other forms of sun worship—the observance of the *day* of the sun (the Sunday), worshipping toward the East, and the mysteries—which had already been adopted, was so closely followed that it was actually brought "as a charge against the Christians of the Catholic Church that they celebrated the Solstitia with the pagans." (Neander.) The worship of the sun itself was also still practised. Pope Leo I. testifies that in his time many Catholics had retained the pagan custom of paying "obsequance from some lofty eminence to the sun." And that they also "first worshipped the rising sun, paying homage to the pagan Apollo, before repairing to the Basilica of St. Peter." (Schaff.)

The images and pictures which had formerly represented the sun were adopted and transformed into representations of Christ, the halo or nimbus surrounding the head of the sun-god being retained in the "pictures of Christ."

The martyrs, whether real or imaginary, were now honoured in the place of the heathen heroes. The day of their martyrdom was celebrated as their birthday, and these celebrations were conducted in the same way that the heathen celebrated the festival days of their heroes.

"As the evening drew in, the solemn and religious thoughts gave way to other emotions; the wine flowed freely, and the healths of the martyrs were pledged, not unfrequently, to complete inebriety. All the luxuries of the Roman banquet were imperceptibly introduced. Dances were admitted, pantomimic spectacles were exhibited, the festivals were prolonged till late in the evening, or to midnight, so that other criminal irregularities profaned, if not the sacred edifice, its immediate neighbourhood. The bishops had for some time sanctioned these pious hilarities with their presence; they had freely partaken of the banquets." (Milman.)

So perfectly were the pagan practices duplicated in these festivals of the martyrs, that the Catholics were charged with practising pagan rites. This charge was made to Augustine:—

"You have substituted your Agapæ for the sacrifices of the pagans; for their idols your martyrs, whom you serve with the very same honours. You appease the shades of the dead with wines and feasts: you celebrate the solemn festivals of the Gentiles, their calends and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the pagans except that you hold your assemblies apart from them." (Draper.)

And the only defence that Augustine could make was in a blundering casuistical effort to show a distinction in the nature of the two forms of worship.

In the burial of their dead, they still continued the pagan practice of putting a piece of money in the mouth of the corpse with which the departed was to pay the

charges of Charon for ferrying him over the River Styx.

These things show the utter corruption of religion and morals in the church, which, as we shall learn next month, brought swift ruin upon the Empire.

A. T. JONES.



AMONG MOHAMMEDANS IN SYRIA.

In our September number we printed a report of work near Jaffa, where the Spirit of the Lord has been leading Mohammedans to confess Christ. The progress of the work has roused the sternest opposition of the local authorities. Seeing that in that district no Mohammedan has been known to confess Christ for many years, it took the authorities a little time to comprehend the fact that the preaching of the Sabbath and Advent Gospel message was bearing fruit among Moslems. One convert who went among the villages preaching returned to Jaffa with some inquirers. Our colporteur's report says:—

During the Sabbath he went into the city, and confessed Christ to all classes, and brought of the higher, as well as of the humbler, people into my house, of whom a large number now believe. The following Sunday he left again, and visited the same villages, but soon returned, being warned by friends that a detachment of soldiers was hunting him. On inquiry, we soon learned that the report was not without foundation, and that all the villages were being carefully searched. He then remained in hiding in this city, and of course their search was fruitless.

As a troop of cavalry were searching for him, it was decided to send him to the hills of Hebron:—

Although we had instructed him to go through the villages, it seems as if the Lord overruled our plans, and caused him to go by way of Jerusalem. As soon as he stepped off the train at the latter place, he was arrested and imprisoned. They searched him, but found only his Bible. They burned it before his face. A paper containing texts on Christ and the Sabbath was burned also, but he remarked to them, "I have committed all those texts to memory." They began to curse him, and said he was worthy of death. To show how much they loathed him, they spit in his face. They did not give him anything to eat. He even offered the soldiers money with which to buy bread, but none could be induced to buy any for him. He fasted almost two days before they had mercy on him.

He remained five days in the Jerusalem prison, and was then brought to Jaffa, where he is now. When he was brought here, his thumbs were put in iron clasps, and an officer was so angry with him for denying his former faith that he spit in his face. He endured this treatment with perfect quietness, and the result was that the gruff officer was converted, and afterward begged Shakker's forgiveness. About that time two other soldiers were converted. A barber, who was called in to shave the soldiers, came in contact with Shakker, and was also converted after attending several Bible readings at my house. The latter confessed to his uncle, who in turn reported it to the authorities, and they at once enrolled him as a soldier. Since then there have been eight other conversions in the barracks alone.

During this time my house has been visited daily by many. The number of visitors has decreased somewhat, owing to the fact that two soldiers have been watching our house for several weeks. As a result of their vigilance, however, one of the watchers has been converted. For this we feel to praise God greatly. All these men are honouring the Sabbath as much as possible under the existing conditions, and all who have been taught the evil effects of tobacco have given up its use, and all are making rapid advances in other respects. Some time ago one of them was so severely whipped for visiting me that he was obliged to lie in bed for two days, but this has only strengthened him.

Several weeks ago Shakker wrote a letter to the governor of Jaffa, asking for his release. He stated that he has been a law-abiding citizen, that he has done nothing against the government and that all he asks for is his God-given right to exercise free thought. In reply he received a personal visit from the governor. But all the governor came for was to scold and curse him, and finally spit in his face.

A short time afterward three of the higher officers visited Shakker, and at first spoke very kindly to him, offering him a cigarette, which he declined. They afterward offered him a position in Acre (Akko) as head teacher of the Koran. He told them that he could not accept such a position, as he did not become a Christian for money. This changed their demeanor at once. He had hardly spoken, before they all began to strike him, and spit in his face. He was very much cast down after this experience, and all through the following night his converts were praying for him, and speaking soothing and cheering words to him. The treatment he had received so weakened his physical condition that he could hardly sleep at night. Another painful incident happened recently. Shakker's parents wrote to the governor, telling him to do with Shakker as he sees fit, as Shakker is not their son any more. In this place he does not receive anything to eat. We have thus far furnished him with food and clothing. Hafiz, my interpreter, has visited the barracks daily, reading and praying with these men.

I especially ask all God's people to remember us in their prayers, as we have new and trying experiences each day.

Evidently these men are not of the hired convert class. The work is of the Lord's own starting, as our colporteur had no plan of work for the Moslems until he had acquired the language, expecting to introduce literature among the German colonists of Syria.

FREEDOM AND LOVE.

DID not Christ buy us with his own blood that we might be free from the bondage of sin? This fact should lead us to give to him the deepest affection of our soul and the best service of our life.

There is a story told by a man who, years ago, was taken captive in the Mediterranean by one of the corsairs which used to sweep those seas. He was sold as a slave, and endured the rigors of Mohammedan bondage. One day an Englishman came on board the vessel where he was, and, talking with his owner, made a bargain for him, paid the price, and bought the slave.

The poor captive bitterly reproached his purchaser: "You, a free-born Englishman, buy me for a slave!"

But the purchaser said, "I have bought you to set you free." At once the captive's sorrow was turned to joy, and his reproach to gratitude; and falling at the feet of his new master, he said, "I will be your servant forever."

Thenceforth nothing was too hard for him to do for a master who had bought him with a price, that he might set him free. So Jesus has bought us, and so ought we to serve him.—*Selected.*

"ARISE, SHINE."

LET your light shine,
Since first the race of men
Started to travel down life's darkened road,
Stumbling o'er grave-mounds, struggling up again,
Tear-blinded, bowed 'neath sorrows load,
They 've needed light.

"O brothers, shine!"
Their plaintive voices call;
From out the rolling fog they reach our ears.
"Ye are the world's light; let your lamp-beams fall
Down where our footsteps grope through heavy
fears.

We need your light."
Let the clear beams
From every Bible page
Bathe all your life, and, glinting outward, shine
Into the heart of youth, of bowing age,
Like steady star-rays lit by hands divine.
Dear brothers, shine!

Billows of light
Flow softly from God's throne,
And starry crowns reflect their glorious blaze,
Pearl tints, gold gleams, and rainbow hues are
thrown

Down from the Christian's home o'er this world's
ways—
Light, light, them home.

Your lowly light
May be but dim and small;
Yet shine, though but a candle's gleam you give,
Shine for one soul,—no pure beams useless fall—
Shine, and a robe of light the King will give,
Yield loving light.

O Father dear,
Shine on us with thy light,
Effulgent worlds with thy pure glory glow,
And all things true and holy, grand and bright,
In sun and star above, or earth below,
From thee draw light.

T. R. WILLIAMSON.

THE DISCOURAGED ONES.

"WHEN those who profess the name of Christ shall practise the principles of the golden rule, the same power will attend the gospel as in apostolic times."

In almost every church we find sad ones who, because of some weakness or imprudence, are neglected and shut out from loving communion with their brethren. They are avoided, and gradually their hearts grow cold and hardened. Discouragement turns to despair, and they are lost from the fold.

We do not, we cannot, realize how heavy their burden is, nor how much *our* self-righteousness has contributed to make it so. Perhaps such a trembling one comes to your church. You do not feel as if it were *your* place to make it pleasant for her, and almost every one feels about the same way. Do you suppose, when she thinks it over, she blames you? Alas, no. She envies you, and *blames—God*. Have you ever thought of it in that light?

A "Pharisee stood up and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." We disapprove of this proud, self-sufficient spirit, but how far removed is it from us?

Have we exercised that divine love which seeks the marred and soiled victim of sin—the very outcast of society? We find all through the Saviour's life a chord of deep and tender sympathy for the despised and discouraged ones. He seeks them where they are, breaks to them the bread of life, and cheers their sorrowing hearts.

We are our brother's keepers. "For evils that we might have checked, we are just as responsible as if we were guilty of the acts ourselves." Do we criticize the unfortunate, and mete out to them a measure of coldness? Rather let us try, by every means within our power, to lead them back to Christ. O, how blessed will be the time when we realize how much this means, and open our hearts to the downcast, and visit them in their homes, and speak words of love to comfort and cheer them.

E. J. DRIVER.

THE SWEETENING BRANCH.

LIFE'S bitter wells, to which we all have come,
As Israel came to Marah, needs must be.
God works love's purpose, tho' we seem to roam,
Doubt-blinded, aimlessly;
Yet there's a branch to sweeten, e'en as then;
We need not drink the bitter draught of woe.
There is a branch to sweeten it for men,
E'en as there was for Israel long ago.

That branch grows on the tree of life divine:
It is the branch that bears the healing leaves.
Faith plucks, and says, "Thy will, O God, not mine!"

And the grieved spirit, wine of love receives.
No earthly sorrow can withstand its power;
It sweetens every bitter strife and feud.
And, lo, we see how in each trying hour
Love works all things for good!

All things, beloved, all things, work for good—
This hour of trial, humiliation, sin,
This hour of alienation and of feud,
This hour's perplexity which you are in.
O, take the branch of "all things work for good,"
And how the surge will cease, the storm grow calm,
And you will journey on with soul subdued,
To rest 'neath Elim's palm!

FRANCES E. BOLTON.

WHY DOES HE RAGE?

INSPIRATION asks the question, "Why do the heathen rage?" (Ps. ii. 1.) Perhaps this query might be answered somewhat after the order of the statement in John x. 13, "The hireling fleeth, because he is an hireling;" so the heathen rages because he is a heathen. He knows no better than to follow the natural impulses of his heathenish heart, and that is to rage and storm around whenever anything happens that is contrary to his ideas or wishes. Thus the heathen Naaman, the Syrian general, turned and went away in a rage when the prophet's directions displeased him. (2 Kings v. 12.) His rage was unreasonable, as is shown by the fact that his servants so easily brought him to see his folly. So is the rage of every person who rages an unreasonable thing.

But why does the Christian rage? Is such a question permissible? How can it be? No, the Christian does not rage; he cannot rage. The heathen rages because he is a heathen. But why cannot the Christian rage? Because his heart is so

filled with love and tenderness that raging can find no place; because he has learned to forgive his enemies and those who may grieve or injure him. But do not Christians, after all, rage sometimes? Those who bear the name Christian sometimes do, but such freaks are marks of the old heathenism that is still in them. No, indeed; let it be repeated and emphasized. The Christian cannot rage; the heathen rages, and that because he is a heathen. There is no other reason for a man to rage; for raging is an altogether *unreasonable* thing.

Unfortunately, King Asa of old, like the heathen king Herod, shut up a prophet of the Lord in prison because "he was in a rage with him," and that because the prophet had reproved him for his faults. (2 Chron. xvi. 7, 14.) But the downward course of Asa from this time is shown by his oppression of the people, his subsequent recourse to (probably heathen) physicians instead of the Lord in his distress and disease, and his consequent untimely death. How unfortunate that he, like so many others, should relapse, from following the Lord, into a heathenish rage, even though it were but for a time!

F. D. STARR.



THE POWER OF GOD'S WORD.

WHEN first I saw thee years ago, old Ocean,
Thy waves were tossing, foaming, just as now;
Thy breakers rolled and rose and broke in splendour;
Canst thou not tell me whence they come and how?

Tell me, thou deep and dark and blue old Ocean,
Stretching for leagues and leagues beyond my sight,
Weight of whose waters only God can measure,
What makes this restless tossing day and night?

"It is the simple word of my Creator,
For when He formed me a decree He made:
Thus far may come the rolling, surging water,
And at this place shall thy proud waves be stayed."

"And thus when I come rolling, dashing inland,
And reach the point commanded by His Word,
I turn and hasten to obey My Maker,
And so forever are the breakers heard."

MINNIE EMBREE.

UNDER THE WATER.

M. BOUTAN, lecturer on Zoölogy at the Paris Sorbonne, made use of the divers' helmet and dress to study sub-marine life. Of the beauties beneath the water he says:

"I soon found out that the bottom of the sea, especially near the coast, is not flat and monotonous, as one might imagine it to be. On the contrary, it is very uneven, and presents most picturesque and varied landscapes. If one happens to have descended on a sandy beach, one sees, as far as the eye can reach, a submarine meadow covered with long grasses, all bent over in the direction in which the current is running. Here and there deep ravines cut up the green surface, while farther away are noticed steep masses of rock formed by

fallen blocks or stony precipices. Every boulder is covered with its dress of seaweed, and in the crevices between swarm a whole fauna of invertebrates."

By a water-tight camera, M. Boutan has secured beautiful photographs of some of these meadows beneath the sea. The Hand that garnished the heavens and filled the earth with beautiful forms of life, has also clothed the depth of the sea with beauty.

CORAL.

THE vast extent of coral reefs can be only faintly imagined from a description of them, but I will mention a few of the most remarkable. In the Indian Ocean is a group



A Coral Island Atoll.

of one thousand atolls, called the Maldives, which rise from a depth of two hundred and fifty or three hundred feet. These masses of coral are about one hundred yards wide at the surface of the water. Suadiva atoll is forty-four miles long, and thirty-four miles from one side to the other. Rimsky atoll measures fifty-four by twenty miles, and Bow atoll is thirty miles long.

Among the northern Maldivian atolls, one is eighty-eight miles long, and between ten and twenty miles broad. The Island of Mauritius is one hundred and thirty miles in circumference, and is almost entirely surrounded by a barrier reef from one hundred and fifty to three hundred and thirty feet thick. More wonderful still are the following facts: "Around the Isle of Gambier the reef has a thickness of ten hundred and sixty feet, and at Tahiti of two hundred and thirty feet. Round the Fiji Islands it is from two thousand to three thousand feet thick."

Try to picture to your mind a solid mass of coral four hundred miles long, and, say, five thousand feet high. This is what exists on the west coast of the Island of New Caledonia.

As an illustration of the tremendous height to which the coral is built, I will speak of about one reef. The men measured off six thousand six hundred feet from the top of the reef, and then used a sounding-line to ascertain the depth of the water. They lowered seven thousand two hundred feet of rope, but found no bottom. As the writer said, "The submarine slope of this coral formation is steeper than that of any volcanic cone."

The largest reef in the world is the Australian barrier reef, off the coast of Queensland. It is upward of eleven hundred miles in length, and one part of it is, for a distance of over three hundred and fifty miles, without a break or passage through it. The

rocks and islands of which it is composed vary in size, but the average width of the reef may be said to be about thirty miles. The average distance from the mainland is twenty or thirty miles, though some parts are as much as ninety miles away. The water on the inner side is three hundred and sixty feet deep, with a sandy bottom; but outside it is over two thousand feet in depth.

I think all who read this will agree that this is one of the wonders of the world; for this mighty work was not accomplished by a nation of giants, but by countless millions of tiny creatures, so small that fifty of them could be covered by a four-anna bit. He who pauses to consider his Maker's works feels the truth of the apostle's words: "God hath chosen the weak things of the world to confound the things which are mighty."

A. CARTER.



"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

How sad is the record the angel keep
Of many mothers who seem asleep,
While tares and thorns they're sowing to reap
From the garden of the heart!

Just one wee seed in the heart's deep well,
If fed and tended, at last will swell,
Then spring up and bear. The harvest will tell
If good or ill the start.

How oft are the hearts of our lambkins stirred
By an angry blow or a hasty word,
And naught save a pitiful sob is heard,
Their anguish to impart!

But that smothered sob some day will speak,
'T will tear our hearts like the raven's beak;
We'll see in the past where we were weak—
Ah, sad is then our part!

Perhaps when we mothers are old and gray,
We'll yearn for the child that used to play
Upon our path (not, now, in our way),
With a tender, yielding heart.

Though each mistake we may then recall,
And Christ, our Lord, may forgive them all,
Yet 't is far too late to save their fall—
We gave those thorns their start.

O Father, grant that we may see
Our pathway clear, though obstructed, may be,
To sow in view of the harvest fee,
And meet around Thy throne

With those Thou 'st given to mould and train
The way they should go, and so remain
All pure and white—nor spot, nor stain—
When Thou shalt claim Thine own.

MRS. OGDEN LEWIS.

TWELVE BUSINESS MAXIMS.

THE President of the London Chamber of Commerce gives twelve maxims, which he has tested through years of business experience, and which he recommends as tending to insure success:—

1. Have a definite aim.
2. Go straight for it.
3. Master all details.
4. Always know more than you are expected to know.
5. Remember that difficulties are only made to overcome.
6. Treat failures as stepping-stones to further efforts.
7. Never put your hand out farther than you can draw it back.
8. At times be bold; always prudent.
9. The minority often beat the majority in the end.
10. Make good use of other men's brains.
11. Listen well; answer cautiously; decide promptly.
12. Preserve, by all means in your power, "a sound mind in a sound body."

"THE MAN THAT DIED FOR ME."

FOR many years I wanted to go as a foreign missionary, but my way seemed hedged about, and at last I went to live in California. Life was rough in the mining country where I lived with my husband and little boys.

I heard of a man who lived over the hills and was dying of consumption, and they said, "He is so vile that no one can stand it to stay with him, so the men place some food near him and leave him for twenty-four hours. They will find him dead some time, and the sooner the better."

The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go and see him and to find out if he was in need of better care. As I turned from the last man, vexed with his indifference, the thought came to me, "Why don't you go yourself? Here's missionary work, if you want it."

At last, one day, I went over the hills to the little abode. It was a mud cabin, and contained just one room. The door stood open, and up in one corner, on some straw and coloured blankets, I found the dying man. Sin had left awful marks on his face, and if I had not heard that he could not move, I should have retreated. As my shadow fell over the floor, he looked up and greeted me with a dreadful oath. I stepped forward a little and there came another oath.

"Don't speak so, my freind," I said.

"I ain't your friend. I ain't got any friends," he said.

"Well, I am yours and"—but the oaths came quickly, and he said,

"You ain't my friend. I never had any friends, and I don't want any now."

I reached out at arm's length the fruit I had brought him, and stepping back to the doorway, I asked if he remembered his mother, hoping to find a tender place in his heart, but he cursed her. I asked him if he ever had a wife, and he cursed her. I spoke of God, and he cursed Him. I tried to speak of Jesus and His death for us, but he stopped me with his oaths and

said, "That's all a lie. Nobody ever died for others."

I went away discouraged. I said to myself, "I knew it was no use." The next day I went again, and every day for two weeks, but he did not show the gratitude of a dog. At the end of that time I said, "I am not going any more." That night, as I was putting my little boy to bed, I did not pray for the miner. My little Charlie noticed it and said:—

"Mamma, you did not pray for the bad man."

"No," I answered with a sigh.

"Have you given him up, mamma?"

"Yes, I think so."

Has God given him up, mamma? Ought you to give him up till God does?"

That night I could not sleep. That man dying, and so vile, with no one to care! I got up and went away by myself to pray, but the moment that I touched my knees I was overpowered by the sense of how little meaning there had been to my prayers. I had had no faith, and I had not really cared beyond a kind of half-hearted sentiment. I had not claimed his soul for God. Oh, the shame of such missionary zeal! I fell on my face literally as I cried, "O Christ, give me a little glimpse of the worth of a human soul."

I stayed on my knees until Calvary became a reality to me. I cannot describe those hours. They came and went unheeded, but I learned that night what I had never known before, what it was to travail for a human soul. I saw my Lord as I had never seen Him before. I stayed there till the answer came.

As I went back to my room, my husband said, "How about your miner?"

"He is going to be saved."

"How are you going to do it?" he asked.

"The Lord is going to save him, and I do not know that I shall do anything about it," I replied.

The next morning brought a lesson in Christian work which I had never learned before. I had waited on other days until the afternoon, when, my work being done, I could change my dress, put on my gloves, and take a walk while the shadows were on the hillsides. That day, the moment my little boys went off to school I left my work and without waiting for gloves or shadows, hurried over the hills, not to see "that vile wretch," but to *win a soul*. I thought the man might die.

As I passed on, a neighbour came out of her cabin and said, "I'll go over the hills with you."

I did not want her, but it was another lesson for me. God could plan better than I could. She had her little girl with her, and as we reached the cabin, she said, "I'll wait out here."

I do not know what I expected, but the man greeted me with an awful oath; still it did not hurt, for I was behind Christ, and

I stayed there. I could bear what struck Him first.

While I was changing the basin of water and towel for him, things which I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air. "What's that?" said the man, eagerly.

"It's a little girl outside, waiting for me."

"Would you mind letting her come in?" said he, in a different tone from any I had heard before.

Stepping to the door, I beckoned to her, and then, taking her by the hand, said: "Come in and see the sick man, Mamie." She shrank back as she saw his face, and said, "I'm afraid," but I assured her with, "Poor sick man, he can't get up; he wants to see you."

She looked like an angel; her bright face framed in golden curls, and her eyes tender and pitiful. In her hands she held the flowers she had picked off the purple sage, and, bending toward him, she said: "I am sorry for 'ou, sick man, will 'ou have a posy?"

He laid his great, bony hand beyond the flowers on the plump hand of the child, and the great tears came to his eyes as he said: "I had a little girl once. *Her name was Mamie. She cared for me.* Nobody else did. I'd have been different if she'd lived. I've hated everybody since she died."

I knew at once I had the key to the man's heart. The thought came quickly, born of that midnight prayer service, and I said, "When I spoke of your mother and your wife, you cursed them. I know now that they were not good women, or you could not have done it."

"Good women! Oh, you don't know nothin' 'bout that kind of woman. You can't think what they was!"

"Well, if your little girl had lived and grown up with them, wouldn't she have been just like them? Would you have liked to have her live for that?"

He evidently had never thought of it, and his great eyes looked off for a full minute. As they came back to mine, he cried: "O God, no! I'd killed her first. *I'm glad she died.*"

Reaching out and taking the poor hand, I said, "The dear Lord didn't want her to be like them. He loved her even better than you did, so he took her away. He is keeping her for you. Don't you want to see her again?"

"Oh, I'd be willing to be *burned alive* a thousand times over if I could just see my little gal once more, *my little Mamie.*"

O friends, you know what a blessed story I had to tell that hour, and I had been so close to Calvary that night that I could tell it in earnest! The poor face grew ashy pale as I talked, and the man threw up his arms as though his agony was mastering him. Two or three times he gasped as

though losing his breath. Then clutching me, he said: "What's that, woman, you said t'other day 'bout talking to somebody out o' sight?"

"It's praying. I tell Him what I want."

"Pray now, quick. Tell Him I want my little gal again. Tell Him anything you want to!"

I took the hands of the child, and placed them on the trembling hands of the man. Then dropping on my knees, with the child in front of me, I bade her pray for the man who had lost his little Mamie, and wanted to see her again. As nearly as I remember, this was Mamie's prayer:—

"Dear Jesus, this man is sick. He has lost his 'ittle girl, and he feels bad 'bout it. I'se so sorry for him, and he's sorry too. Won't you help him, and show him how to find his little girl? Do, please. Amen."

Heaven seemed to open before us. There stood One with the prints of the nails in His hands, and the wound in His side.

Mamie slipped away soon, and the man kept saying, "Tell Him more about it, tell Him everything; but, oh! you don't know." Then he poured out such a torrent of confession that I could not have borne it but for One who was close to us at that hour.

By-and-by the poor man grasped *THE* strong hand. It was the third day when the poor, tired soul turned from everything to Him, the Mighty to save, "*The Man that died for me.*"

He lived on for weeks, as if God would show how real was the change. I had been telling him one day about a meeting, and he said, "I'd like to go to a meetin' once."

So we planned a meeting, and the men from the mills and the mines came and filled the room.

"Now boys," said he, "get down on your knees while she tells about that Man that died for me."

I had been brought up to believe that a woman shouldn't speak in meeting, but I found myself talking, and I tried to tell the simple story of the cross. After awhile he said, "O boys, you don't half believe it, or you'd cry; you couldn't help it. Raise me up. I'd like to tell it once."

So they raised him up, and between his short breathing and coughing he told the story. He had to use the language he knew.

"Boys," he said, "you know how the water runs down the sluice boxes and carries off the dirt and leaves the gold behind. Well, the blood of that Man she tells about went right over me just like that; it carried off about everything. But it left enough for me to see Mamie, and to see the Man that died for me. O boys, *can't you love Him?*"

Some days after there came a look into his face that told the end had come. I had to leave him, and I said, "What shall I say to-night, Jack?" "Just good-night," he said. "What will you say to me when

we meet again?" "I'll say 'good morning,' over there."

The next morning the door was closed, and I found two of the men sitting silently by a board stretched across two stools. They turned back the sheet from the dead, and I looked on the face which seemed to have come back nearer to the image of God.

"I wish you could have seen him," they said.

"Tell me about it."

"Well, all at once he brightened up 'bout midnight, and smilin' said, 'I'm goin', boys. Tell her I am going to see the *Man that died for me,*' an' he was gone."

Kneeling there, with my hands over those poor, cold ones, that had been stained with human blood, I asked to come to understand more and more *the worth of a human soul*, and to be drawn into a deeper sympathy with Christ's yearning compassion—"Not willing that any should perish."—*Mrs. J. K. Barney.*

BARBARIAN LOGIC.

"As I understand it," said the barbarian, "you propose to civilise me."

"Exactly so."

"You mean to get me out of the habits of idleness, and teach me to work."

"That is the idea."

"And then lead me to simplify my methods, and invent things to make my work lighter."

"Yes."

"And next I shall become ambitious to get rich, so that I won't have to work at all."

"Naturally."

"Well, then, what's the use of taking such a roundabout way of getting where I just started? I don't need to work now as it is."—*Selected.*

CURE FOR CARELESSNESS.

A SUCCESSFUL business man said that there were two things which he learned when he was eighteen, and which were ever afterward of great use to him—namely: "Never to lose anything, and never to forget anything." The story of this lesson is printed in the *Country Gentleman*:—

An old lawyer sent the young man with an important paper, giving him definite instructions what to do with it.

"But" inquired the young man, "suppose that I should happen to lose it, what shall I do then?"

"You must not lose it," said the lawyer, frowning.

"I don't mean to," said the young man, "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for such an occurrence. You must not lose it."

This put a new train of thought into the young man's mind, and he found that if he

was determined to do a thing he could do it. He made such a provision against every contingency that he never lost anything.

He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to declare :

"When a man tells me that he forgot to do something, I tell him he might as well have said, 'I did not care enough about your business to take the trouble think of it again.'

"I once had an intelligent young man in my employ who deemed it sufficient excuse for having neglected an important task to say, 'I forgot.' I told him that would not answer; if he was sufficiently interested he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth.

"He worked for me three years, and during the last year of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, had been a lazy and careless habit of mind, and he cured it."

HEALTH HINTS

A PHYSIOLOGICAL REASON WHY WE SHOULD NOT EAT IRREGULARLY OR BETWEEN MEALS.

MANY individuals are addicted to the habit of eating their meals irregularly, while a still larger number eat between meals. These evil habits are, perhaps, more common among children and the younger members of society than among persons of more mature years.

There are many reasons that might be given to show that such practices are harmful to the body. In this note, however, I wish simply to call attention to one physiological principle that argues against them.

The purpose of digestion is to change food substances from an insoluble to a soluble condition, and thus render them ready for absorption. Substances which are insoluble in water cannot be absorbed into the blood, and consequently are valueless as food until they are in some way changed and made soluble. Digestion may be described as a series of physical and chemical changes in food to render it soluble, and prepare it for absorption from the stomach and intestines into the blood. The chemical changes in the food are brought about by the action of certain digestive fluids or juices, which are poured out into the mouth, stomach, and intestines from the glands that are imbedded in the mucous membrane of these organs, or are closely adjacent and communicate with them by means of ducts.

These secretory glands are made up of

a large number of cells, and their healthy and normal action, together with the proper and complete digestion of the food, depends upon the healthy and normal action of the cells that compose the glands. These cells during their life have certain periods for work and activity, and other periods for rest and recuperation.

To illustrate: When food is in the stomach, the glands of that organ are active, and secrete a large amount of gastric juice, which is poured out into the stomach, and digests the albuminous elements of the food. This process of secretion on the part of the gland and the cells composing it being a real and active process, it sooner or later leads to exhaustion of the cells of the gland, and a depletion of those substances out of which the cells manufacture gastric juice. There will therefore come a time when the cells of the glands and the



CELLS OF THE SALIVARY GLANDS.

glands themselves will be completely exhausted, and will not have the ability to secrete until they are allowed a period of rest, and an opportunity to rebuild themselves with new material, and to recharge themselves with new energy. After a period of rest, during which time these cells forming the gland take in new material from the blood and store it up in their own bodies, they are again prepared to unload this material in the form of a secretion which is again capable of digesting food.

In the working, therefore, of the secretory glands of the stomach and other parts of the alimentary canal, there is a period of activity during which the cells secrete, and a period of rest during which the glands are being re-stored with new matter and re-charged with new energy, preparatory to further action. These periods of rest and activity naturally and normally follow each other at regular intervals; consequently, food should be taken at regular intervals, in order to be in harmony with this natural law on the part of the glands.

In the illustration shown herewith, A represents the condition of the salivary glands of the mouth after a period of rest. The little dots inside of the cells indicate new material that has been absorbed from the blood by the gland, and is being stored up until food shall be taken into the mouth, when this material will be broken down and discharged in the form of a secretion for digesting the food. B represents the condition of the cells after a short period of activity. It can be seen, by comparing A and B, that there are fewer granules in B than in A, and the cell is, consequently, partly discharged as the result of its secretion. C represents the cells after a prolonged period of activity. In this instance,

the cells are almost completely discharged of all the granular matter which is so abundantly present in A. The secretion, coming from a cell in the condition of A, is healthy, abundant, and efficient in its ability to change the food from an insoluble to a soluble condition; while the secretion coming from a cell in the condition of C is scanty, and contains little or none of the active principle of the secretion which is concerned in changing the food. It is therefore very inefficient in its ability to aid digestion.

Now, if one eats his meals at regular intervals, and not too near together, the cells of the different digestive glands have an opportunity of rebuilding and recharging themselves with new material and new energy, and are in the condition represented by A. On the other hand, if the meals come too close together, or if the individual eats between his regular meals, the cells do not have an opportunity of recharging themselves with this new material and new energy, and the food that is taken into the stomach finds the glands either in the condition represented by B, in which the cells are partially discharged, or else in the condition represented by C, in which they are entirely discharged, the condition depending, of course, upon the time they have had for rest.

If one, for instance, eats a luncheon two or three hours after a heavy meal, the glands of his stomach are in very much the condition represented by B. The secretion poured into the stomach under these conditions is scanty and inefficient, and consequently the food is only partially or imperfectly digested. If food is taken more frequently, and the stomach given no time at all to rest, the glands are in the condition represented by C, and the food is scarcely digested at all, but undergoes fermentation, and many other disorders follow.

It can be clearly seen from this physiological principle that it is important that these gland cells should be allowed plenty of time after a meal in which to recuperate and build themselves up in order to be ready for the digestion of the next meal. If the habit of eating at short intervals be continued for a long time, the glands of the stomach are liable to become exhausted and refuse to do their work at all, and serious derangement of the digestive process follows.

W. H. RILEY, M.D.

Suicide.—The rate at which the world is living is running up the list of suicides year by year. Europe has about 50,000 suicides a year, someone has estimated. The *London Present Truth* says:—

As an indication of the alarming tendency to suicide and murder in these times, it may be stated that a London physician recently announced the fact that he knew a poison that would produce instant death, and yet was painless in its operation. He refused to tell its name. This doctor stated under oath that in two weeks' time from his

announcement he received three thousand letters from men and women begging the name of the poison.

Simpler ways of living, less wearing out of nerves by drinking, smoking, and heavy eating, and a restoration of trust and faith in God provide the remedy; but this generation is not ready to accept the only help that could save it.



BABY BIRDS.

Up mid the swaying branches,
Rocked by each gentle breeze,
Thousands of baby birdies
Live in the tops of trees;

Fed by their loving mothers,
Sheltered by hovering wing,
Learning the songs of praises
Their watchful parents sing.

God placed within those parents
The tender love and care
That makes them feed and cherish
The helpless birdlings there;

A love that's like His own love,
Touched by the cry of need,
There's never a cry for succour
The dear Lord does not heed.

The love of tenderest mother
Echoes the dear Lord's own,
And e'en the love in birdies
Comes straight from His great throne.

JENNIE E. McCLELLAND.

THE BIRDS OF THE AIR.

THE Lord Jesus is teaching us precious lessons in everything that He has made,



and he has especially told us to "Behold the birds!" In the Spring we learned how he is working to multiply them in the earth,—how at this season the birds, taught by

His Word which is working in them, build their wonderful little nests, and lay in them the eggs which develop into baby birds.

You may have seen the happy parents flying home to their nests with food for their little ones, or hovering over them with anxious love and care, to see that all their needs were provided for.

The mother bird devotes herself entirely to her young ones. From the time that the eggs are laid she scarcely leaves the nest at all, except for a short "constitutional" each day for the good of her health while the father bird takes her place on the nest. To "the queen of the air," always on the wing, this must be a great sacrifice, but love makes it sweet, and these Spring seasons when her nest is full, are the happiest times in her life.

But now the time comes for the little ones to leave the nest, to try their little

wings, and find their home in the air; for this is what God made the birds for, "to fly above the earth in the open firmament of heaven." The parent birds, you will see if you are able to watch them, seem to take great pride and pleasure in teaching the little ones to use their wings, encouraging them to make the first flight, and watching near to see that they do not get into danger.

God uses this to show His tender love and care for His children. He says: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," so He guides and teaches and keeps His people. When the young eaglets are weary, the mother bird flies down underneath them, and catching them on her own wings, carries them until they are able to fly again.

The wings of the young birds soon get strong, and their flights longer and longer, until by the early autumn they are ready to fly away with the rest, over seas and oceans, to other lands where they will spend the winter.

Did you ever think as you have watched the free, graceful flight of the birds, what a wonderful and delightful experience it must be? Of all the creatures that God has made, the birds seem to have the fullest and freest life. This is because they are the most filled with the air, which is the breath of Life.

Their bodies are formed so that the air that enters their lungs is carried through the whole body, making them light, and bouyant and free.

EDITH E. ADAMS.

THE FLIGHT OF BIRDS.

THE body of a bird, says Dr. Newton, is made very light. The bones are all made hollow. They are as light, and yet as strong, as it is possible to make them.

And then, to make them lighter still, God has arranged it so that the air passes into all the bones in a bird's body. This is the case down even to the small bones of the toes, to the quills of the feathers, and the tips of the wings.

And then, besides the air in the bones of a bird, there are sacs or cells for containing air in different parts of the body. These are all connected with the lungs by which the bird breathes. Through these it controls them, and can fill them and empty them just as it pleases. And when these bones and bags are all filled with air, the body of a bird is ready to rise and sail away like a balloon full of gas. It floats in the air almost as easily as a piece of cork floats on the water.

We sometimes see sea-gulls and other birds of considerable size sailing about, with their outspread wings, and seeming to be as much at their ease as a baby is when rocked in its cradle. The condor of the Andes is one of the largest birds we know of, and yet its body is made so light

by the air it carries in it, that it can sail about for hours without ever once flapping its wings.

TRUE AND OBEDIENT.

"CHARLIE! Charlie!" Clear and sweet as a note from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat, and picked up his jacket and cap.

"Don't go yet!" "Have it out!" "Finish this game!" "Try it again!" cried the players.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear!"

"She won't know you did."

"But I know it, and—"

"Let him go," said a bystander, "you can't do anything with him; he's tied to his mother's apron strings."

"I wouldn't be such a baby as to run the minute she called," said another.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes. "I call that manly; and the boy who doesn't keep his word to her will never keep it to anyone else—you see if he does!" and he hurried away to his cottage home.—*Selected.*

A LESSON IN PATIENCE.

"MOTHER," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and do not speak so sharply."

"But he won't let me tell him how to put the figures, and he does not know how to do it himself," said Mary, pettishly.

"Well, my dear, if Henry won't learn a lesson in figures, suppose you try to teach him a lesson in patience. This is harder to teach, and harder to learn, than any lesson in figures; and perhaps when you have learned this, the other will be easier to both."—*Selected.*

BOY SMOKERS.

So great evil has followed the use of tobacco by young boys that physicians and statesmen in many lands are making strong efforts to keep tobacco away from them. Cases of death and of insanity among boys have been reported lately as the result of cigarette smoking. Let boys beware of following a nasty practice, which will surely injure their health. Many a boy who smokes thinks no one knows it, but his friends can often tell it by the change in his looks. A public school-master recently said: "I can go through this school, and put my hand on every boy that uses tobacco, for he shows it in his face; and, if I am in doubt, I can prove my surmise by looking at his recitation cards." It ruins the health, dulls the mind for good and noble thinking, and very generally leads boys to deceive their parents. It is one of Satan's favourite ways

of preventing the young from being manly and useful in the Lord's service. For your own sake, boys, and for Christ's sake, don't smoke.



THE annual report of the British Board of Trade has been issued, in which it is stated that during 1898 there were 7,538 bankruptcies in England with liabilities of over £10,000,000, of which over £8,000,000 was a loss to the creditors.

SOME of the London illustrated papers have reproduced photographs of Boer families in the Transvaal showing the father and his sons armed ready for war. The notoriously large families of these hardy peasantry enables some fathers to muster from ten to a dozen sons able to wear the cartridge belt and handle the rifle. The boys are often trained to shoot at the age of ten, it is said. At about the same age now the churches which make use of the Boys Brigades in England and America are teaching the young the spirit if not the actual art of war.

IN the United States it is said that there is now an "average of 200 divorces granted each day, and the number is increasing at an alarming rate." Yet Sunday-law advocates allege, as a reason for strict Sunday laws, that the United States is a "Christian nation."

ONE of the leaders of the Negro race in America, a Bishop of the Methodist Church, is advocating the emigration of his people to Africa or some other part, where they can get away from the awful race prejudice of the Southern States. Crime of the most heartless and diabolic nature goes unchecked by any public sentiment or legal enactment. Yet the people who do these things are mostly religious, and Sunday laws are particularly popular among them.

The Demon Militarism.—The English and American press have frequently expressed disdain at the French system of espionage and trickery and military corruption, as though it were due essentially to the character of the French people. The *Shipping World* speaks a wise word as to this attitude of mind, and names the root of the difficulty. It is found in the burden of militarism which crushes the civil powers and the people on the Continent, and would do so in England or America if it ever grew to the proportions reached in France. The journal says:—

We in England live in an island fortress, and our American cousins are such pesky big people that no one is likely to attack them. But it is not so with the nations of Europe, and it has only been

since we learned that liberty and a large standing army are incompatible that we have really shaken ourselves free from the bonds in which France is now being strangled. And not France only, but all the other European Powers. Russia, Germany, or Italy may not be showing the symptoms so badly as poor France; but they are all sick with the same disease, for the nations can only find protection by fencing themselves about with a hedge of bayonets. Within that environment there is no room for Justice to expand root or branch, for all is fair in war as in love.

AT the time of the Panama scandals a few years ago, and the trial of de Lesseps and his associates, it seemed that the Panama Canal must be counted only a gigantic failure. Now, however, under a new company, it is said that genuine progress is being made and a few years more may witness its successful completion.

GREAT consternation has been caused at Czernavoda, on the Danube, says a London journal, by the fact that an immense number of storks and eagles have been fighting in midair for two days, with the result that the ground is sprinkled with torn plumage and the bodies of nearly 100 dead birds. The cause of the battle seems to have been a dispute over a perching site; but the superstitious peasantry regard the event as an omen of a great war, and spend most of their time in weeping and praying.

THE x-ray has made it possible for one to get a photograph of his whole anatomy; and now it is possible to photograph the interior of the stomach. Some one has invented a camera with an electric light attachment so small that it is inclosed in a tube that can be swallowed. When the patient has swallowed the outfit, the operator sets a reel of photographic films in motion and the interior walls of the stomach are photographed perfectly. The pictures are then enlarged, and the physician is able to study the conditions from the photograph.

Servant of the State.—The "crisis" in the Church of England, and the appeals to Parliament, composed of men of all religions and no religion, to regulate matters of worship, and decide who has authority in the Church, shows plainly enough the nature of the connection between the Church and State. Mr. Justin McCarthy, M.P., writes:—

The plain fact is that if you have a State Church, a Church established, privileged, and endowed by the State, all those who make a living and an income out of the Church, who enjoy the privileges and aspire to the dignities the State Church affords, must obviously be bound to submit to the conditions on which alone a State Church can be maintained. The Established Church in England is the creation of the State. It is, as John Stuart Mill put it, a branch of the civil service. It is maintained by the Crown and by Parliament, and so long as it continues to be a State Church it must submit to whatever conditions Parliament and the Crown may be pleased to impose. The religion of the State Church is decreed and dictated by the Imperial Parliament: that is the long and the short of it. The real authority of the Parliament rests with the majority of the House of Commons. Therefore the religion of the State Church is decreed by the majority in the House of Commons. There is no

way out of the dilemma. You cannot have a State Church and at the same time absolute liberty of religious worship.

The Church of Christ is to represent a kingdom "not of this world," and the scriptures declare against the friendship of the Church to the world, which is "enmity with God."

THE national "sport" of Spain, the bull-fight, has been introduced into France. The public taste welcomes the degrading spectacle, and makes it a financial success with the aid of English tourists. The *London Standard* says:—

Nauseating as were the details of the first display, the plain narrative we publish this morning reveals an even lower depth of cruelty and depravity. The wretched animals were tortured with a callousness and viciousness that would scarcely be tolerated in one of the least civilised Republics of Spanish America. Again, we observe that no mean proportion of those who attended this sickening and disgraceful spectacle were English—women as well as men. Those of our countrymen who can find pleasure in so degrading an entertainment bring discredit upon their nationality. If the conduct of the men invites censure, what can be said of that of the other sex? It is scandalous that English women—not without pretension to some social position—should consent to witness a scene so notoriously barbarous as a bull-fight.

THE largest map in the world, says an (exchange,) is the ordnance survey map of the British Isles, containing 108,000 sheets, and costing £200,000 a year for twenty years. The scale varies from ten feet to one-tenth of an inch to the mile. The details are so minute that maps having a scale of twenty-five inches "show every hedge, fence, wall, building, and even every isolated tree in the country. The plans show not only the exact shape of every building, but every porch, area, door-step, lamp-post, railway, and fire-plug."

The Science of Smuggling.—The pains people will take to injure themselves after they have become slaves to some narcotic or stimulant is illustrated by the following paragraph. Lord Cromer has tried to stop the traffic in hashish, the favourite drug of the Egyptian:—

This drug is ruinous in its effect upon the mind and physique of the native; but only within the past few years have really serious efforts been made to counteract the evil. Enforcement of the prohibitive laws has now led to smuggling; and the genius of the Oriental in this line is almost incredible. The hollow frames of iron bedsteads, interiors of nominal grindstones, staves of casks, anything and everything, are made receptacles for hashish. Open indulgence in the drug is no longer possible. The stuff is confiscated wherever detected; and the imprisonment last year of hundreds of traffickers in it has had a deterrent effect. Large quantities, however, are smuggled over the Libyan Desert, and buried in the sand until a favourable opportunity is afforded for conveying it into Egypt by means of camels. The Bedouins are charged with most of the guilt of these proceedings; and no traveller who sees a long line of camels in any part of the Khedive's dominions can feel sure that one among them is not bearing upon its back a consignment of hashish. The natives in the villages regard the smuggler of hashish as a public benefactor. Detection thus becomes next to impossible the moment the load gets upon the camel's back. Nevertheless, the habit has been to a considerable extent stamped out, though the traffic is at present enormously profitable.



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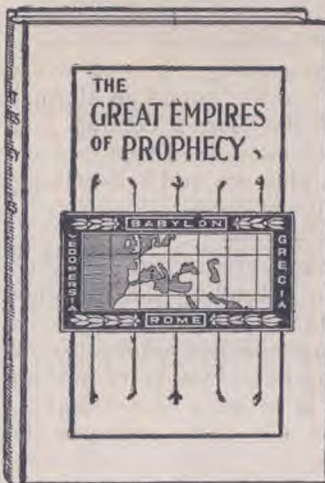
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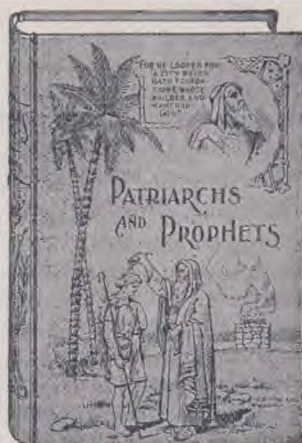
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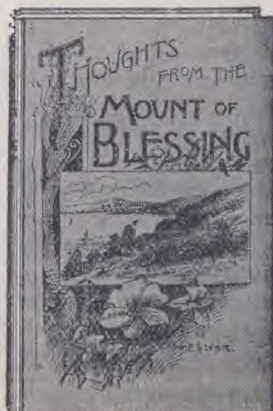
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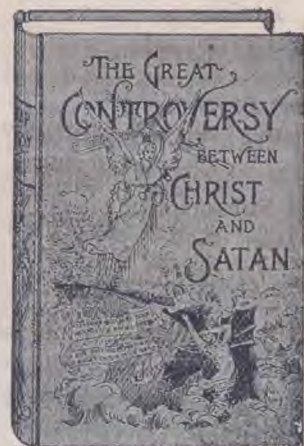
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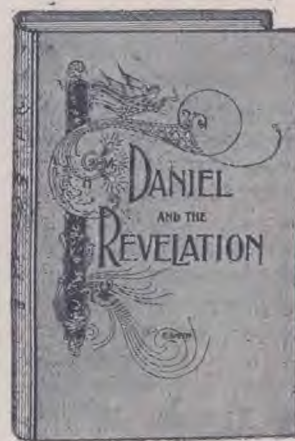
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THE Home for Destitute Indian Children that has been carried on by our Society in Calcutta for over two years is being transferred to the country, where, with the ordinary school instruction, the boys may be taught the intelligent cultivation of the soil. A farm for the purpose has been leased in the Santal country.

THE Peace Congress gave occasion to many to cry peace and safety, but the outlook is just now stormier than for years. The British War Minister has given notice of possible conscription in England at no distant date. This is his proposal:—

"That all persons between eighteen and thirty-five years be registered at their place of residence. Each county will be credited with the number of volunteers it furnishes for the army. The rest must be gathered in by conscription; but men of means will be permitted to buy themselves off, or to furnish a substitute."

THE New York *Christian Herald*, Dr. Talmage's paper, has an illustrated sketch of our Society's Medical Missions in Chicago. It says:—

"Among the best known of the Gospel enterprises in the Western Metropolis is the Chicago Medical Mission. Established six years ago, it has already accomplished a wonderful work, and its influence is felt over a very wide section of the State of Illinois. It is, moreover, an expanding work, being now represented in Chicago by no less than ten different institutions."

Stricken India.—With famine and pestilence, and earthquake and flood, all hearts in India have something to suggest what the word of the Lord says of the perils of the last days. Because we call attention to these things and to what God Himself says they mean, a certain Calcutta pastor recently said that we are sad and talk about perilous times. We find much joy in the truth that the Lord is at hand. It is called the "blessed hope" of all the Lord's children. But the Scriptures say that the last days are "perilous times," and conditions in the church and in the world speak loudly to the same effect. And there is sadness in the spectacle of sorrow and unrest that India

and all the world presents to-day. Instead of joining in the scoffing cry, "Where is the promise of His coming," it is for every minister of the Lord to "sound an alarm." The message of the Lord's coming is a joyful one, but solemn indeed to a generation immersed in pleasure and self-seeking, even as in the days of Noah.

READERS have sometimes expressed their desire to help in extending the influence of the WATCHMAN. All such may do so by making the paper known among friends or by contributing to our funds for pushing its circulation. It is not a money-making venture; and we will gladly welcome the co-operation of all our readers in whatever way the Lord may lead.

THE Pope has proclaimed a Catholic Jubilee and holy year from Christmas 1899 to Christmas 1900. There are to be great pilgrimages to Rome, the city of the seven hills; which city, he says, Christ gave to His Church in order that there "the throne of His vicar should stand for all time." But Christ distinctly declared that His Kingdom could not be of this world. We do read, however, in prophecy of a religious system that was to have its seat on the "seven mountains," and war against the truth for all time.

Awakening the Conscience.—The *Indian Witness* does well to print an address by Mr. Ashcroft, delivered recently at Mussoorie, on the "Awakening of Conscience among Hindus." He emphasized the place of the Divine law of Ten Commandments in Gospel preaching, as God's own moral standard of righteousness. Commenting on Gal. iii. 24, he said truly:—

"The law is a *paidagogos* to bring us to Christ, not a 'schoolmaster,' as in the authorized version, nor even a 'tutor' as in the revised, but a slave, a *chuprassi* in the Roman household, whose duty it was to interrupt the children at their play, and compel them to go to school. He took them daily, however unwillingly, to the master. And the law is a *chuprassi* to bring men to Christ, interrupting their careless and, it may be, sensually happy lives by bringing them face to face with duty, compelling them to recognize their sinfulness and helplessness before a righteous judge, and so awakening within them a real sense of their need of a Saviour. For what the law cannot do, Christ the great teacher is able to perform."

"The law of the Lord is perfect, converting the soul," and performs its office in every genuine conversion. Christ alone can fulfil its requirements in the heart that allows Him to rule within. This paper is a fitting one for our Methodist contemporary to print, for it was the preaching of the law of God as the Holy Spirit's instrument in the conviction of sin that made Methodism in its old heroic days so signally the awakening message of God for those times.

Deadening the Conscience.—But what do our American Methodist friends mean, when, in denial of this historic position of Methodism, they put out literature in Calcutta speaking of the "low tone" of the Ten Commandments, the holy law of the Most High? And, falling into the same

error which Christ corrected in the formalists of His day, our friends would apparently have it understood that God's law touches only the outward life; for the little booklet they are circulating holds that the Ten Commandments do not forbid "*pride, boasting, drunkenness, love of pleasure, anger, filthy talk, impatience, selfishness, and the like.*" One has only to state the claim to show what a falling away from the principles of Divine righteousness is here. "The law was our schoolmaster to bring us to Christ," but fancy a schoolmaster that cannot bring men to Christ for filthy talking!

It was against this carnal conception of God's holy, spiritual law, which discerns even the thoughts and intents of the heart, that John Wesley protested in his day when he cried out:—

"Beware of antinomianism." "In the highest rank of the enemies of the Gospel of Christ are they who openly and explicitly 'judge the law.'"

The times are indeed perilous, and the spirit of lawlessness crops out where one would least expect it. It is not surprising, with such a view of the Gospel, that it should be seriously set forth, in the literature referred to, that the Gospel was not fully developed until after the destruction of Jerusalem, A.D. 70, after the Apostle Paul and doubtless most of the other apostles were dead, and we notice that quotations from Scripture and the Catholic Fathers are so garbled as to make it a grave literary scandal to any awakened conscience. After this it is a trifling matter that untrue statements are made regarding Seventh-day Adventists. All we have to say is, God's word is true. The life of Jesus Christ is our example. The day of God is hastening on. It is time for every soul to search the Word.

History Repeating.—The studies on early church history have shown how the church leaders made the Bible, as interpreted by themselves, the civil code, and how their efforts to promote religious life by political methods worked only ruin in Church and State, and led up to the Papacy. The following resolution recently adopted by an American Sunday School Convention shows that the same principles are now at work:—

"Resolved, That we indorse the action of the National Reform Association in their efforts to secure an amendment to our national Constitution, acknowledging Christ as King of Nations, and the Bible as the supreme law, thus securing to us, on an undeniably legal basis, all the Christian features of our government."

This thing secured would be an exact image of the Papacy. The Scriptures declared that the Papacy would rise; and it came. The same word of prophecy has declared that an image to the Papacy will be made; it is coming, in fact, is already working in principle, even as the Papacy was at work in Paul's day, though fully developed in later times. The story of both the Roman Papacy and its image, the Protestant Papacy, is told in Rev. xiii.