

The Oriental Watchman.

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

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MEEK AND LOWLY.

Nor Caesar in his palace in high imperial Rome,
Nor Judah's haughty tyrant within his lordly home,
Nor any great were thrilled with joy when Christ the
Lord had come.

His mother took and clasped Him—how blest a
mother she!

And Joseph gravely wondered that such a thing
could be;

A star shone out—three wise men came, and angels
leaned to see.

He grew and served His father through all His
youthful days,

Nor sought for earthly favour, nor wrought for
earthly praise,

But lived in sweet submission, and walked in humble
ways;

And at the time appointed went forth among His
kind,

To show transgressors mercy, to heal the deaf and
blind,

To cheer the heavy-laden, the broken heart to bind.
The rich and proud despised Him, the rabbis called
Him mad,

Pretender, and blasphemer; but oh, the sick and
sad,

And oh, the common people—they heard Him, and
were glad.

The great may sit in grandeur, unmindful, Christ, of
Thee,

But now, as then, the poor oppressed, whate'er their
burdens be,

Find comfort only in Thy love, Thou Man of Galilee.

—Mrs. George Archibald.

WE HAVE SEEN THE STAR.

"Now, when Jesus was born in Bethlehem of
Judea in the days of Herod the king, behold there
came wise men from the East to Jerusalem, say-
ing, Where is He that is born King of the Jews?
for we have seen His star in the East, and are come
to worship Him."

The wise men from the East were Philo-
sophers. They belonged to a large and in-
fluential class that included men of noble
birth, and comprised much of the wealth
and learning of their nation. Among these
were many who imposed on the credulity
of the people. Others were upright men
who studied the indications of Providence
in nature, and who were honoured for their
integrity and wisdom. Of this character
were the wise men who came to Jesus.

The light of God is ever shining amid
the darkness of heathenism. As these
Magi studied the starry heavens, and sought
to fathom the mystery hidden in their bright

paths, they beheld the glory of the Creator.
Seeking clearer knowledge, they turned to
the Hebrew Scriptures. In their own lands
were treasured prophetic writings that pre-
dicted the coming of a Divine teacher.
Balaam belonged to the Magicians, though
at one time a prophet of God; by the Holy
Spirit he had foretold the prosperity of
Israel and the appearing of the Messiah;
and his prophecies had been handed down
by tradition from century to century. But
in the Old Testament the Saviour's advent
was more clearly revealed. The Magi
learned with joy that His coming was near,

call of God "not knowing wither he went;"
as by faith Israel followed the pillar of cloud
to the promised land, so did these Gentiles
go forth to find the promised Saviour.

They have reached the land of Israel, and
are descending the mount of Olives, with
Jerusalem in sight, when lo! the star that
had guided them on the weary way rests
above the temple, and after a season fades
from their view. With eager steps they
press onward, confidently expecting the
Messiah's birth to be a joyful burden to
every tongue. But their inquiries are in
vain. Entering the holy city, they repair



FOLLOWING THE STAR.

and that the whole world was to be filled
with a knowledge of the glory of the Lord.

The wise men had seen a mysterious
light in the heavens upon that night when
the glory of God flooded the hills of Bethle-
hem. As the light faded, a luminous star
appeared, and lingered in the sky. The
prophecy of Balaam had declared, "There
shall come a star out of Jacob, and a scep-
tre shall rise out of Israel."

Could this strange star have been sent
as a harbinger of the Promised One? The
Magi had welcomed the light of the heav-
enly truth; now it was shed upon them in
brighter rays. Through dreams they were
instructed to go in search of the new-born
Prince.

As by faith Abraham went forth at the

to the temple. To their amazement they
find none who seem to have a knowledge
of the new-born King. Their questions
call forth no expressions of joy, but rather
of surprise and fear, not unmingled with
contempt.

The priests are rehearsing traditions.
They extol their religion and their own
piety, while they denounce the Greeks and
Romans as heathen, and sinners above
others. The wise men are not idolaters,
and in the sight of God they stand far
higher than do these, His professed wor-
shippers; yet they are looked upon by the
Jews as heathen. Even among the ap-
pointed guardians of the Holy Oracles their
eager questionings touch no chord of sym-
pathy.

The arrival of the Magi was quickly
noised about Jerusalem. Their strange

errand created an excitement among the people, which penetrated to the palace of King Herod. The wily Edomite was roused at the intimation of a possible rival. Countless murders had stained his pathway to the throne. Being of alien blood, he was hated by the people over whom he ruled. His only security was the favour of Rome. But this new prince had a higher claim. He was born to the kingdom.

Herod suspected the priests of plotting with the strangers to excite a popular tumult and unseat him from the throne. He concealed his mistrust, however, determined to thwart their schemes by superior cunning. Summoning the chief priests and scribes, he questioned them as to the teaching of their sacred books as to the place of the Messiah's birth. With an authority they dared not disregard, he commanded them to make close search, and to declare the birthplace of their expected King. "And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet—

"And thou, Bethlehem, land of Judah,
Art in no wise least among the princes of Judah;
For out of thee shall come forth a governor,
Which shall be shepherd of My people Israel."

Herod now invited the Magi to a private interview. A tempest of wrath and fear was raging in his heart, but he preserved a calm exterior, and received the strangers courteously. He inquired at what time the star appeared, and professed to hail with joy the intimation of the birth of Christ. He bade his visitors, "Search diligently for the young child; and, when ye have found Him, bring me word again that I may come and worship Him also." So saying, he dismissed them to go on their way to Bethlehem.

The priests and elders at Jerusalem were not as ignorant concerning the birth of Christ as they pretended. The report of the angels' visit to the shepherds had been brought to Jerusalem, but the rabbis had treated it as unworthy of their notice. They themselves might have found Christ, and might have been ready to lead the Magi to His birthplace; but, instead of this, the wise men came to call their attention to the birth of the Messiah. "Where is He that is born King of the Jews?" they said; "for we have seen His star in the East, and are come to worship Him."

Now, pride and envy closed the door against the light. If the reports brought by the shepherds and wise men were credited, they would place the priests and rabbis in a most unenviable position, disproving their claim to be the exponents of the truth of God. These learned teachers would not stoop to be instructed by those whom they termed heathen. It could not be, they said, that God had passed them by, to communicate with ignorant shepherds or uncircumcised Gentiles. They determined to show their contempt for the reports that were exciting King Herod and all Jerusalem. They would not even go to Bethlehem to see if these things were so,

And they led the people to regard the interest in Jesus as a fanatical excitement. Here began the rejection of Christ by the priests and rabbis. From this point their pride and stubbornness grew into a steeled hatred of the Saviour. While God was opening the door to the Gentiles, the Jewish leaders were closing the door to themselves.

The wise men departed alone from Jerusalem. The shadows of night were falling as they left the gates; to their joy they again saw the star, and were directed to Bethlehem. They had received no such intimation of the lowly estate of Jesus as was given to the shepherds. After the long journey they had been disappointed by the indifference of the Jewish leaders, and had left Jerusalem less confident than when they entered the city. At Bethlehem they found no royal guard stationed to protect the new-born King. None of the world's honoured men were in attendance. Jesus was cradled in a manger. His parents, uneducated peasants, were His only guardians. Could this be He of whom it is written that He should "raise up the tribes of Jacob," and "restore the preserved of Israel;" that He should be "a light to the Gentiles," and for "salvation to the ends of the earth?"

"When they were come into the house, they saw the young child with Mary, His mother, and fell down and worshipped Him." Beneath the lowly guise of Jesus, they recognized the presence of Divinity. They gave their hearts to Him as their Saviour, and then poured out their gifts—"gold, and frankincense, and myrrh." What a faith was theirs!

Through the wise men, God had called the attention of the Jewish nation to the birth of His Son. Their inquiries at Jerusalem, the popular interest excited, and even the jealousy of Herod, which compelled the attention of the priests and rabbis, directed minds to the prophecies concerning the Messiah, and to the great event that had just taken place.

Satan had bent upon shutting out the Divine light from the world, and he used his utmost cunning to destroy the Saviour. But He who never slumbers or sleeps was watching over His beloved Son. He who had rained manna from heaven for Israel, and had fed Elijah in the time of famine, provided in a heathen land a refuge for Mary and the child Jesus. And through the gifts of the Magi from a heathen country, the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers.

The Magi had been among the first to welcome the Redeemer. Their gift was the first that was laid at His feet. And through that gift, what privilege of ministry was theirs! The offering from the heart that loves God delights to honour, giving it highest efficiency in service for Him. If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and

silver, our most precious earthly possessions, our highest mental and spiritual endowments will be freely devoted to Him who loved us, and gave Himself for us.

MRS. E. G. WHITE.

SON OF GOD AND SON OF MAN.

ADAM "was the son of God," Luke iii. 38.

As the son of God, he was endowed in perfection with every faculty and every power that the Creator could bestow upon him.

As the son of God, he was favoured with every advantage of nature. There perfection was before him on every hand; everything reflected the glory of God, and spoke to him of the wisdom of God.

Yet, endowed with all these powers, and surrounded with all these advantages, Adam the son of God *failed*.

He sinned; and so brought the world under the curse, and filled the world with woe.

With the tide of sin steadily flowing for four thousand years, the sons of man had reached such a point in degeneracy and wickedness that neither demons nor men, nor even angels, could see any way but that God must inevitably let loose His justice, and at once blot out the whole.

And just at that point Christ became *the Son of MAN*.

He became the Son of Man *AS MAN WAS at that point*.

As the Son of MAN, He was subject to all the weaknesses that had been entailed upon the race through the degeneracy, personal and hereditary, of the successive generations of evil-doers.

As the Son of MAN, in addition to all this, there was "laid on Him the iniquity of us all; He "took our infirmities, and bear our sicknesses:" He was "made a curse for us."

Thus, under all the disadvantages of the curse, and under the curse Himself, laden with the weaknesses, the degeneracy, and the sins of the race when at the brink of ruin, Christ *the Son of MAN triumphed*, just where, with all the advantages of the unhindered blessing of God, with all the advantages of open and full communion with angels and even with the Lord Himself, and with all the advantages of perfection in himself and in all creation about him, Adam the son of God *FAILED*.

And in this triumph, Christ the Son of MAN brought this same triumph to every other son of man in the world. Bless the Lord.

O believe Him, O receive Him.

"The Lion of Judah
Can break every chain,
And give us the victory,
Again and again."

Thanks be unto God for His unspeakable gift of Christ to be "the Son of man."

A. T. JONES.



What It Symbolizes in Prophecy

"COME OUT OF HER, MY PEOPLE."

What Does Babylon Mean? What Is Its Essential Nature? What Is Babylon Now? What Is Her Fall? What Shall We Do?

WHAT DOES "BABYLON" MEAN?

THE word "Babylon" is the Greek form of the Hebrew word "Babel." Its meaning is confusion—(See Gen. xi. 9, margin; compare Gen. x. 10, margin.) It implies that there is a condition of things in which there is no confusion. This is precisely the case with God's perfect plan and purpose; "for God is not the author of confusion." God is one, His law is one, His purpose one. He is perfect in all His ways. His object is to make man like Himself in character; hence man was created in His image. After man fell, God could not change His law or His purpose. That which is perfect in purpose and design admits of no change. "I am the Lord, I change not;" "with whom is no variability, neither shadow of turning." "Jesus Christ, the same yesterday, to-day, and for ever." This is God's character in love, in precept, in promise, in fulfilment. Confusion is caused by interjecting into God's plan a foreign element, or erecting other standards before men than that of God.

WHEN AND WITH WHOM DID THIS CONFUSION ORIGINATE?

IT antedates our race. Perhaps there is no better way of showing its origin and revealing its essential character, than to set before the reader the personification of the two great characters which have revealed to the world in themselves the principles of good and evil, the principles of God's purpose and the principles which constitute Babylon. The first of these characters is the Son of God, the other is the one-time Lucifer, or Day-Star, of God, who sealed

up in himself the sum of all created perfection, who was the brightest angel round the throne.* He is now known as Diabolus, and Satan. He is the primal "king of Babylon," and is so called in Isa. xiv. 4.

PRINCIPLES OF THE SON OF GOD, JESUS CHRIST.

"Have this mind in you, which was also in Christ Jesus; who, being originally in the form of God counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man. He humbled Himself, becoming obedient even unto death, yea, the death of the cross."—(Phil. ii. 5, 8, R. V., margin.)

THE RESULT.

"Wherefore also God highly exalted Him, and gave unto Him the name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—(Verses 9, 11.)

PRINCIPLES OF LUCIFER, THE KING OF BABYLON.

"How art thou fallen from heaven, O Day-Star [Lucifer], son of the morning! How art thou cut down to the ground, which didst lay low the nations! And thou saidst in thine heart. I will ascend into heaven. I will exalt my throne above the stars of God [the other angels]; and I will sit upon the mount of congregation [presiding], in the uttermost parts of the north; I will ascend above the heights of the clouds; I will be like the Most High."—(Isa. xiv. 12, 14.)

THE RESULT.

"Yet thou shalt be brought down to hell, to the uttermost parts of the pit."—(Verse 15.)

"Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth. . . . Thou shalt be a terror, and never shalt thou be any more."—(Eze. xxviii. 18, 19.)

* For a description of this wonderful being before and after the fall, see also Eze. xxviii. 12, 19, where he is mentioned as "the king of Tyre," the earthly king being mentioned as "the prince."—(Verse 2.)

Here we have set in opposition the way of God revealed in the character of Jesus Christ, and the way of confusion revealed in Lucifer, the king of Babylon. In the one is revealed unselfishness, love, self-denial, self-effacement, the utter emptying of self even unto the nothingness of death, that God might be glorified and man might be saved. On the other hand is selfishness, self-exaltation, even at the expense of a ruined universe. This is the essential nature of Babylon. It is rarely put forth as rebellion, as direct opposition to God. More often it is but the slightest perversion of God's will, the erection of another standard seemingly like God's will, declared to be God's will, and yet essentially different, in that it creates confusion and glorifies man instead of God. It ever results in putting man in the place of God, and in substituting man's ways, man's traditions, man's theories, man's power, for God's ways, God's word, God's truth, and the power of God's Spirit.

ORIGIN OF EARTHLY BABYLON.

GOD designed, alike after the deluge as in the beginning, that man should be like Him, and should people the earth with beings of a like character. Thus would man be blessed, and be a blessing. (Gen. i. 28; viii. 16, 17) Against this, selfishness asserted itself as follows:—

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth."—(Gen. xi. 3, 4.)

They named the city and tower "Bab il," the "Gate of God," or "Gate of heaven." That was what they in their selfish blindness thought it would be to all the children of men. By this they also thought they would prevent the children of men from being scattered abroad in the earth.

The essential root of it all was selfishness, that which will not mix with God's all-beneficent oil of love. That selfishness was manifest in self-exaltation, a scheme for self-salvation, and finally flat rebellion against God. And yet all the time blinded by sin, they thought the whole thing to be the Gate of God.

Well, the Lord looked upon the city and the tower, and with Divine irony, and language adapted to the children of men, He said:—

"Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth."

And this also is recorded in the monuments. Says Lenormant, in "Manual of Ancient History:—"Babylon is often designated in the cuneiform text [on the bricks and tablets] by a symbolic name, ideographically written, meaning the tower of the

root of languages." Borsippa, once included within the walls of Babylon, containing the ruins of the tower of Babel, meant in that idiom (Semitic) "the tower of tongues;" and by another meaning, "the tower of the dispersion of tribes." So Nebuchadnezzar, a later Babylonian emperor, records in a tablet left by him, in which he states that he finished the tower: "Since a remote time people had abandoned it, *without order expressing their words.*"

Nimrod was the mighty rebel, and became one of the first gods under the name Bel, identical with Baal, the Phœnician sun-god. Man said that his scheme was the "Gate of God." God named it "Confusion." In it is the very mystery of iniquity, and its inevitable result, destruction.

SOME OF THE SALIENT POINTS OF HISTORY.

WE need not pause to tell of how these principles of putting man in the place of God grew. The prophet declares the truth: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine."—Jer. li. 7. A short time after her origin, largely through her beautiful and licentious queen, Semiramis, the heathen "mysteries" of nature-worship were instituted. Among the rites were the drinking of mixed wine. To drink of "mysterious beverages," *Salverté* tells us, was indispensable on the part of all who sought initiation in these mysteries. The greatest idolatry was that of sun-worship, of all the most abominable and licentious. Sun-worship, and other forms of nature-worship, with all their abominations, spread from nation to nation, until all were drunken of the wine of Babylon.

All this false religion brought in confusion more and more. "Mysteries" multiplied. False gods, and demon-worship—the worship of dead heroes—multiplied. "Confusion worse confounded" resulted. And all this false worship, chief of which was sun-worship, originated with, and may be traced to, Babylon.

CHURCH AND STATE.

ANOTHER important fact is that the systems of religion founded upon Babylonian principles, always, when possible, united with the State. She made the nations drunken, that she might as a harlot obtain her hire. Disconnecting from God, that she might follow her own way—which has ever been God's way perverted—Babylon was left without power. This she has ever endeavoured to supply by enlisting the State in her behalf.

The same pride and exaltation of self manifest in Lucifer and Nimrod, were shown in Nebuchadnezzar (Dan. iv. 29, 30), and it resulted in a legal creed, and religious persecution (Dan. iii.); but the final result was the destruction of the proud city (Isa. xiii. 19, 22; Jer. li. 29, 64). The daughter of Chaldea, or Babylon, "the lady of kingdoms," is represented as "given to pleasures, that dwellest carelessly, that sayest

in thine heart, I am, and there is none else beside me; I shall not sit as a widow, neither shall I know the loss of children."—Isa. xlvii. 8, R. V. The result is destruction.—Verse 9.

(Compare Isa. xlv. 9, where the Lord uses this language of Himself. Compare the chapter with Rev. xviii., of mystical Babylon. Note the likeness.)

It would be interesting to trace the back-sliding of Israel in this connection; the apostasy of the nation to Baal, or sun-worship, and captivity in Babylon, but we have not space.

(Those who desire may find food for thought in 1 Kings xvi. 30, 33; 2 Chron. xxxiii. 1, 9; Eze. viii. 5, 16).

WHAT IS BABYLON NOW?

IN the days of Christ and the apostles the church of God knew no written or unwritten creed of men. The Word of God alone was its standard. Faith in that word as it is in Christ Jesus was its requirement (Rom. x. 17; 2 Tim. iii. 16; Acts xx. 32); and this resulted in unity and obedience to all of God's requirements as observed by Jesus Christ. There was no connection with the State; it was forbidden of Christ. John xviii. 35; Matt. xxvi 52, 53. No temporal judgment or penalty was to be visited upon the sinful (Luke ix. 54, 46; John xii. 47); in matters pertaining to religion God was to be obeyed, not men (Acts v. 29 iv. 19; Matt. xxii. 21).

It is therefore evident that as soon as human creed, human standards, found place in the early church, confusion would result. One man would call here, another there, another elsewhere, and dire confusion would reign. This is just what did occur. The mystery of iniquity already began to work in the apostles' day (2 Thess. ii. 7), hindered only by Christ within the hearts of so many; and immediately following that period, we are assured that out of the church would men arise, "speaking perverse things, to draw away disciples after them."—Acts xx. 30. Here is Babylon again. And here began the development of modern Babylon.

The mysteries of heathenism, the church historians tell us, crept into the church. The days and times and years of heathenism found place in the Christian calendar. The heathen Sunday pushed up its head as a rival of the Sabbath of the Lord. Faith gave way to crosses, processions, relics, works of supererogation, pilgrimages, and a multitude of superstitions. Men endeavoured to crystallise the living Word of God into cold, dead, unchangeable creeds, in order to erect "towers" and "cities" lest they be scattered abroad, and to make themselves names for self-glorification. All this meant confusion, and so Babylon was developed, and called Christian. Yet Babylon had some faith. But cutting loose from God, she lost His power, appealed to the State, and a

UNION OF CHURCH AND STATE RESULTED.

THUS the church turned from her husband, Jesus Christ (Rom. vii. 4; 2 Cor. xi. 2), and committed fornication with the world. This is the fall of Babylon. The State was put in the place of the executor of God's judgment. The church and its officers in the place of God. Tradition and creed were exalted above the Word of God. It was the repetition of the experiment of Babylon of old. There resulted from this union of church and State the persecution of the Dark Ages.

THE REFORMATION

called out on right principles the people of God; but it did not proclaim all the truth. It did have, however, in exalting the Word against tradition, those principles which would inevitably have led to the whole truth of God's Word as it is in Jesus and the unity for which Christ prayed if the principles had been followed. But they were not. The creed power came in. Man exalted his interpretation of the Word in the creed above that Word in the Book of God. What was the result? The churches of the Reformation became a part of Babylon, daughters of the old mother, because developed by, and following in the same principles. But as they departed from the Word of God and His Spirit—the only source of Divine power, they turned, as did the church of old, to the State, committed fornication with the powers of earth, and fell.

Out of these bodies during the centuries God has called others, but creeds have been exalted instead of the Word of God, or that Word has been divided, mutilated or destroyed, a part only accepted, the rest rejected. Man's judgment has been set against God, and confusion—Babylon—results. Yet God has been wondrously good. He has wrought through these religious bodies to the salvation of many souls; but now He is calling every believer out of Babylon, out of pride and sin and self, back, to the one standard of His Word.

THE MODERN CONFEDERACY.

BUT now what do we see? We see representations of nearly all the great churches of Christendom, with their confused creeds, uniting as did the men of old to build a mighty city of organisation, great worldwide federations to control the religion and government of the world. The one dogma above all others exalted in this crusade is "the wild solar holiday of all pagan times," the rival of the Lord's rest-day, the pogo-papal Sunday, concerning the holiness of which the Word of God is absolutely silent. It has no Scripture authority. No two original investigators will agree in its defence with themselves or with each other. And yet this great Babylon of federations, churches, societies, guilds, leagues, and we know not what, is rapidly uniting to exalt the Sunday in all the nations of earth, and to crush out the only day commanded of

God, and hallowed by patriarch, prophet, apostle, and Lord of glory.

It is pitiful to see the professed churches and ministers of Christ turning from the Word of God, turning from Jesus Christ their strength, and turning to the Assyria and Egypt of politics for aid in religion.

The doing of these very things before constituted Babylon; is it not the same now?

The turning from God to the world, to the powers of earth, constituted spiritual fornication of old; does not the doing of the same thing now mean fornication?

When Israel of old united with Egypt it resulted in her utter defeat and confusion (Isa. xxx. 1, 7), and the fall of Egypt (Isa. xxxi. 1, 3); and when the Jewish church chose Cæsar as king instead of Christ, it resulted in their utter destruction as the church and nation of God (John xix. 15; Luke xx. 13, 16); will it not be the destruction of the Christian churches, to turn from God to the powers of earth, and place the power of men in the place of God, the power of force in the place of love, the power of tradition in the place of truth, the power of law in the place of the Gospel? This course will deceive the nations; it will oppress those who follow Christ and obey His Word, but it will not deceive God. Its final result will be the everlasting destruction of Babylon and her daughters, Babylon the great, including every organisation which has exalted itself against God and His Word, and the destruction of every nation deceived by Babylon. This means all except the elect and holy nation, whose King is Jesus, whose law is His Word.

WHAT SHALL WE DO?

WHAT shall we do, fellow Christian, in view of God's solemn warning of history and example, of prophecy and precept? It matters not who you are, to what denomination you belong, what men may call you, with what church you may affiliate; this is not the question. What shall we do with Jesus which is called Christ? with His Word? with His truth? with His example? Shall we prefer Babylon with her traditions, her errors, her mysteries, her pomp and display, her wealth and numbers, to Christ and His Gospel? aye, and eternal riches of grace and life everlasting? God has told us what to do with respect to Babylon. Here is His word, and may God help you to obey:—

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—(Rev. xviii. 1, 4.)

M. C. WILCOX.

NATIONS IN ARMS.

It has been truly said of Germany that it is not a country with an army, but an army with a country. That is practically a nation in arms. And that is coming to be the ideal of all the nations, apparently. The London *Broad Arrow*, devoted to the military service, thus advocates making Britain, "A Nation in Arms:"—

"This outcome of the results of civilisation towards the close of the 19th century is generally accepted as the highest form of evolution of the



Transvaal,	Egyptian,	Crimea,	Waterloo,
200,000.	30,000.	26,000.	24,000.

Comparative strength of Forces in Modern British Campaigns.

military organism. It is regarded as the most powerful for offence, the most reliable for defence. The evolution of the military organism in this country has not yet progressed to this stage, and for reasons which it is unnecessary to specify; but people generally do not seem to notice how short a distance lies between us and that final evolution, and how easily, if a really strong Government were at the head of affairs, Great Britain and Ireland could, for all practical purposes, become a nation in arms.

It urges the Government to take advantage of the present war to establish general military service. Whether this is to come at once or not we shall see, but most observers seem to think it cannot long be postponed, and it will be not only a nation in arms, but an empire, for now the colonies feel the necessity of putting themselves in training to bear an equal part with the home forces.

However it is looked at, it is recognized as a complete revolution, and the century closes with the greatest armaments and the most universal military preparations all round that this distracted earth has ever seen. It was a surprising thought at first, that the British army in Africa was the largest body ever sent out by Great Britain. The accompanying sketch helps to show the comparison between the force engaged in this "little war" in Africa and some of the great campaigns of history. Modern arma-

ments give a small people a power of defence which may check the advance of arge forces. Instead of discouraging war, as some have thought modern weapons would do, all the world is fascinated with the thought that undrilled peoples may speedily be turned into first-class fighters.

The prophet Joel voiced the cry of the nations in the last days:—

"Proclaim ye this among the nations; prepare war: stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together . . . Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision."—K. V.

It is easy to overlook the solemn fact that the changes going on before our eyes are fulfilling prophecy. They declare that the day of the Lord is at hand.

PUNK KNOTS.

WHILE passing through the deep forest with a companion one day, I noticed a peculiar formation on some of the trees. I asked what it was, and received the answer, "They are punk knots." My friend, who was an experienced woodsman, then explained to me, that those knots were a sure indication, that the heart of the tree was punky, or unsound, in fact decayed. Trees thus affected, were always rejected by anyone desiring sound logs.

I thought, what a lesson! How many men and women there are, who are afflicted with character punk knots; a hasty temper, unkind words, evil speaking, lack of love for the brethren, or perchance even worse knots than these, such as swearing, stealing, or lying. All these, like the punk knots on the tree, are sure indications of the condition of the heart. It would do no good to break off the knots, for they would only grow back again. The only safe course to follow is that laid down in the word of God. "Create in me a clean heart, Oh God; and renew a right spirit within me."—Ps. li. 10. Again, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and will give you a heart of flesh."—Eze xxxvi. 26.

When we have this experience, we can say with the apostle; "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." The punk knots will then drop off of themselves, and we will be as timbers approved for the Master's great character building.

J. C. FOSTER.

MAKE yourself an honest man, and then you may be sure that there is one less rascal in the world.—*Carlyle*.

My friend, you make very free with your days; pray how many do you expect to have?—*De Quincey*.



IS SUNDAY THE SABBATH?

"WHAT a question! Of course it is; everybody knows that," some will at once exclaim. Well, if everybody knows it, then there will be no difficulty in obtaining an answer. It is a good thing to be sharply questioned on everything, so that we may find out what things we hold that are not true, and may become the more certain of the things that are true.

This question cannot be settled by an appeal to custom. This must be evident to every one who considers that by far the greater portion of the people of the earth make no profession of Christianity. It is not true that the majority of people keep Sunday, or even believe in the Bible; therefore when we go to teach the heathen, we dare not appeal to custom or tradition as authority, lest they accept the appeal, and say that custom and tradition prove that the gods of their fathers are the true objects of worship. There is no error that could not be maintained if custom and numbers were proofs of right.

THE ONLY AUTHORITY.

THE word of the Lord is the only standard of truth, and the only authority.

"Thy word is a lamp unto my feet, and a light unto my path."—Ps. cxix. 105. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word."—Verse 9. "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer."—Ps. xvii. 4. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 15, 17.

Let us therefore read them to find the true answer to our question, "Is Sunday the Sabbath?"

ORIGIN OF THE SABBATH.

THE first chapter of the Bible gives the account of the creation of the heavens and the earth, and of all things that dwell in them, closing with the words, "And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day." The narrative is continued without break in the second chapter, in these words:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. ii. 1, 3.

THE AUTHORITY FOR SABBATH KEEPING.

THE word "Sabbath" means "rest." Therefore since the seventh day is the day on which the Lord rested, it follows that the seventh day is the Sabbath. This is what we are told in the fourth commandment, which is the only commandment there is in the world for Sabbath-keeping. Here it is:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."—Ex. xx. 8-11.

Although this commandment was spoken to the Jews, it was not designed for them alone. "The Sabbath was made for man."—Mark ii. 27. The commandment itself refers to creation as the origin of the Sabbath, thus skowing that it was designed for all creation. The commandment which tells us that the seventh day is the Sabbath of the Lord, and that we ought to keep it, is connected with the commandments which tell us to worship the one, true God, not to take His name in vain, not to kill, steal, commit adultery, etc. It is therefore addressed to the very same persons that those commandments are. Every man who ought to worship God, and who ought not to take His name in vain, nor to kill or steal, ought also to keep the seventh day, the Sabbath of the Lord.

WHICH DAY IS THE SEVENTH?

WHICH day is the seventh day? Is it Sunday? We need not be in doubt over this point for a minute, for the Bible affords the clearest answer. When Jesus was on earth He was often accused by the Jews of Sabbath-breaking. Whenever He answered their accusations, He showed that He

did not break the Sabbath. It was in connection with such a charge brought against His disciples that He said, "The Sabbath was made for man," and "The Son of man is Lord also of the Sabbath." That is, He recognised the same day of the week as the Sabbath that the Jews did. The Sabbath of the Lord, therefore, the seventh day, is the same day that the Jews have always regarded as the Sabbath, although they have not always kept it. But we shall see further evidence with regard to the day of the Sabbath later on.

Christ's life is the only perfect life. His life on this earth was a perfect pattern of what a man's life ought to be. "He that saith he abideth in Him ought himself also so to walk even as He walked."—1 John ii. 6. It is by His life that we are saved.—Rom. v. 10. Christ lived by the Father, and we are to live by Him.—John vi. 57. The life which the Father lived in Jesus of Nazareth is the life which He will live in us if we will yield to Him. No other life than that will be a perfect life.

Now there is no question but that our Lord when on this earth observed the Sabbath of the fourth commandment, which the Jews professed to keep. That was the same day that the Jews profess to keep to-day. It was the seventh day of the week, commonly called Saturday. It was and is entirely distinct from the first day of the week, which is called Sunday. Then since the fourth commandment enjoins the observance of the seventh day, and our Lord Himself kept that day, calling it the Sabbath, our question is answered, and the answer is that Sunday is not the Sabbath.

THE RESURRECTION OF CHRIST.

THERE are some, however, who suppose that the resurrection of Christ caused a change in the Sabbath, from the seventh to the first day of the week. Now it is utterly impossible that just before He ascended to heaven Christ should proceed to show that during the whole of His life He had been doing something that men ought not to do. Such a thing would be to discredit Himself as a perfect example for mankind. If it were true that we ought not to do as He did when on this earth, that would show that He did wrong; but that cannot be. He "did no sin."—1 Peter ii. 22. And we are told that "He cannot deny himself."—2 Tim. ii. 13. Nevertheless, in order to remove every possibility of doubt, we will read every text in the New Testament which speaks of the first day of the week. If the first day of the week, or Sunday, is the Sabbath, surely we shall find the fact stated in some one of those texts. If, on the other hand, the New Testament never once intimates that the first day of the week is the Sabbath, or day of rest, we shall need no other evidence that it is not the Sabbath.

The first day of the week is mentioned but eight times in the New Testament, and of these eight times six refer to the day of the resurrection. We may therefore group

them all together, taking them in the order of their occurrence.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."—Matt. xxviii. 1.

"And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun."—Mark xvi. 1, 2.

"Now, when Jesus was risen early the first day of the week, He appeared first unto Mary Magdalene, out of whom He had cast seven devils."—Mark xvi. 9.

"And that day [the crucifixion day] was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now, upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."—Luke xxiii. 54-56; xxiv. 1.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."—John xx. 1.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you."—John xx. 19.

These are all the texts in the Bible, which speak of the day of Christ's resurrection; and what do we find? The simple story of the resurrection, without the slightest hint that it was ever to be regarded as the Sabbath day. If the day of the resurrection was to be observed as the Sabbath, here was the place to make some mention of it. But we look in vain for it.

SABBATH AND FIRST DAY DISTINCT.

WE do find something about the Sabbath, however. Read again the texts quoted above. The one from Matthew tells us that the women came to the sepulchre immediately after the Sabbath, on the first day of the week.

In Mark we are told that they came "very early in the morning the first day of the week," but not until "the Sabbath was past." The two texts show us that the first day of the week immediately follows the Sabbath; and the last one shows very plainly that no matter how early one arises in the morning of the first day of the week, the Sabbath will already be past.

The quotation from Luke tells us more yet. From it we learn not only that the first day of the week is distinct from the Sabbath, and comes after the Sabbath is past, but that the women who came to the sepulchre in the morning of the first day of the week, had "rested the Sabbath day according to the commandment." Now the day before the first day of the week is the seventh day of the week. Therefore we learn that they who rest on the Sabbath day "according to the commandment," rest on the seventh day of the week. It is a

fact that should startle every one, that no one can keep the fourth commandment without resting on the seventh day of the week.

The fourth commandment is the only authority that men have for Sabbath-keeping. It commands the observance of one day, and of only one day, namely, "the seventh day." This we are most plainly taught means the seventh day of the week. Therefore since the seventh day of the week is the Sabbath it is most certain that the first day of the week is not the Sabbath.

JESUS MEETING THE DISCIPLES.

"BUT," some one will say, "the text in John tells us that Jesus met with His disciples on that same first day of the week." Very true; and we may note the fact, in passing, that it is the only record we have of His meeting with His disciples on the first day of the week. It is true that He met with them again "after eight days" (John xx. 26), but no method of counting known to man can make "after eight days" from Sunday night fall on Sunday.

But let us learn something further about that single meeting of Jesus with His disciples on the first day of the week. In Luke xxiv. 13, 31 we have the account of two disciples going into the country, and being joined by Jesus, whom they did not recognise. They told Him all about their disappointment because of the crucifixion of Jesus, and of the rumour that they had heard of His resurrection; and in return Jesus opened to them the prophecies which foretold His crucifixion and resurrection.

By this time they had reached their home, more than seven miles from Jerusalem, and they asked Jesus to stop with them, saying, "the day is far spent." Jesus entered, and was made known to them in the act of breaking bread, and immediately vanished from their sight. Then the two disciples "rose up the same hour, and returned to Jerusalem, and found the eleven gathered together." "And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you."—Luke xxiv. 33, 36.

Now read how briefly this story is told by Mark. "After that He appeared in another form unto two of them, as they walked and went into the country. And they went and told it unto the residue; *neither believed they them.*"—Mark xvi. 12, 13. This shows that the disciples had not met together to celebrate the resurrection of Jesus; because they did not believe that He had risen. But let us read the next verse.

"Afterward *He appeared unto the eleven as they sat at meat*, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Instead, therefore, of their being assembled in meeting, they were at their common place of

abode, eating their supper. If we follow the narrative in Luke (xxiv. 36, 43) we learn that Jesus asked them for something to eat, "and they gave Him a piece of a broiled fish, and of an honeycomb. And He took it and did eat before them." The one instance in which we are told that Jesus met with His disciples on the first day of the week, was when they were eating supper, and He joined them in the meal. But it was not the Sabbath. He showed Himself to them that they might be witnesses to the fact that He had risen the third day according to the Scriptures.

ONE FIRST-DAY MEETING.

ONE of the two remaining texts does speak of a meeting on the first day of the week, on this wise. On his way from Macedonia to Jerusalem, Paul came to Troas, in Asia Minor, where he tarried a week. We are not told how that week was spent, but we may be sure that Paul employed the time to the profit of the church in that place.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together."—Acts xx. 7, 8.

But notice that this gives no hint that the first day was considered to be the Sabbath. Moreover, since the day according to Scripture begins in the evening, at sunset, it is evident that their evening meeting on the first day of the week was on what we term Saturday night, and that Paul set out on his journey the next morning, in the daytime of the first day. This text therefore gives no warrant to the idea that Sunday is the Sabbath, but the contrary. While Paul was spending his last night with the brethren, his companions were travelling by boat to Assos, and he himself spent the Sunday in an eighteen-mile journey on foot to meet them.

SUNDAY GIVING.

AND now for the last text that mentions the first day. It is this:

"Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem."—I Cor. xvi. 1, 3.

On this we may note the following points.

1. There is no intimation that the first day of the week was regarded as sacred.
2. There is no mention of any public service.
3. Each one was to "lay by him in store," as God had prospered him. This could be done only by taking account of his gains, and laying aside the donation at home.
4. Only one collection is spoken of, and that was when Paul should come. If the people had put their contributions into a box at meeting, they would not have laid it by them *in store*. This text, therefore,

refers only to an ordinary business transaction on the first day of the week.

THE LORD'S DAY.

We have now noted every reference to the first day of the week, and find that it is a labouring day, and not a rest day. We might, however, quote Rev. i. 10, since some will think that it should come in. John says, "I was in the Spirit on the Lord's day." The reader will see that this says nothing about Sunday. What day was it? We may easily see.

1. "The seventh day is the Sabbath of the Lord."—Ex. xx. 10.

2. God speaks of the Sabbath day, the very day which the Jews were commanded to keep, and calls it "My holy day."—Isa. lviii. 13.

3. Jesus spoke of the very day which the Jews called the Sabbath, and declared Himself to be its Lord.—Mark ii. 28.

Therefore we know without any doubt that the Lord's day is the seventh day of the week, the Sabbath of the fourth commandment.

THE TESTIMONY OF THE SPIRIT.

ONE point more should be noted. The day which the Jews regarded as the Sabbath, the seventh day of the week, is mentioned more than fifty times in the New Testament as *the Sabbath*. The New Testament was written years after the events occurred. It is the word, not of men, but of the Spirit of God. It was written by Christian men, for Christians. It is the language of Christians. Therefore the name which the Spirit of God teaches Christian men to call the seventh day of the week is the Sabbath or Lord's day.

Again we repeat the question, "Is Sunday the Sabbath?" and the answer is emphatically, No. This is the answer of the Bible, and that is the only authority. With those who do not believe the Bible, or who do not believe that it alone is sufficient to make one perfect, "thoroughly furnished unto all good works," the answer may be unsatisfactory. To such we do not now speak. We speak only to those who believe that the Bible and the Bible alone is the rule of faith and practice.

E. J. WAGGONER.

SILENT INFLUENCES.

THE silent forces in nature accomplish the greatest results. It is silent rain and sunshine falling upon the little seed lodged in the crevice of the rock that causes it to grow and burst the great rock asunder. It is gentle force that makes the tiny sprig of green a gigantic oak. It is the quiet falling of the snowflakes that wraps the world in its winding sheet, and impedes the mighty iron horse of the railway.

We have all, no doubt, heard the fable of the boastful wind and the sun, that entered a contest to see which could compel a traveller to remove his cloak. The wind blew with all its might, but in vain; for the traveller only wrapped

his cloak the closer about him. The sun then entered the contest, and sent its gentle beams upon him, whereupon the traveller made haste to remove his cloak, and seek the protection of a friendly shade-tree.

So, also, it is the silent influences of a Christian life that accomplish most for the Master.—*Geo. McGinnis.*

"TO HIM THAT OVERCOMETH."

BLEST "Paradise of God," are we so *near*
Thy shining shore?
Shall we soon pluck the precious fruit of life,
And die no more? (Rev. ii. 7.)
Our foes may cast us "into prison" now,
This is their hour;
But God will not forsake us; we can trust
His love and power. (Rev. ii. 11.)
The "second death" will be for us of all
Its terrors shorn;
For we shall rise to everlasting life
On that glad morn. (Rev. ii. 11.)
The faithful may the "hidden manna" taste,
The "new name" bear;
And brightly beams the promised "morning star,"
Just over there. (Rev. ii. 17, 28.)
Oh, for the raiment white that hath no spot,
The robe divine,
In which the victors over self and sin
For ever shine. (Rev. iii. 5.)
We may as pillars in that temple stand,
No more to roam,
Inscribed with wonderful, endearing names
Of God and home. (Rev. iii. 12.)
Life's trial ended, and its warfare o'er,
Jesus will own
All who have conquered; and in triumph they
Will share His throne. (Rev. iii. 21.)

E. J. JOHNSON.

A VOICE FROM THE ROMAN CHURCH.

IN many ways the attention of the people is being called to the Sabbath question, which our readers will find coming more and more to the front in India. The effort of religious societies, professedly Protestant, to force the Sunday upon people by civil law, specially in America, has made it there the leading religious question of the day. They have made advances to Roman Catholics, and solicited their aid in establishing the Sunday by civil law; but the Church of Rome, wise in its generation, has never for a moment omitted to remind these imitators of Papal methods that they are doing Rome's work. Thus Principal Enright, of the Redemptorist College of America, a noted catholic lecturer, challenges Protestants:—

"What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But Sunday is not the Sabbath, according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest.

It is so recognised in all civilised nations. I have repeatedly offered \$1,000 (Rs. 3,000) to anyone who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money.

It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A.D. 364, anathematized those who kept the Sabbath, and urged all persons to labour on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of—'antichrist,' the 'scarlet-coloured beast,' 'Babylon,' etc., and at the same time profess great reverence for the Bible, and yet, by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says, 'Remember the Sabbath day to keep it holy,' and that the seventh day is the Sabbath, but the Catholic Church says, 'No, keep the first day of the week;' and the whole universe bows in obedience."

THE ANCIENT ALEXANDRIA.

IT was the Alexandrian school of philosophy that left the deepest mark, perhaps, upon the creeds of the early church after Apostolic days. Half-pagan thinkers delighted in accommodating Christian teaching to the demands of the time and laid broad the foundation for putting human speculations in place of the word of the Lord. This baneful influence, still felt in christendom, gives interest to the following description of Alexandria at the dawn of the Christian era:—

"In its crowded streets, built at right angles, Greeks, Jews, Egyptians, and traders from all parts of the world jostled each other to conduct business, or, as was not infrequently the case, to carry on political intrigues. In the centre of the town at the crossing of the two main roads was a large place called the Brucheon. Here, amidst a mass of magnificent buildings, such as the royal palaces, the theatre, and the temple of Poseidon, stood the Museum, with its celebrated library containing over 700,000 volumes. The Museum, with its adjuncts, although the lighter forms of literature were not neglected, was essentially a place for students. Within the Museum were several large lecture halls. Dogmatists, sceptics, agnostics, men who believed in everything or who believed in nothing, or who did not know whether they believed in anything, held their daily and weekly conferences attended by crowds of eager listeners. Religious teachers as well as philosophers—the Bampton lecturers of the period as well as philosophers pure and simple, and rhetoricians—propounded in turn their more or less orthodox or heterodox theories."

THEN AND NOW.

WHEN Christ came the first time angels were sent to tell the good news to those who were waiting for "the consolation of Israel." When He comes the second time, He will come with the angels for those who are waiting for the "redemption of Israel."

When He came the first time, the people to whom He came would not receive Him, but cried, "Away with Him! away with Him!" When He comes the second time the people of His choice will say, "Lo, this is our God, we have waited for Him."

When He came the first time He was cast out by the great men, and sold for "thirty pieces of silver." When He comes the second time the great men will cast out their silver and gold as things of no esteem.—Isa. ii. 17, 21.

When He came the first time, the price paid for His betrayal was used to purchase the potter's field in which to bury strangers. When He comes again the price

paid will redeem the world, and the strangers shall be destroyed out of it.

When He came the first time, peace was on the earth, but with His rejection it departed. When He comes the second time the world will be in arms.

When He came the first time, He was smitten by the rods in the hand of the wicked. When He comes again the smiters will be smitten by the "rod of His mouth."

When He came the first time the world could not find Him a home. When He comes the second time, it will be to take His people to the home that He has prepared.

When He came the first time an angel was sent down to roll away the stone for His resurrection. When He comes again angels will be sent to roll away the stone for the resurrection of His people.

At the revelation of that angel's glory the Roman guard fell as dead men. When He comes again, with the glory of all the angels, all the wicked will fall as dead men.

When He came the first time and died on Calvary, graves were opened, and some of the saints which slept, arose. When He comes the second time, all the saints who sleep will rise.

He came first to lay down His life; He comes again to bring the "crown of life." First He came to conquer death and the grave; He comes again to destroy the grave and death. Will you be ready for eternal life when He comes?

ROBERT HARE.

—o—
CHRIST'S WORD.

Oh hear the words our Saviour saith,
"My life I gave for thee;
Then in return, with faith and prayer,
Bear thou thy cross for me."

I bear my cross from day to day
With many a bitter tear
Till wearily I cast it down;
But then that voice I hear,—

"Come unto me, ye weary soul
And I will give thee rest,
Lay down, oh wanderer, lay down,
Thy head upon my breast."

"Oh, for a heart that's free from sin!"
In my great grief I cried;
'Oh, that my earthly chains were loosed!
Oh, for a faith that's tried!"

"How can I, restless mortal man,
Approach that promised rest?
How can I, sinful as I am,
Lay my head upon that breast?"

And as I gaze upon my cross,
My heart feels faint and sore,
But sweet as music o'er the breeze,
That voice I hear once more,—

"I am the truth, the way, the life,
Ask only, and I'll give
The living waters, thirsty soul,
Stoop down, and drink and live!"

I raise my cross with strengthened hope,
And firmly stand each test,
Till in due time I reach His feet,
And lay me down to rest.

LILY HOWARD.

Kind looks, kind words, kind acts, and warm hand-shakes—these are the secondary means of grace when men are in trouble, and are fighting their unseen battles.—
Dr. John Mall.



How the Heavens Declare His Glory.

THE MIGHTY ARCTURUS.

"Bootes comes, whose ordered beams
Present a figure driving on his teams;
Below his girdle, near his knee, he bears
The bright Arcturus, fairest of the stars."

WHEN the Lord put the question to Job, "Canst thou guide Arcturus with his sons?" it was one filled with the profoundest meaning. As far as size and significance are concerned, no human comparison can possibly be instituted that would adequately express the infinitude of the littleness of a human being, placed beside this, the mightiest of the suns—Arcturus, "the bear-keeper," "watchman of the heavens." When we have in mind the fact that our sun is ninety-two millions of miles from the earth, while Arcturus is nearly two hundred trillions of miles away, or about two million times the distance of our sun, and that the intensity of light decreases as the square of the distance increases, we shall perhaps have some faint idea of the immensity of this, one of the brightest of the fixed stars.

Only three stars surpass Arcturus in glory—Sirius in the northern hemisphere, and Canopus and Alpha Centauri in the southern hemisphere. Arcturus, with his yellow light, is accompanied by a companion of a pale-lilac hue.

Just below Arcturus is the double star known as Epsilon Bootes, which has been called "Pulcherrima," the Beautiful, and well does it deserve the name, the primary star giving out a rich orange, and the secondary one a sea-green lustre.

It is, of course, quite impossible for the human mind to form anything like an adequate idea of the proportions of this mighty inhabiter of the limitless heavens; but just for the present we will attempt to institute some comparison, which, though it may not really convey any very definite idea to our mind, will yet, perhaps, serve to impress upon us the awful immensity of the universe.

Our sun is 1,245,000 times the volume of the earth; that is, it would take 1,245,000 earths to make a world as large as our sun, and yet the sun is but small in comparison with Arcturus.

The planet Mercury moves round the sun in an orbit varying from forty-two to twenty-eight millions of miles, its mean distance from the sun being something over thirty-five millions of miles. The star Arcturus would occupy not only the space

filled by the sun, but also the whole space that is belted by this planet in its orbit round the sun, equal to a circle with a diameter of seventy millions of miles! If Arcturus were to come as near the earth as our sun is, the heat would be so terrible that this great globe would be vapourised,—

"And, like the baseless fabric of a vision,
leave not a wrack behind,"

a mere mixture of gases passing into the infinite space; for Arcturus is believed to be six thousand times hotter than the sun.

Mr. Richard A. Proctor says:—

"Arcturus is remarkable in many respects. His proper motion is very considerable—so great, in fact, that since the time of Ptolemy, the southerly motion alone of Arcturus has carried him over a space nearly half as great again as the moon's apparent diameter. One might expect that so brilliant a star, apparently travelling at a rate so great, must be comparatively near us. This, however, has not been found to be the case. Arcturus, indeed, is one of the stars whose distance it has been found possible to estimate roughly. But he is found to be three times as far from us as the small star δ Cygni, and more than seven times as far from us as Alpha Centauri."

Flammarion tells us that Alpha Centauri is so far away from the earth that it would take sound more than three million years to cross the abyss, and that a railway train going at the rate of thirty-five miles an hour would take seventy-five millions of years to make the journey.

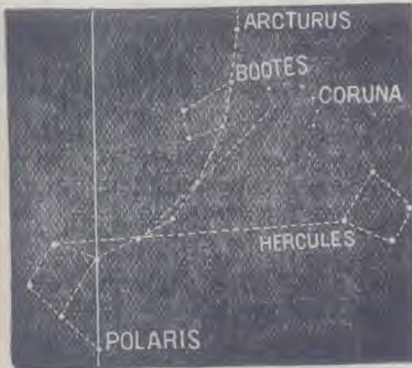
Light, travelling at the rate of about one hundred and eighty-six thousand five hundred miles a second, would take about thirty years to come from Arcturus to this earth. So great is the distance, that if he were to cease shining, we should not find it out for thirty years.

Would you undertake the most thrilling of nature studies? then go out, some clear summer night, and get acquainted with some of these magnificently mighty things in the known universe, the brilliant stars in some of the great constellations, and bring to your mind some of the facts here stated. Then listen once more to the voice of God, as He repeats the question which He put to Job: "Canst thou guide Arcturus?" and you may realise in some degree the lesson that God intended to teach by this question—the mighty power of the great Creator—and perhaps, also, something of your own infinite smallness in His sight. Then, indeed, you may be led to exclaim,

with the psalmist, who, in the old days, long ago, gazed wonderingly on the same heavens from the plains of Palestine: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

If you would make the acquaintance of this "most stupendous physical phenomenon in the range of human vision," you can be sure of the identity of Arcturus by following the directions given by Garrett P. Serviss:—

"Look for the Great Dipper, which will be found between the pole and the zenith, with its handle upward. Follow with the eye the bending line of



the handle, beginning with the bowl, and continue it beyond the last star in the end to a distance about equal to the entire length of the Dipper; the eye will thus be led to a bright, yellowish star, which is Arcturus."

Let us remember that not only the mighty Arcturus, but ten thousand times ten thousand other worlds, many possibly as great, and even greater, are held in their places, and guided in their courses, by the hand of our loving Father, who holds all nature up; so that whatever may happen around us, or in the great universe beyond, "the foundation of God standeth sure;" and all is under the control of Him who framed the worlds by the Word of His power.

W. J. KNIGHT.

—o—

"FROM the stars, that in their trackless course through space follow from age to age their appointed paths, down to the minutest atom, the things of nature obey the Creator's will."

* * *

"THE same creative energy that brought the world into existence is still exerted in upholding the universe and continuing the operations of nature. The hand of God guides the planets in their orderly march through the heavens."

* * *

"THE hand that hung the worlds in space is the hand that traced with delicate skill the lilies of the field." "He who upholds the unnumbered worlds throughout immensity at the same time cares for the wants of the little brown sparrow that sings its humble song without a fear."



MILTON'S LAST POEM.

I AM old and blind!
Men point at me as smitten by God's frown—
Afflicted and deserted of my mind—
Yet I am not cast down.

I am weak, yet, dying,
I murmur not that I no longer see:
Poor, old, and helpless, I the more belong,
Father Supreme, to thee.

O merciful One!
When men are farthest, then thou art most near;
When friends pass coldly by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize thy purpose clearly shown:
My vision thou hast dimmed that I may see
Thyself—thyself alone.

I have nought to fear;
This darkness is the shadow of thy wing,
Beneath it I am almost sacred, here
Can come no evil thing.

Oh! I seem to stand
Trembling, where foot of mortal never yet hath
been
Wrapped in the radiance of thy sinless hand,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel's lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When Heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
That earth in darkness lies.

In a pure clime
My being fills with rapture; waves of thought
Roll in upon my spirit; strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine:
Within my bosom glows unearthly fire,
Lit by no skill of mine.

—o—

WHO DESERVED THE CANE?

A MAGAZINE writer vouches for the truthfulness of the following sketch:—

"Mamma, please give me another piece of cake."

"No, darling, one piece is enough."

"Half a piece—please, mamma?"

"No, Freddie, no more!"

"Just a very little piece, mamma, dear?"

"No, Freddie, no!"

"Do give the child a piece," says the husband. "I'll risk its hurting him."

And the mother gave it! What else could she do?

"Mamma, may I go out to play?"

"It's very damp, and you have a cold. I do not think it is best."

"I won't take any cold."

"I fear you will. You must play indoors to-day."

"Just a little while—please, mamma."

"No, Freddie, you must not go out to-day."

"Do let the child go. What a girl you are making of him! Dress him warm and let him go. It will do him good."

And Freddie went out!

"May I have my blocks in the drawing-room, mamma?"

"No, Willie, make your block house in the dining-room. Miss L. is an invalid, and I want the room very quiet."

"I will be very quiet."

"You will intend to be, but you cannot help making some noise, and as Miss L. very rarely goes anywhere, I fear she will be very tired at best—so be a good little boy and play in the dining-room this afternoon."

"I won't make a bit of noise or tire her one speck."

"You must play in the dining-room, Freddie, and not say any more about it."

"Nonsense! It will do her good to see a happy little face, and give her something besides her own pains and aches to think of. Let him bring his blocks into the drawing-room."

And he brought them in!

"What a torment that boy has got to be!" says the father, later on. "It's tease, tease, tease, from morning till night. It's enough to wear out the patience of Job! If you won't whip him, I will."

And he whipped him!

Query: Who ought to have been whipped?

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WHEN BRITAIN WAS A MYTH.

A NEW edition of Herodotus, who is called the Father of History, gives a reviewer opportunity to quote the following passage, which shows the little knowledge that the Greeks had of Britain four centuries before Christ. The reviewer says: "If Great Britain have any place in Herodotus, it is in the most shadowy and conjectural fashion. The following passage barely allows us to exist, in a region of outer darkness, utterly barbarous, if not wholly mythical:—

"Of the extreme tracts of Europe towards the west I cannot speak with any certainty; for I do not allow that there is any river, to which the barbarians give the name of Eridanus, emptying itself into the northern sea, whence (as the tale goes) amber is procured; nor do I know of any islands called the Cassiterides (Tin Islands) whence the tin comes which we use. For, in the first place, the name Eridanus is manifestly not a barbarian word at all, but a Greek name, invented by some poet or other; and secondly, though I have taken vast pains, I have never been able to get an assurance from an eye-witness that

there is any sea on the other side of Europe. Nevertheless, tin and amber do certainly come to us from the ends of the earth."

"Great Britain is there, in the unflattering form of a sceptical allusion to the Scilly Isles; reminding us of the Manx prayer for the 'adjacent islands of Great Britain and Ireland.'"

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EVOLUTION OF THE STEAM-LOCOMOTIVE.

ROAD-LOCOMOTIVES and traction engines have been frequently constructed for transporting both freight and passengers. The first rude scheme for applying steam to locomotion on land was probably that developed by Sir Isaac Newton in 1680. It consisted of a spherical boiler mounted on a carriage. Fire being built under the boiler, the steam issued from the pipe directly backward. By the reaction of the steam upon the carriage, the vehicle was driven forward.

In 1759 Dr. Robinson called the attention of Watt to the possibility of construct-

ing a carriage to be driven by a steam-engine. The first actual experiment was made, as is supposed, by a French army officer, Nicolas Cugnot, who, in 1769, built a steam-carriage, which was set to work in the presence of the French minister of war.

ing a carriage to be driven by a steam-engine. The first actual experiment was made, as is supposed, by a French army officer, Nicolas Cugnot, who, in 1769, built a steam-carriage, which was set to work in the presence of the French minister of war.

This peculiarly quaint mechanism, which is still in a good state of preservation, consists of two beams of heavy timber extending from end to end, supported by two strong wheels behind, and one, still heavier, but smaller, in front. The smaller wheel carries, on its rim, projecting blocks, which cut into the soil as the wheel turns, thus giving greater holding power. The single wheel is turned by two single-acting engines, one on either side, supplied with steam by a kettle-shaped boiler projecting in front of the single wheel. A seat is mounted on the carriage-frame for the engineer, who steers the machine by a system of gearing that turns the whole frame. This locomotive was intended for the transportation of artillery, and was found to have been built on a tolerably satisfactory general plan; but the boiler proved too small, and the steering apparatus was incapable of guiding the carriage satisfactorily. However, encouraged by its partial success, the inventor constructed another

steam-carriage in 1770, which is also still in existence, being one of the curios in the Conservatory of Arts in Paris.

In 1784 Watt patented a road-engine. At the same time his assistant, Murdoch made a trial of a model locomotive. It is said to have run from six to eight miles an hour.

In 1821 Julius Griffith, of London, made a steam-carriage to carry passengers on common roads, which was the *first* ever constructed for that purpose only. This was only a partial success, as the boiler did not prove large enough to supply steam for continuous work; but the carriage was used experimentally for a number of years.

Sir Charles Dance had a steam-carriage that ran between London and Cheltenham in 1831. In 1836 Hancock ran several steam-carriages on the Paddington road. In December, 1837, more than twenty steam-carriages were in use near London.

the Newcastle and Carlisle Railroad, whose cars, up to this time, were drawn by horses, built the memorable "Rocket." Several engines were built by different persons to compete for this prize; but none except the "Rocket" met the required stipulations. This engine, which proved so conclusively the value of the steam-locomotive, and which far exceeded the expectations of the advocates of the system, attained a speed of twenty-nine miles an hour. It weighed only four and one-half tons, and was capable of drawing one hundred tons sixteen miles an hour. This engine was thought at that time to be a very heavy machine. The "Rocket" is well preserved, and is now in the patent museum at South Kensington, London.

Locomotives have steadily increased in size and power from the date of their introduction; and locomotives are now built weighing as much as one hundred and fifteen tons, and capable of drawing over six thousand tons thirty-five miles an hour.

George Stephenson's "Rocket," which proved the practicability of the locomotive,



STEPHENSON'S FIRST RAILWAY TRAIN, 1830.

In the United States, J. K. Fisher designed his first steam-carriage in 1840. This was the most complete steam-carriage made up to this time.

Locomotives for use on railways came into public notice soon after the introduction of the steam-carriage. In 1802 Trevithick patented a high-pressure locomotive, which was found to be very successful. Blenkinsop followed Trevithick's plans, and made a locomotive that ran ten miles an hour, which was thought to be very fast running at that time.

George Stephenson, to whom is generally accorded the honor of first making the locomotive-engine a success, built his first successful machine at Killingworth, England, in 1814. Stephenson was the first to introduce the successful locomotive into Great Britain. In 1825, after working under many discouragements, and overcoming great difficulties, George Stephenson gave to the world an engine, which was capable of running at a speed of sixteen miles an hour.

But the practicability of the steam-locomotive was not fully demonstrated until 1829, when Stephenson, to compete for a prize of £500, offered by the Directors of

weighed only nine thousand pounds. The largest locomotive yet constructed weighs two hundred and thirty-four thousand pounds, or thirty-three and one-half times more than the little "Rocket."

W. C. DALBEY.

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A MOTHER'S WAGES.

It was an uncouth bird's nest of rushes in which Jochebed moored her birdling "in the flags by the river's brink." Little did she know what precious freight she was intrusting to that basket-cradle. And little did Pharaoh's daughter know, when she took the little foundling out of the floating basket, what manner of child he yet would be. As she hands back the handsome boy into the very bosom that first gave him life, she says to Jochebed, "Take this child away, and nurse it for me, and I will give thee thy wages."

"I will give thee thy wages," says the Egyptian princess to the Hebrew nurse. She got her wages in better coin than silver or gold. She got them in the joys that a mother feels when she yields up a part of herself to sustain her darling child; she got them in the love of the babe she nursed; she got them in the glorious service that

her child wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties and all her efforts to preserve the life of her "goodly child" she was abundantly rewarded.

When God lays a new-born babe in the arms of a wedded pair, He says to them, "Take this child and nurse it for Me, and I will give thee thy wages." And the answer of Christian gratitude and faith should be: "O Lord, Thou hast put Thy noblest work into our hands. We accept the precious trust. We will try to stamp on this soft, plastic heart the impress of a godly example. We will shelter this young life under Thy mercy-seat. We will bear with it as Thou bearest with us. We will be truthful that it may never learn falsehood. We will nurse this soul in its infancy with the 'sincere milk' of love, that in after years it may bear 'strong meat' for strong service of God and righteousness. O God, make our lives in harmony with Thee, that this young life may reflect Thine image in reflecting ours!"

To such pious fidelity God offers the only wages that can satisfy the claims of love. He pays the heart's claim in the heart's own coin. What wages could repay Hannah's prayerful care like the sight of Samuel's after career as Israel's upright judge? Moses standing on the mount was the "wages" of the poor Hebrew mother who cradled him in her basket of rushes.

Alas! I have seen other "wages," too, the sad outcome of parental impiety or neglect of duty. Eli's sin was repaid in Eli's sorrow. I have seen a frivolous, prayerless mother paid in the wages of a broken heart. And when to many a father's door a drunken son has been brought home after a debauch, it was only the wages of that father's sin which a just God was paying. The "wages of sin is death," and of no sin more surely than parental. It is death to peace of mind, death to domestic happiness, death to the neglected or misguided souls of evil offspring.

"Take this child and nurse it for Me, and I will give thee thy wages," is the inscription which God's hand writes on every cradle. "When I dress my child each morning, I pray that Jesus will clothe it with purity, said a good mother to one who inquired her secret of right training. "When I wash it, I pray that His blood may cleanse its young soul from evil; when I feed it, I pray that its heart may be nourished with truth, and may grow into likeness with the youthful Jesus of Nazareth."

Here was religious training from the cradle. It began with the dawn, and its course was like the sun, growing more full-orbed in beauty until the "perfect day." That mother received her golden wages in the early conversion, usefulness, and honour of all her children. What a blessed recompense! "Go and do thou likewise."—*Theodore L. Cuyler, D.D.*

IS THIS A READING AGE?

"YOU were speaking on Sunday, sir, about the progress of 'the age,'" said old Farmer Bentley to me, with a twinkle in his eyes and a decided note of challenge in his tone. "I should like to know where you find it. You spoke of its being 'a readin' time, when knowledge was a growin' from more to more,' but I can't see it for the life o' me."

"Why," I said, astounded, "every one reads now; look at the papers, and the magazines, and the—"

"Stuff!" he interrupted. "Put them all together, and you won't find much real crop producing power. I took a look at Smith's bookstall the other day, at Liverpool-street, and nearly all the penn'orths I picked up were so many time-wasters and brain-weakeners. There were a lot of 'em, there's no denying, but if I put a lot of simple rubbish on my land, that won't manure it, and I take it, sir, as the stories and tit-bits and rare-bits and scraps such as I saw then are nothing but rubbish. If you'd a college course of them how much better do you think you'd be?"

"It is poor tackle," I answered, dubiously, "but—"

"Poor!" he exclaimed, "its—its dangerous. What we used to read in my young days we tried to remember, but I guess if I asked any of 'em to pass an examination in their 'bits' there'd be a poor result. What's the consequence! Weak memories, and weak brains, which couldn't read a solid book like. *Scraps and bits!* Pish! Just food for scrappy minds. If that's your ground for believing in the greater knowledge of these times, it's a poor kind o' foundation, sir."

I began to feel irritated. I usually do if I have a bad case, and with some warmth I continued, "What about our free public libraries, then?"

"*Novel* stores, sir! *Novel* stores! There's more fiction read than anything else. Somebody looked it up the other day and proved it. No, you'll not convince me that that kind of thing means brain. It doesn't—it's a want of it. Who does read nowadays? Why"—and again the twinkle gleamed in his eyes—"I even read that the library at the Memorial Hall is used by very few ministers, speakin' comparative like."

This was carrying the war into the enemies' quarters with a vengeance, and I winced as he continued: "And as for real education, I've noticed as how the lads and girls who come from the Board schools—which, by the by, cost me £70 a year in this district—can scarcely *write their names* in a year or two after they leave; and talk o' grammar, why, even I could put 'em right. No, sir, it's a delusion to call this a thinkin' age, and to talk about Modern Thought. It may be in a few of our pulpits and a few of our writers, but it ain't in many of our pews or in many readers. There were only a few books when I was a lad, but on winter nights they was *read*, and even the few magazines were good.

John Cassell did a lot for the people, but the present-day papers give 'em what they wish for, not what they need. It's a waste of money to buy them. One of my labourers spends fourpence a week on them, and in ten years that'd make as much as fifty of the best books would cost, and a sight more. I shouldn't mind if it did any good, but the papers light the fire, the money's gone and the man ain't a penn'orth better. Them's my views, and you won't alter 'em."

I did not try. We can do nothing against the truth.—*C. B. Herbert, in the Christian World.*

HEALTH HINTS

A CURIOUS TEETOTAL LECTURE.

THERE is danger in the glass. Beware lest it enslaves. They who have drained it, find, alas! Too often early graves. It sparkles to allure, With its rich, ruby light; There is no antidote or cure, Only its course to fight. It changes men to brutes; Makes women bow their heads; Fills homes with anguish, want, disputes, And takes from children, bread. Then dash the glass away, and from the serpent flee.

Drink pure
c o l d
w a t e r
d a y
b y
d a y,
a n d
w a l k

GOD'S FOOTSTOOL FREE.

POLLUTING THE STREAM OF LIFE.

A HUMAN being may be likened to a river. The body is the form through which flows the stream of life. The stream is sometimes wide and deep, sweeping along majestically with broad and vigorous current. Life is at high tide. Again, the stream is shallow, narrow, sluggish, turbid, weak. Life is at low tide. When the stream no longer flows, life has fled. Whence is life? The Creator has so ordered that the stream of life must each day be replenished from the same source whence it first originated. The sun pours down life constantly in the sunshine. The plants gather up the sunlight, and store it for our use in natural foods—fruits, grains, nuts, and other vegetable stores. Animals, by eating, avail themselves of this stored up life, thus keeping each his vital streamlet flowing.

Pure food, pure water, pure air, are the means by which the vital forces are perpetually kindled and maintained. Food constitutes the life fuel; oxygen breaks the bonds which hold life in latent form, and makes it living, active energy; water transfers the life

fuel from cell, to cell, and carries away the ashes which might clog the vital forces. Hence to eat well, to drink well, to breathe well are the three conditions most essential to long and vigorous life. Other conditions are important, but these are absolutely essential. The best food is that which has the most life in it, and which most readily lends itself to replenish the ever-wasting stores of vital energy. The best water is that which is simply water, nothing more—pure water. The best air is that which contains the essential elements of air without contamination by germs or poisonous gases. Other matters relating to personal conduct in relation to life are chiefly important because of their relation to the three essential elements,—food, air, and water.

Men are constantly labouring under the error of supposing that by adding something to pure water, which God made as a vehicle for life, they can somehow improve it, render it more vitalising. Hence we have beer, wine, and other alcoholic beverages, tea, coffee, and a score of other poisonous decoctions.

The breath of life which comes down sweet and pure from the mountain tops has life in it, but the same breath, laden with the soot and germs and evil odours of a great city, bears death as well as life.

The food which God made for man to eat—fruits, nuts, and grains—brings with it life and life only to the hungry dying soul. There is no death in pure water; there is no disease in pure air; there is no death or disease in pure natural food.

Man has wandered so far away from God, and has to such a degree extinguished his natural instincts, that he no longer craves that which is absolutely pure and life-giving, but chooses death rather than life. In close, unventilated rooms he breathes dead air, and dies of pneumonia, pulmonary tuberculosis, or chronic asphyxia, and gives the blame to Providence or germs. He rejects pure water, and drinks instead the poison-laden beverages which persuade him that he is warm when he is cold, that he is strong when he is weak, that he is rested when he is weary, that he is well when he is ill, that he is rich when he is poorer than ever, that he is reviving when he is dying. This perverted man likewise turns away from the simple foods designed for his sustenance, in which unadulterated life is stored in the most concentrated and available form, to stuffs which carry with them unlimited disease.

DR. J. H. KELLOGG.

IT CREATES THE CRAVING.

"BEER doesn't injure me," says some one; "it is only when men take too much that the harm is done." But the reason why some people take so much as to cause them to lose control of their senses is that the stuff is a poison, and no one can escape injury to some degree who puts a poison into his system. We never hear of an overmastering craving for bread, or pota-

toes, or milk which leads a man to sell up his furniture and neglect his family. It is because these things are foods. It takes a poison to pervert the physical organism and make the person a slave to an evil habit.

WHAT ARE WE?

THE greatest mystery in the world is the simplicity of the Gospel. It is "Christ in you the hope of glory." The only temple that God ever intended there should be on this earth for his in-dwelling is our bodies. "Ye are the temple of the Holy Ghost." The kingdom of God in men is God's righteousness. This in man is what constituted him a king in the beginning—it is this that gave him his dominion. But by his disobedience he lost this dominion, and another came in and took his place. Now, the very first thing man lost in the fall was *control over himself*, and having lost this, everything went. Until man learns to control himself, he will never regain the dominion over the earth that he lost.

It was the dominion, or self-control, that Daniel and the three worthies had over themselves that gave them their positions of trust, wisdom, and power with God. Self-control will give these same things to others, and the secret of it all can be found in the first chapter of Daniel.

The time has come when the Lord desires to make kings and priests of God out of His people, but this can never be accomplished until the Gospel of the Kingdom is received as a little child.

W. W. PRESCOTT.

THE MOUTH AND THE STOMACH.

A DIALOGUE.

MOUTH: "Are you ready for breakfast down there?"

Stomach: "Yes. What are you going to send?"

Mouth: "You will soon see; prepare."

The table bell rings; body hurries and drops into a chair. The mouth opens, and down goes, as quickly as possible, a cup of coffee at 145 deg. of Fahrenheit. The stomach is burnt; it contracts and shrivels, and cringes, and finally screeches.

Mouth: "Halloo! What is the matter?"

Stomach: "Matter! How can I endure fluid at 160 deg. of heat?"

Mouth: "Oh, never mind! Here comes beef steak and fried potatoes, hot scones and melted butter; some cabbage salad, some pancake and treacle. These will heal you."

Stomach: "Stop! What use is there in sending these down here all at one time?"

Mouth: "You evidently want more coffee."

Stomach: "Wait, please wait. Give me water."

Mouth: "Water! when you can get coffee. Water has no nourishment in it. They haven't any water up here. Stop your complaining, and get ready for more food—take the good the gods provide, and

be content. Time is money. I have only ten minutes allowed for my meal. I give you enough. The after part is your lookout, not mine. Are you ready? Here comes tripe, catsup, boiled ham, cold mutton, and pickles. Now take another cup of coffee."

Stomach: "What am I to do? I must grind away till I am worn out. Under such circumstances I shall break down in a fourth part of the time which I might work; but then the mouth—and for that matter the heart—will be still, and I shall be at peace."—*How to Live*

"BEDIBUS-NINE-O'CLOCKIBUS"

WHAT is it? It is an old remedy, but still good and up-to-date. Dr. Dio Lewis, a pioneer of hygienic reform early in the century, who knew that the best way to serve his patients was to teach them how to live in order not to get sick, once had a patient, a young lady, come into his office looking troubled.

"Doctor," said she, "do you not think I am looking very old for twenty, and so thin, too—nothing but skin and bones?"

"The doctor admitted that she was right—that she did look rather old for twenty.

"But what can I do?" she asked. "Can you not give me a prescription?"

"Would you be willing to take something very bitter?" asked the doctor.

"Yes, she would take anything if it would only improve her looks. The doctor told her it was very bad indeed, and must be taken every night.

"I don't care how bad it is. What is it?"

"The technical name of it is Bedibus-nine-o'clockibus!"

"Bedibus-nine-o'clockibus! O doctor, what an awful name!"

"Yes; it means that you must go to bed every night before nine o'clock."

"O, that is dreadful! I thought it was something to take."

"What time do you generally go to bed?"

"Generally about twelve o'clock."

"I thought so. Now, if you will go to bed every night for six months at nine o'clock, without making any other change in your habits, you will gain ten pounds in weight, and look five years younger. Your skin will become fresh, and your spirits improve wonderfully."

"I'll do it, though of course when I have company."

"It is regularity that does the business. One might think that it would do very well to sit up till twelve o'clock three nights in a week, and then go to bed four nights at nine; but I think this every other night early and every other night late is not much better than every night late. It is regularity that is vital. Sitting up even one night in the week deranges the nervous system. Regularity in sleep is every bit as important as regularity in food."

"The doctor's argument prevailed. The lean patient suddenly exclaimed: 'Doctor

I will go to bed before nine o'clock every night for six months if it kills me, or rather, if it breaks the hearts of all my friends.'

"She did it, gained twenty-one pounds in five months, and found herself in the best possible health and spirits, fresh and young-looking, and quite delighted with the new and simple remedy, which she recommended enthusiastically to her friends."



ALPHABETICAL MISSION EXERCISE.

- A** stands for "All the world,"
Of which our Saviour spake;
B for the blessed Bible
We to the world must take.
- C** stands for all us Children
Who know of Christ the Lord;
D is for all the Doers
Of His most blessed Word.
- E** stands for Everybody,
And for Everywhere as well;
F for Forgetful hearers
Who of God's love ne'er tell.
- G** stands for God our Father,
Who made and keeps us all;
H for His Holy Spirit
He gives to those who call.
- I** stands for Idols many,
False gods that cannot hear;
J for God's dear Son, Jesus,
Our Friend, who is always near.
- K** stands for all the Knowledge
Stored up in God's own Book;
L God's wondrous Light and Love,
Found there by all who look.
- M** stands for many millions,
Who know nothing of the Lord;
N is for Now, the Saviour's time
For teaching them His Word.
- O** stands for Onward, children,
Onward to those in need;
P for the Pennies we will give,
If we love Christ indeed.
- R** stand for all those Ready
Our Lord's command to obey;
S is for those too Selfish
To give and work and pray.
- T** stands for Toils and Trials
Which our dear Lord did bear;
U is for Up and doing,
Yes doing everywhere.
- V**'s for the loving Voice we hear,
"I'm with you all the days!"
W for the Work He bids us do,
That all His name may praise.
- Y** stands for You, and M for Me,
To whom these words He says;
Z is the Zeal He bids us show;
For us He lives and prays.

—Over Sea and Land.

—:o:—

THE PRICE HE PAID.

"I MADE just the best trade to-day," said Johnny to Hugh, producing a pocket-knife, which he exhibited with great satisfaction. "Big blade and little blade, and real pearl handle—and just as good as new.

But it didn't cost me much," with a wink at Hugh. "No, sir, I swapped that old chain that I got of Tom Shepard for it. Brass, you know, but I put a polish on it, and made George think it was gold. 'Good stuff in it,' said I, when he offered to let me have his jack-knife for it. 'You couldn't buy a chain like that at the jeweller's for what the knife cost you.' And he couldn't, you know," with a wink and a chuckle; "jewellers don't keep brass chains like that. I kept talking off, but at last, just to please him, you know," with another chuckle, "I said I'd trade. My, won't he be angry when he finds out how he's got sold? Didn't I get the knife cheap, though? It's just a little beauty, isn't it?"

"I think it cost you more than I'd like to pay for it," said Hugh, gravely.

"Why, you don't think I got cheated, do you?" asked Johnny in surprise.

"Yes, I do," said Hugh; "you couldn't afford to pay the price you did for it, for you had to tell a lie."—*Selected.*

—o—

A BRAVE DEED.

WE usually think that a brave deed is sure to be one in which the doer of it has had to face some terrible danger, and that he has done it nobly; but there is many a deed equally brave which has had nothing in it of bodily danger, only some great sacrifice of self. Unselfishness is always noble, and the doer of unselfish deeds is always, in some sense, a hero. For heroism is a sacrifice of self bravely done, the field on which it is done being of no moment whatever. It is so that we can all live heroic lives, if we will.

Now the story I am going to tell you is of no great person, but only of a little boy; and his brave deed was not what the world calls great, but only the giving up a little pet bird for the sake of his grandfather. It was not much, you see, but I think before we have done you will agree with me that it was a brave deed the boy did.

This was how it came about. An old man, named Michael, lived with his little grandson, Hans, on the edge of one of the great forests of Germany. All their other relations had been taken away; these two lived alone.

The work they did was that of boxmaking, and to find suitable pieces of wood they often spent whole days in the forest. This was a great delight to little Hans, because he was so fond of the fresh air and the songs of birds. He often begged of his grandfather to allow him to take one of the birds home that he might put it in a cage, and so keep it always near to him as he worked; but the grandfather thought it was cruel to take a bird away from the woods and confine it in a cage.

One day, however, in the very cold weather a little robin came up to Hans begging for crumbs. He was delighted to see it so tame, and did all he could to get it to come and eat the crumbs out of his hand. And when Michael saw the boy

with the bird, he thought it could be no wrong to let him take it home, because of the bitter cold.

Hans was delighted, and the bird seemed perfectly content in its new home. Michael too was pleased to see it hop about on the table, and fly about just where it liked in the room.

But a great trial came to Hans during the hard storm; his grandfather fell ill, and he was altogether unfit for work, and times were hard. And just then a young boy from a rich man's house a little way off, having heard about Hans' robin, came in to see if he could buy it. At first Hans refused to part with his pet, but as the youth offered him a whole florin, a great sum to Hans, and he saw his grandfather so ill, he yielded, and sold it, and gave the money to his grandfather.

Oh, how sad he was when the bird was gone! The room seemed empty and desolate. Michael saw this, and felt for the boy's sorrow, and yet, inwardly, he rejoiced to see him able to sacrifice his own pleasure for the sake of another.

One night, as the snow was falling heavily, a slight tap was heard at the window. It came again and again, and the old man at length opened the window to see what it was, and the moment he did so in flew the robin. There was no doubt about its being Hans' robin, it knew him perfectly and tried all its artful tricks upon him.

Then came the thought to Hans, this robin is not mine, I must take it back at once. If I keep it until morning it will be all the harder to take it back! And so, like a brave boy, as he was, he put on his great coat and went out into the cold night. But oh! when he got away from his grandfather's sight, how bitterly he wept.

He had not very far to go, and when he came to the great house and told his errand, he was permitted to take the bird into one of the rooms. There he found not only the boy who had bought it, but also his mother. She was a kind-looking lady, and when Hans told her he had brought the bird, and the great tears came into his eyes, she asked him many questions, and finding why Hans had sold the bird he so much loved, she turned to her son, and asked him if he would not let Hans keep it. He too had been touched by Hans' story, and answered that he would, and then said to Hans, "Here is something for you with which to buy crumbs for the bird," putting into his hands a golden coin.

With what joy Hans hurried home with the bird and the money, and told his story to his grandfather. As the old man heard him, he offered a thanksgiving to the good God who had put into the heart of the child such love, uprightness, and self-denial.

When the robin perched on the edge of Hans' plate at supper-time that night, there was no happier boy in all Germany than Hans. Right-doing always brings its own joy to the doer.—*Church Family Newspaper.*



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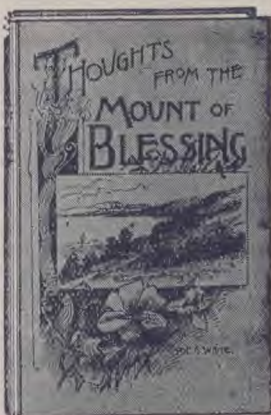
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"As He is, even so are we in this world."

It is salvation to believe it; for it means that all the power that He had for living and overcoming is for us also.

HE "took part of the same" flesh that we have, and was as weak in Himself as any of us, for He said, "Of Mine own self I can do nothing." Yet He triumphed over all temptation and sin in human flesh by the power of the Father in whom He trusted.

THAT brings salvation to us who are in the flesh; for the Gospel is, "Christ in you the hope of glory." Christ now is in your flesh, making even His "abode" with you; if you will but recognize His presence and submit to Him, letting Him have control, He will prove in your life that still He has "power over all flesh."

ACCORDING to the latest estimate the population of the world, as to religion, is 477,080,158 Christians, and 952,604,041 non-Christians. This of course counts all the people of Europe, the colonies and the Americas as Christians. Even then it is apparent that those who decide truth by counting majorities must give way to the non-Christian. The many still go the broad way, however, while the way of truth is narrow and few find it because few seek it.

A WRITER in the *Nineteenth Century* declares that a new Mahdi, Senussi, more powerful than any of his modern predecessors, is awaiting his time in Northern Africa to announce himself as the leader of Islam, and proclaim a holy war. He is said to have millions of followers, and his influence to reach from China to the West Coast of Africa.

A WRITER on Persia and its new relations with Russia reminds us of the interesting fact that Russia has the largest empire ever ruled over by one sovereign in the records of history. Twenty-five centuries ago the prophet Ezekiel indicated that the "Prince of Rosh" would be chief of the region in which Russia now spreads out its colossal proportions.

WE in India may be thankful that, apparently, the comic valentine has not invaded this land. That there is a demand for the monstrosities that hang in the cheap stationers' windows in England and America for "St. Valentine's" day is

evident from the following paraphrase in an American journal:—

A single firm of manufacturers sold over twenty million comic valentines last month. If, as is not improbable, each one caused an average of five minutes' annoyance to its recipient, the equivalent of two centuries of discomfort was the result. How "funny" such a total seems!

Any one who can find pleasure in making others uncomfortable is very close to the devil's heart.

IN eulogizing the late Boer leader, General Joubert, Sir George White said that Joubert gave assurance of his desire to conduct the war on Christian principles. Let us see; one precept of Christ is, "If thine enemy hunger, feed him." Yet when General Joubert was investing Ladysmith, and the garrison were on short rations, we do not read that he sent daily stores of provisions to the town. Of course, there is no Christian way of fighting and killing men. The Gospel is a Gospel of peace, and peace and war are contradictory terms.

FRUSTRATED.

A CORRESPONDENT of the *New York American Sentinel*, a journal specially devoted to religious liberty, writes from the far-western State of Arizona:—

"We begin to see the need of religious liberty literature here. A short time ago the Methodist minister and the Methodist bishop of this district tried three times to have some of our brethren [Seventh-day Adventists] in Solomonville arrested for Sunday work and for holding meetings in a public building there; but the judge finally got tired of them, and asked them if the Adventists had molested them in any way. They said, 'No.' Then he asked them if the Adventists had interrupted their services or religious meetings; and they said, 'No.' Then he said, 'You go home and mind your business, and let them alone.'

Nevertheless, they came into our meetings, and demanded to know who was responsible for holding them, as they were going to have him arrested. The reply, given by the congregation, was, 'It is all of us; arrest us all.' So you see that the enemy, who 'was wroth with the woman and went to make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus,' has not forgotten us here in Arizona."

ONE strong point in human nature is brought out by the criticisms of the campaign in South Africa. It appears now that a serious error has been made, and the men who should have been sent to conduct the operations are left in England to write for the papers. Even editors of some religious journals know a thing or two about running a war that would make them useful in the field.

Come Quickly.—When one contemplates the increase of suffering in the earth due to disease and crime and injustice, and sees the drink evil extending at home and abroad, and the passion for war continually preparing to add to the volume of misery by the wholesale butchery of the battle field, one can only consecrate his all to the work of saving souls from the ruin and find refuge in the promise, "Surely I come quickly," and respond, "Even so, come, Lord Jesus." There is much to be done before this

Gospel of the kingdom can be said to have been preached as a witness to all nations. But the Lord is in haste to end the reign of ruin, and "He will finish the work, and cut it short in righteousness: because a short work will the Lord make in the earth." The "wars and rumours of wars" and the "famines and pestilences" which constitute so sorrowful a spectacle are themselves signs which Jesus said would portend His second coming.

SOME people have a way of dividing truth into important and unimportant truths. Some truth which points a way that is inconvenient is lightly declared to be not important or essential. In other words, they say to the Lord, "Lord, I hear what you say, but I don't think it necessary to pay any attention to it." Don't argue with men as to what you ought to do. Deal with God face to face, and tell Him what you think of His will and way.

THE first-page illustration this month is the block which makes the frontispiece of our art booklet for 1900, "Heart Cheer for the Century's closing Year," 16 pages of illustrations and poems, printed on art paper, silk-sewed. Send As. 4 in stamps for a copy.

NEXT month we shall give a few quotations from well known writers and preachers stating frankly the fact that no Divine command can be found for the Sunday rest, or the change of the day. Meanwhile, as a suggestion of the kind of testimony that may be cited, take the following, credited to "Rev. E. T. Hiscox, D. D. (Author of the 'Baptist Manual'), in an address before a Baptist ministers' meeting, New York City":—

"There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath day was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people."

A LONDON reviewer remarks the great increase of books about war. The book that is "full of fighting from first to last," he says, "is the most successful and the most popular." This is adding fuel to the flames.

THE *Church Times*, one of the leading Anglican journals, says that it is a libel to call the Church of England Protestant.

THE *Churchman* says that it is an actual fact that a young lady student in college recently said: "What are the ten commandments? I find them so often alluded to in Chaucer."