

# The Oriental Watchman.

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

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## STAR AND SUN.

BECAUSE you cannot be  
An overhanging bow,  
Whose promise all the world can see,  
Why are you grieving so?  
A dewdrop holds the seven colours too;  
Can you not be a perfect drop of dew?

Because you cannot be  
Resplendent Siriu,  
Whose shining all the world can see,  
Why are you grieving thus?  
One tiny ray will reach out very far;  
Can you not be a perfect little star?

The smallest, faintest star  
That dots the milky way,  
And sends one glimmer where you are,  
Gives forth a faultless ray;  
Learn then this lesson, O discouraged one!  
A star can be as perfect as the sun.

—Julia N. May.

—o—

**A Call to Praise.**—"Praise ye Him,  
sun and moon: praise Him, all ye stars of  
light. Praise Him, ye heavens of heavens."  
—Ps. cxlviii. 3, 4.

**The Heavens Respond.**—"The  
heavens declare the glory of God; and the  
firmament sheweth His handiwork. Day  
unto day uttereth speech, and night unto  
night sheweth knowledge."—Ps. xix. 1, 2.

**What They Tell.**—They declare the  
brightness of God's glory—which is but the  
shining forth of His infinite goodness and  
truth.—Ex. xxxiii. 18, 19. "God is light,"  
because "God is love." They show His  
power; for they are His own handiwork.  
They teach knowledge—the knowledge of  
God, the Creator.

**Starry Preachers.**—But the good-  
ness of God leadeth to repentance; the  
power of God is revealed in saving men—  
the Gospel "is the power of God unto salva-  
tion;" and the knowledge of God is "life  
eternal." So the Apostle Paul shows (in  
Rom. x.) by quoting from this Psalm that  
the heavens are preaching the Gospel to  
men day and night.

**In Every Tongue.**—They speak to the  
benighted savage in the heart of Africa

as well as to the highest intellect in civilisa-  
tion, in a tongue understood of each—if the  
ear were but open to hear. "There is no  
speech nor language, where their voice is  
not heard. Their line is gone out through  
all the earth, and their words to the end of  
the world."

says that God has set His faithfulness in  
the heavens, and to every one who is  
tempted to think God has forgotten him  
amidst the multitude of people the Lord  
says: "Lift up your eyes on high, and be-  
hold who hath created these things, that  
bringeth out their host by number: He



"What though no real voice nor sound,  
Amid their radiant orbs be found;  
In reason's ear they all rejoice,  
And utter forth a glorious voice,  
For ever singing as they shine—  
The hand that made us is Divine."

callest them all by names by the greatness  
of His might, for that He is strong in  
power; *not one faileth.*"—Isa. xl. 26.

**His Care for One.**—It is because He  
is strong in power and infinite in goodness  
that He cares for the one weak soul, ready

"Lift Up Your Eyes."—The Psalmist

to perish. "He giveth power to the faint; and to them that have no might He increaseth strength." If ready to perish in weakness and discouragement, "lit up your eyes on high"—God tells you to—and see that the stars are shining still. The same Divine power and care that keeps them—every one—is for you.

**Christ's Power to Save.**—The power displayed in the heavens is the power of God in Jesus Christ, "by whom also He made the worlds." Christ now upholds "all things by the word of His power," men and women as well as stars. In Him we "live and move and have our being." Each one of us may have His power guiding us day by day through the orbit of life's duties. Christ's presence with men is one of the lessons taught by beholding His power in the heavens.

**To Show His Praises.**—We are called also to join with the stars in declaring God's praises—"That ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light." They do it by reflecting the light of God's glory: "Let your light so shine." The firmament witnesses to His wonderful handiwork: "We are His workmanship, created in Christ Jesus unto good works." They manifest His glory: "The Lord shall arise upon thee, and His glory shall be seen upon thee." Let it be so.

**Greater Glory.**—The telescope and photography have exhibited details not visible to the naked eye, multiplying the numbers of the starry worlds, and revealing distinctive beauties and marvels of design. But who can conceive of the glories of the universe of God which shall burst upon immortal eyes when earth's sin-tainted atmosphere is cleansed—when "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days." And outshining, and dimming all, "the Lord shall be unto thee an everlasting light, and thy God thy glory." "Then shall the righteous shine forth as the sun in the kingdom of their Father."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—Dan. xii. 3.

#### THE GREAT PLAN.

A GENTLEMAN who was walking near an unoccupied building one day, saw a stone-cutter chiselling patiently at a block of stone in front of him. The gentleman went up to him. "Still chiselling?" he remarked pleasantly. "Yes, still chiselling," replied the workman, going on with his work. "In what part of the building does this stone belong?" asked the gentleman. "I don't know," replied the stone cutter. "I haven't seen the plans." And then he went on chiselling, chiselling, chiselling,

And that is what we should do. We have not seen the great plans of the Master Architect above, but each of us has his work to do, and we should chisel away until it is done.—*S. H. Haines.*

#### LIFE HERE AND HEREAFTER.

In happiest days when all the earth rejoices,  
And waves sing softly on the sun-kissed shore,  
E'en then, bereaved ones list for vanished voices,  
And wait for footsteps that shall come no more.  
They yearn for lips now pale and cold and breathless,  
And hope to meet and kiss them yet again,  
When, resurrected, smiling, pure, and deathless,  
They ne'er again shall feel the blight of pain.  
Earth's fairest blossoms mix with thorns and nettles,  
And dark deceit lurks oft beneath the truth,  
And never hand can gather up the petals  
Of fallen, withered roses of our youth.  
So time sweeps on, a changing, mighty river,  
Its monody the echo of its tears;  
Toward that eternity that lasts forever,  
We're carried by the silent-footed years.  
But there's a land where no loved ones are dying,  
Where parting hands with tears are never pressed,  
Where no sweet hope in cements is lying,  
And all the heart is filled with wild unrest.  
This one sweet hope abides, as flowers that close not,  
And makes earth's weary, saddened ones to smile.  
And though the "day and hour" the pilgrim knows not,  
Our Lord is coming in "a little while."  
By this sweet faith my life is filled and brightened—  
Sweet faith in that bright world where none are sad—  
And all the burdens of the way are lightened,  
And 'mid the woes of earth my heart is glad.  
So though the world is low in sin and sorrow,  
And though my faith is met with bitter scorn,  
Still do I wait that wondrous, glad to-morrow  
That ushers in life's grand eternal morn.

L. D. SANTEE.

#### A MILLION-DOLLAR FEE.

THE wonderful possibilities in the way of suddenly coming into the possession of large fortunes in these times is quite strikingly illustrated in the bit of news that was sent out a few days since in regard to the size of the fee that Attorney James B. Dill received for the services rendered by him in bringing about the Carnegie-Frick steel combine. He received, so it is reported, a million dollars for that one transaction. Mr. Dill is still a young man, and began his career as a reporter.

These great combines and corporations give wonderful opportunities for a few men to grasp fabulous sums of wealth in a very short time. But how about the great mass of humanity who are left to one side to suffer, while these few are surfeited with an over-abundance? Men may theorize and speculate upon the subject, but the correct light in which the matter should be viewed is very plainly set forth in the Word of God. Hear His words, as recorded by James:—

"Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of

sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."—James v. 3, 8.

Observe that the foregoing scripture not only speaks of the heaping together of treasure in the last days, but it also speaks of the cries of the labourers. This is a most striking prophecy of the capital-and-labour troubles that have been the vexation of the closing years of this century in Europe and America, and that promise to bequeath to the incoming century the most terrible troubles that the world has ever known. But the Lord does not direct us to any political or social remedy for the evil. There is none to offer. But the bright hope is held out, "Be patient therefore, brethren, unto the coming of the Lord." It is to the coming of the Lord that we are to look for relief from the evils of this present time. That great event is the one hope before the world. It promises complete deliverance for every one who receives it.

A. O. TAIT.

#### MISTAKEN OPINIONS.

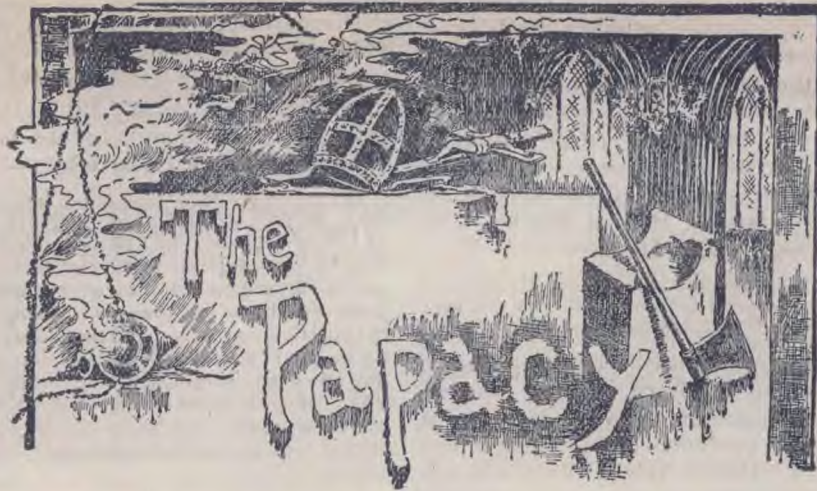
"I HAVE as good a right to my opinions as you have to yours," someone says to me. Quite right; we may even state the case more emphatically: The most ignorant and despised person in the world has as much right to his own opinions as the wisest and most renowned person has to his opinions.

Let me now make another statement for your consideration: I have as good a right to steal as you have.

You reply, "Oh, but nobody has any right to steal!"

Exactly, and even so nobody has any right to his own opinions. "The Lord knoweth the thoughts of the wise, that they are vain." "He that trusteth in his own heart is a fool." "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." "Let this mind be in you, which was also in Christ Jesus."

God's mind and God's thoughts, that is, God's opinions, are all that any person has a right to have. God should be allowed to think in every person, forming his opinions for him. He who "thinks for himself," independently of God, thereby proclaims that he thinks that his judgment and his opinions are better than the Lord's. Thus he places himself above God. That is essentially the Papacy, which exalts itself above God. Whoever clings to his own opinions is as really a papist as if he acknowledged the claims of the man in the Vatican, and he may be much more dangerous, and more difficult to deal with.—*The Present Truth.*



“Shall Think to Change Times and Laws.”

WHERE THE SUNDAY CAME FROM.

FIRST, in order to clear away some confusion that exists in the minds of many, we shall show.

WHERE SUNDAY DID NOT COME FROM.

In a word, it did not come from the Bible. The surest way to prove this is to read the Bible through. Whoever does so will find that it contains not one word to sanction the observance of Sunday, and that the seventh day of the week is the only Sabbath known in the Inspired Word.

This fact is acknowledged by men who nevertheless keep the first day of the week. In fact, it must needs be acknowledged, since it is a point the truth of which can be tested by any child who is able to read. First, let us have the words of Dr. Thomas Scott, the commentator. In writing on Acts xx. 7, concerning the rest day, he said:—

The change from the seventh day to the first appears to have been gradually and silently introduced by example rather than by express precept.

Dr. Isaac Williams, late Fellow of Trinity College, Oxford, in his work, “Plain Sermons on the Catechism” (Longmans, Green & Co.), says:—

In the first place we are commanded to keep holy the seventh day; but we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.—p. 334.

And then he tells us that, although the observance of the seventh day is done away with, “there is no warrant in Holy Scripture for doing so.”

Canon Knox-Little, in “Sacerdotalism” (Longmans, Green & Co.), says that

it is certain that our Lord when on earth did observe Saturday, and did not observe Sunday.

And then he says of those who think it necessary to follow our Lord's example that if they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.

The necessity of following our Lord's example strictly ought to be apparent to every one, since we are told, “He that saith he abideth in Him ought himself also so to walk even as He walked” (1 John ii. 6); and Christ Himself said, “If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned.”—John xv. 6. He who does not follow the example of Christ, has no part in Him.

We might multiply testimonies like these just cited, but it is not necessary. Besides, more evidence will come in as we proceed. No one can gainsay the fact that there is not one syllable in the Bible commanding or even sanctioning the observance of Sunday. Therefore it must be evident to begin with that it is not a sin to labour or to do anything else on Sunday that is proper on any working day. We may therefore at once come to the question,

WHO INSTITUTED SUNDAY OBSERVANCE?

In the book already referred to, Dr. Williams says:—

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church has enjoined it.

The question may arise, “What church enjoined it?” and to that the only answer that can be given is this, It was the church which sets itself above the Word of God. It makes no difference what name is given to it; that is sufficient designation. It is that church which says that the Bible is not a sufficient rule of faith, and that it does not thoroughly furnish a man to all good works. The church which has always been specially distinguished by that claim, calls herself Catholic. One of her priests, in a book entitled, “A Sure Way to Find Out the True Religion,” has said:—

Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, “Remember the Sabbath day to keep it holy” (Ex. xx. 8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.—p. 95.

This is a point worthy of thoughtful consideration. It is a fact that the Bible nowhere requires or sanctions Sunday-keeping. Therefore one of two things must follow: Either Sunday-keeping is sinful, or else the Bible is not a sufficient rule of faith. The Roman Catholics say the latter, what do you say? The Sabbath question forces a choice between the Bible and “the church.”

The “Catholic Christian Instructed” contains the following question and answer:—

What are the days which the Church commands to be kept holy?

1st, The Sundays, or the Lord's day, which we observe by apostolical tradition, instead of the Sabbath, etc.

Again the question is asked:—

What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday?

Answer—We have for it the authority of the Catholic Church, and apostolical tradition. . . . Therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humour, and not by reason and religion; since Sundays and holy-days all stand upon the same foundation, viz., the ordinance of the Church.

SUNDAY COMES FROM PAGAN ROME.

We may pass by as unworthy of notice the statements that the observance of Sunday comes from the apostles of Christ. The fact that the Bible nowhere mentions the fact, and nowhere warrants such observance, is sufficient to settle the matter. Besides, the apostles abode in Christ, and therefore they walked even as He walked. Our readers may, however, be interested in the following statement from a leading Presbyterian journal, the *Christian Work*:—

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

Sunday was kept, not as a day of rest but as a festival, by some professed Christians as early as the second century. Mosheim declares, and in this declaration he is in harmony with all other Church historians, that

the Christian bishops purposely multiplied sacred rites for the purpose of rendering the Jews and the pagans more friendly to them. . . . A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries.—Cent. 2, Part 2, chap. 4, sec. 5.

Dr. Killen, an eminent author and lecturer of the Presbyterian Church of Ireland, in the preface to “The Ancient Church,” says:—

In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome—a person unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of Divine institutions.

We have no hesitation, therefore, in admitting that before the days of Constantine Sunday was observed to some extent. Nevertheless, that it was not observed as a sacred day, is very evident from the two quotations which follow. Mosheim says:—

The first day of the week, on which Christians were accustomed to meet for the worship of God, Constantine required, by a special law, to be observed more sacredly than before.

Mark the fact that this special law required that Sunday should be observed *more sacredly than before*. Now read the law:—

Let all the judges and town people, and all artisans rest on the venerable day of the sun. But let those who are situated in the country freely and at full liberty attend to the cultivation of their fields: because it often happens that no other day is so fit for sowing corn and planting vines: lest by neglecting the proper occasion, they should lose the benefits granted by the *Divine* bounty.

Only town people and professional men were required to rest on the day of the sun; all the country people were given full liberty to work as usual. Yet this law required the more sacred observance of Sunday than before. The reader will have no difficulty in seeing that Sunday was not regarded as a sacred day for at least three hundred years after Christ.

Of this law which we have just quoted, "Chambers's Encyclopedia" says:—

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day [Sunday] is known to have been ordained is the edict of Constantine, 321 A.D.

At this time Constantine made no profession of being a Christian. The historian Gibbon says:—

"The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seemed to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine, and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity, and that, either walking or in a vision, he was blessed with the auspicious omen of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine."—*Decline and Fall*, chap. 20, par. 3.

Bishop Arthur Cleveland Coxe says of the so-called conversion of Constantine,

It was a political conversion, and as such was accepted, and Constantine was a heathen till near his death. As to his final penitence and acceptance—"forbear to judge."

In connection with the Sunday law above noted, Constantine issued another edict directing the regular consultation of the *haruspex*, that is, the heathen custom of determining the future by the examination of the entrails of animals.

#### A PAGANISED CHURCH.

THE fact that Sunday comes from Pagan Rome has been fully established, yet that fact is not at all inconsistent with the claim

put forth by both Catholics and professed Protestants, that Sunday was set apart by "the church." We have already had the statement by Mosheim that as early as the second century after Christ a large part of the Christian observances and institutions had the aspect of pagan mysteries. To this we may add that of the late Dr. Merivale, Dean of Ely. He says:—

Paganism was assimilated, not extirpated, and Christendom has suffered from it more or less ever since.—*Epochs of Church History*, p. 159.

The setting apart of Sunday in the place of the Sabbath of the Lord, in direct opposition to the commandment of God, is one of the strongest evidences of the paganised character of "the church." This will appear still more clearly when we consider

#### THE CLAIMS OF THE CHURCH.

WE have already read the claims that "the church" puts forth to have of its own authority substituted Sunday for the seventh day of the week. Let us examine it a little more closely, to see exactly what this claim involves

In his commentary on the Psalms, Euse-



Coin of Constantine—Reverse showing figure of Sun with inscription, "The Sun my invincible ally."

bius, a bishop who lived in the time of Constantine, says:—

All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord's day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honourable than the Jewish Sabbath.

Notice that it is "we" who have done it. And in so doing men have put themselves on an equality with God. Does this seem too strong? Here is the proof. The Bible is God's Word. The Ten Commandments are most emphatically His Word, since they did not come through human agency, but were spoken by God's own voice in the hearing of all the people, and were written by His own finger on the Tables of stone. Now here are men, no matter whether they call themselves "the church," or simply "we," who presume to give other commandments, not only different from the Lord's, but actually contrary to them. Thus they claim to be of at least equal authority with the Lord. Yes, even of greater authority, since to presume to change the laws of another implies the assumption of superior power.

A few years ago the late Mr. Gladstone was announced to have in preparation an article on "The Lord's Day." Before its appearance an Anglican clergyman in a published sermon said of it:—

This much I may prophesy—that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament

which states that the Christian Sunday is a substitute for the Jewish Sabbath.

The article appeared, and that prophecy was fulfilled, just as any Bible student could have told beforehand. Here is the main thought in the entire article:—

*The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first; under no direct precept of Scripture, but yet with a Biblical record of facts, all supplied by St. John, which go far towards showing that among the apostles themselves, and therefore from apostolic times, the practice of Divine worship on the Lord's day has been continuously and firmly established. The Christian community took upon itself to alter the form of the Jewish ordinance; but this was with a view to giving larger effect to its spiritual purpose.*

I have italicised the most important portions of the above statement.

Notice them carefully. It is admitted that there is no direct warrant in Scripture for deposing the seventh day of the week from its rightful position. True a "record of facts" is referred to. We have not space at present to go into that "record of facts," (the ground was fully covered by the article in these columns last month) but will simply say that they are (1) That Christ appeared to His disciples on the evening of the day of His resurrection; (2) That after eight days, which would at the very lowest calculation be the next Monday night, He appeared to them again; and (3) That in the Revelation John mentions "the Lord's day," which, by the way, the Scriptures plainly declare to be the seventh day. (See Ex. xx. 8, 10; Isa. lviii. 13; Mark ii. 28.) This is the "record of facts" which we are asked to accept as authority for Sunday observance in the place of the seventh day which stands upon the direct commandment of Jehovah.

Mark this, however, that the most that Mr. Gladstone claimed for this famous "record of facts" is that they "go far towards showing" that Sunday observance dates from the days of the apostles. But every candid reader must be forced to admit that however far they go towards showing that fact, they yet fall infinitely short of actually showing it.

But the point in the foregoing which demands special attention is the

#### MONSTROUS ASSUMPTION

that is so calmly recited. Let me repeat one sentence with special emphasis:—

*The Christian community took upon itself to alter the form of the Jewish ordinance; but this was with a view to giving larger effect to its spiritual purpose.*

Just think of it! Mere men taking upon themselves to alter a commandment of God, with the view of enlarging its spiritual purpose! Do you comprehend what this means? Consider the facts. God spoke the Ten Commandments with His own voice, in the hearing of all the people. The earth quaked at the sound of that awful voice. There never was any event before or since that has paralleled that one in grandeur. The law thus given is God's own word.

Of it the apostle says, "We know that the law is spiritual." How spiritual is it? It is as spiritual as God Himself could make it. And now come some puny men, calling themselves "the Christian community," and presume to change it, "with a view to giving larger effect to its spiritual purpose"! Could blasphemous presumption soar higher?

#### THE MAN OF SIN.

Now it matters not one with whether those who presumed to do this call themselves "the church" or something else. Nor does it matter in the least by what name "the church" or "the Christian community" which makes such assumption calls itself. One thing is most certain, and that is that the thing done is the work of none other than the one who is described as "that man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thess. ii. 4, 5.

There is no other possible means by which any body could exalt itself above God so completely as by presuming to give spiritual enlargement to the spiritual law of God. Therefore "the Christian community," to which Mr. Gladstone refers, was none other than "the man of sin."

The identical work of this "man of sin" is described in the thirteenth of Revelation, and ascribed to the power which is there symbolised by an animal called "the beast." "He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven."—Rev. xiii. 6. It is the same power referred to by Daniel which was to think to change the times and the law of the Most High.—Dan. vii. 25.

Now it is a fact that the Catholic Church claims to have effected that change of which Mr. Gladstone speaks, and puts it forth as the badge and evidence of its authority. The "Abridgment of Christian Doctrine" contains the following question and answer:—

*Question.*—How prove you that the Church hath power to command feasts and holidays?

*Answer.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.—p. 58.

A standard Roman Catholic work, "A Plain Talk about the Protestantism of Today," says:—

The observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the Church.

Some Protestants may be inclined to dispute this claim that is put forth by the Catholic Church, and may be disposed to say that the change was made before the Papacy was really established. Well, there is no need of stopping to dispute that point, although it can be clearly shown that the Catholic Church is fully entitled to the dishonourable distinction. The "mystery of lawlessness," the "man of sin" was working even in Paul's day, and the

history of the growth of the Sunday in the church runs parallel with that of the growth of the Papacy. But the fact remains that, no matter what name you give to the power that presumed to make the change, its description is accurately given in 2 Thess. ii. 3, 4, and Rev. xiii. 6, 7. And it is also true that there is no power on earth that so completely meets the specifications as that power known as the Papacy. It is a fact, therefore, that

#### SUNDAY LAWS COME FROM THE PAPACY,

and that whatever State makes and enforces such laws is acting as the direct agent of the Papacy. The existence of Sunday laws in whatever form on the statute books of any country, is the mark that it is subservient, unconsciously, without doubt, to the authority of the Papacy.

It is also just as evident that obedience to Sunday laws goes a long way back of allegiance to the Government which seeks to enforce them. It goes back to the power which is responsible for them, namely, to Rome. Obedience to Sunday laws is nothing else than obedience to Rome. Governments do not know it, but it is a fact that in requiring the observance of Sunday, they are requiring their subjects to divide their allegiance, and to acknowledge another power, which claims to be above every earthly Government, and above God Himself.

But we have not yet quite done with this matter. In order that we may know exactly where Sunday laws come from, we must not be content with stopping with the Papacy which originated them, but must inquire.

#### THE SOURCE OF PAPAL AUTHORITY.

We shall not have to go far to find this. We turn to the thirteenth of Revelation, where we found the description of the power which has thought to change the law of God, thus putting itself above God. Of "the beast" we read,

"The dragon gave him his power, and his seat, and great authority."—Verse 2.

That is, the power and authority of "the beast," the Papacy, are derived wholly from the dragon. Now what is the dragon? The preceding chapter tells us that the dragon is "that old serpent, called the Devil, and Satan, which deceiveth the whole world."—Rev. xii. 9. The devil is therefore the source of papal authority.

To yield allegiance to Sunday laws is to acknowledge the authority of Rome, and to acknowledge the authority of Rome is to yield to the power of the lawless one.

#### THE ADVERSARY OF GOD'S WORD.

THE above language seems very harsh, and indeed it is, but its harshness comes only from its truth. Let us examine the matter a little more in detail.

The devil is the adversary. He is represented as like a roaring lion going about

seeking whom he may devour. He seeks to destroy the souls of men, and he does this only by seducing them from their allegiance to God's Word. Three instances will suffice to cover the entire field.

When God placed Adam and Eve in the Garden of Eden, He said, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die."—Gen. ii. 16, 17. This was a plain commandment, yet, "that old serpent, called the Devil and Satan," said to Eve, "Ye shall not surely die." In saying this he professed to be "giving larger effect" to the spiritual purpose of God's commandment, because he said if they listened to him they should be like God. The result of the promised spiritual enlargement was sin and death.

Now against what did the devil set himself in that case? Against the Word of God. If our first parents had been loyal to the Word of God, just as God Himself gave it, they would never have fallen into the power of the devil.

About four thousand years afterward Christ, the second Adam, came into the world. The devil tried to make Him fall also, and he tried Him on the very point where he succeeded with the first Adam, Jesus was weak with long fasting, when the tempter came to Him and said, "If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 3, 4. Three separate and distinct temptations the devil brought to bear on the Lord Jesus, and each one of them was simply an endeavour to induce the Lord to swerve from the Word of God. The devil cared for nothing else but to get Jesus to deviate just a little from the written Word; and Jesus resisted the temptations and gained the victory only by His strict loyalty to that written Word. He met every temptation with, "It is written."

Lastly, we come to the description of the last great struggle with the adversary. After telling of the casting down of Satan, the record says:—

"And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And the dragon was worth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. xii. 10, 12, 17.

Here also we find that the controversy is about the Word. Satan seeks to destroy men by inducing them to forsake the Word of God, and they overcome him only by their steadfast adherence to it. The devil well

knows that they who cling to the Word of God are safe. Therefore his whole effort is to induce them by some sort of deception to forsake it. There has never been a temptation that Satan has brought against mankind that was not a temptation to deviate from the Word of God; and there was never any perversion or alteration of that Word that did not originate with Satan. Therefore when it is claimed that "the church" changed the commandment of the Lord, no matter what the excuse alleged, it is as clear as the sun that the change was effected only by the devil working through the agency of that "church," and that to acknowledge that change is to fall into the snare of the devil, as did our first parents.

#### THE COMFORT OF CONVICTION.

"GOD sent not His Son into the world to condemn the world; but that the world through Him might be saved."—John iii. 17.

God does not charge against men the sins of which they are ignorant. No man will ever be condemned for doing that which he did not know, and had no means of knowing, was wrong. Christ said of those who rejected Him, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."—John xv. 22.

There are many thousands of people who have all their lives observed Sunday instead of the Sabbath, and who are doing so still, who are as loyal and loving to the Lord Jesus Christ as they know how to be. Their attention has never been directly called to the fact that they are not obeying the Word. They have read it, yet it has been with them as with the disciples who heard Jesus say plainly that He should be crucified, and yet did not realise that He must die. But they have accepted the Lord, and they are "accepted in the Beloved." Now when the light comes to them that they are not following the Lord strictly, it does not come to condemn them. If they do indeed love the Lord, and walk in the light, there is no condemnation to them. They simply "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

#### A MERCIFUL WARNING.

THE judgment that has been pronounced upon the Papacy is that "she shall be utterly burned with fire."—Rev. xviii. 8. "The beast was taken, and . . . cast alive into a lake of fire burning with brimstone.—Rev. xix. 20. The "man of sin" is "that Wicked," "whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. ii. 8. Still further the voice comes from heaven, saying, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation"—Rev. xiv. 9, 10. The special "mark"

of the Papacy has been shown to be the Sunday, and she herself claims it as such.

Now God has many people to-day who have been ensnared by the Papacy, just as well as He had four hundred years ago, before Luther began to preach. And now as the day of the Lord is fast approaching, and the judgments upon the Papacy are about to fall, He sends a special call, 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. 4. This call is most emphatically given in the truth that is being set forth in these days concerning the manner in which the Papacy has dealt with the law of God, especially the fourth commandment.

#### CHRIST AND THE SABBATH.

It may seem to some that the mere question of whether we shall observe one day of the week or another is too small a matter to serve as the last great test of man's loyalty to God, and as the final preparation for the coming of the Lord. So it would be, if it were merely a question of days. But it is a question of loyalty to God's Word, and therefore of loyalty to God Himself. It is a question of whether men will regard God as supreme, and His Word as expressing completely His will, or whether they will divide honours with a rival power. It is a question of whether men will strictly follow the example of Christ, or whether they will follow "the church" which presumes to know the will of God better than He did.

Remember this also: The same Word that says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Ex. xx. 10), and "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable, . . . then shalt thou delight thyself in the Lord" (Isa. lviii. 13, 14), says also, "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else" (Isa. xlv. 22), and "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."—Isa. lv. 7. It is the same Word also which says, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."—Isa. xliii. 25.

Do you not see that if we reject the first word, knowing it to be the Word of God, or if we think that we may lightly change it, we have no sure confidence in the other? If I reject the commandment of God, how can I have hope in His promises? If I am not sure that the Lord means exactly what He says when He tells me that "the seventh day is the Sabbath," how can I be sure that He means what He says when He tells me, "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee"? Do you not see that the

Word must all stand together? If we weaken the force of the commandment, we weaken to the same extent the promises of salvation.

This comes still more forcibly when we consider that the commandments of God are in reality promises. "Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange god be in thee; neither shalt thou worship any strange god."—Ps. lxxxi. 8, 9. Obedience to the commandments of God brings life, because every Word of God is life; and when we reverently listen to those words, they work within us the obedience which they enjoin, and the life which they promise. "And I know that His commandment is life everlasting."—John xii. 50.

This Sabbath question is therefore simply the question whether or not one believes that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." For a man to cease work on the seventh day of the week, and at the same time to disbelieve that God pardons freely through Jesus Christ, or to cherish hateful and unforgiving feelings, would be to reject the Word of God just as surely as to work on the Sabbath. No one keeps the Sabbath in truth, but he who yields himself humbly to God, accepting in meekness all the reproofs of His Word, and submitting to the will of God through the Holy Spirit.

#### REFORMATION ON BIBLE PRINCIPLES.

This being the case, is it not clear that the agitation of the Sabbath question at this time is for the purpose of effecting a thorough reformation in the church of God? Is it not evident that the acceptance of the Sabbath in truth, with all that it implies, would make those who do so accept it, thoroughly prepared to stand before the Lord at His coming? Is it not most evident that this Sabbath question is to be the test of whether or not the Bible or "the church" is to be accepted as the guide for Christians? It is to effect the final decision, not simply as to who will rest on the seventh day and work on the first, but as to who will be the children of light or the children of disobedience, the children of the kingdom, or the children of the wicked one. Surely, it is not a light matter. This question is in the world to stay until it arrests the attention of every soul, and forces each one to decide definitely whether he will follow God's Word or the Papacy.

That the majority even of professed Christians will accept God's Word and the Sabbath instead of tradition and Sunday, is not to be supposed. The past history of "the church" is against any such supposition. But truth does not depend on majorities. When Christ witnessed for the truth before Pilate, there was not a soul to stand by Him. Reader, where would you rather be, alone with Christ, or with a multitude apart from Him?

E. J. WAGGONER.



Wicked spirits gather round thee,  
Legions of those foes to God—  
Principalities most mighty—  
Walk unseen the earth abroad;  
They are gathering to the battle,  
Strengthened for the last deep strife.  
Christian, arm! be watchful, ready,  
Struggle manfully for life.

ANCIENT WITCHCRAFT REVIVED,  
OR  
*Modern Spiritualism.*

THIS deception has appeared at different periods of the world's history under various names and forms. It has always manifested itself in such ways as would attract the attention of the people, and lead them to trust in it rather than in God and His Word. The natural heart has always asked for a sign as proof of power, and Satan has been able to supply this demand, and thus lead men and women captive at his will.

At an early date, witches lived and practised their craft. The Lord gave His people instruction that they should "regard not them that have familiar spirits."—Lev. xix. 31. Webster defines a familiar spirit as "a demon, or evil spirit, supposed to attend at a call." That this class have a spirit which comes at their call, is shown by the case of the witch of Endor. Saul, the king of Israel, had been rejected by the Lord because of his rebellious ways (1 Samuel xv.), and when in trouble he "inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit." The witch of Endor was found, and he went to her to seek consolation, although the Lord had said, "The soul that turneth after such as have familiar spirits, . . . I will even set My face against that soul, and will cut him off from among his people."—Lev. xx. 6. The result of this interview with this woman was that a familiar spirit responded to her call; and the Lord, true to His word, cut off Saul. "So Saul died for his transgression which he committed against the Lord, even against the Word of th Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it."

This act of Saul is being repeated by thousands to-day. Another name has been chosen for those who claim to bring up the dead. Then they were *witches*, but now they are *mediums*; and still the seeking for wisdom from the dead goes on. The Lord says, when they are seeking those who have familiar spirits, "Should not a people seek unto their God? for the living to the dead?"—Isa. viii. 19. And again, "The dead know not anything."—Eccl. ix. 5.

If these scriptures were accepted just as they read, many would be saved from this great deception against which the Lord has given us solemn warning.

All through the Bible we find traces of this same wicked system being practised. Simon, the sorcerer, "bewitched the people of Samaria, giving out that himself was some great one."—Acts viii. 9. Paul and Silas met the same "spirit of divination" at Philippi in a damsel who followed after them until it was cast out.—Acts xvi. 6, 18. At Ephesus, they found the "evil spirits" at work, but when the power of the Gospel was proclaimed, "many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them."—Acts xix. 13, 20.

The prophetic pen has declared that this deception will continue its work, and be especially active in the last days. "In the latter times some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils.*"—1 Tim. iv. 1. The object of this seductive doctrine will be "to seduce, if it were possible, even the elect."—Mark xiii. 22. Then, where is our only hope? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. Here is our refuge. To the Word of God we must flee if we would be saved from this delusion.

The Lord plainly states that this miracle-working deception will continue its work till the close of time: "For they are *spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi. 14.

In the spring of 1848, near Rochester, New York, began what was afterward known as the "Rochester Knockings." From the beginning, this has purported to be communications from the dead, which was the same as ancient witchcraft and necromancy, only under a slightly changed form. In less than fifty years it has spread to all parts of the world, even to "the kings of the earth," and by signs and wonders it has led millions to believe in its teachings. Go where you will, and it is there; and scarcely a voice of warning is being raised against it. Chameleon like, it has changed its

colour many times to meet the fancy of the people, until to-day it is known by many different names; but each form is only one more scheme to lead the people away from the Bible, the Word of truth.

W. S. HYATT.

THE SPREAD OF SPIRITUALISM.

HERE is one testimony to the spread of Spiritualism from a paper in the *London Wesleyan Methodist Magazine*. The writer refers to the fact that millions are believers in the cult, and show their belief in it in practical ways. While many smile at its claims to produce actual phenomena, this writer says he has never known anyone to candidly investigate without being convinced that some occult power was at work. He says:—

"Nor can it for a moment be said that those who entertain such convictions are gathered mainly from a class of less than average intelligence: quite the contrary is the case. You could easily fill the largest hall in London with holders of the faith of Spiritualism; and among them you would find Fellows of the Royal Society, university professors, literary men and women of the highest standing, and numerous members of every learned profession, not excluding the church. For many years a society has been growing and gathering strength in our midst, one of whose principal objects is to pursue and encourage the study of the whole subject. This society, which though at first obstinately sceptical, has recently, in effect, endorsed many of the most astonishing assertions of the Spiritualists, numbers amongst its members scores of the most distinguished names of the day, and is represented in almost every civilised country."

And the principles on which Spiritualism is based are almost universally believed in the churches. So unscriptural views of man's nature and state in death are taught that we hear of a leading London preacher, Dr. Joseph Parker, of the City Temple, encouraging his people to pray to the dead, of whom the Lord says, "they shall not awake nor be raised out of their sleep" until the resurrection. This is but a worshipping of the creature instead of the Creator, and the same deification of the dead that is at the root of all the idolatrous systems.

THE BIBLE DOCTRINE OF MAN'S NATURE.

THERE is more than mere theological importance to be attached to the doctrine of man's nature. Upon the claim of man's natural immortality of consciousness in death, Satan has reared the great superstructures of idolatry, saint worship, Mariolatry, eternal torment, Universalism, Christian Science, Modern Spiritualism, and other soul-destroying doctrines. A knowledge of the Bible truth, that man is mortal, that his only hope of future life is through Jesus and the resurrection, and all these baleful errors are destroyed of themselves.

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**Immortal and Immortality.**—Reader, did you know that the word "immortal" is found but once in the entire Bible? It

is true, nevertheless. It is there applied to God: "Now unto the King eternal, immortal, invisible, the only wise God."—1 Tim. i. 17. "Immortality" is found five times, as follows: Rom. ii. 7; 1 Cor. xv. 53, 54; 1 Tim. vi. 16; 2 Tim. i. 10. In every instance it is presented as an attribute of God, or a condition to be attained through faith; it is never referred to as an attribute which man now possesses. It is what man is enjoined to seek after; it is to be put on at the coming of Christ; it is to be brought to light by Christ through the Gospel, and only God is said to possess it. These words or kindred terms are never applied to mortal, fallen man except once, and that by Satan, in Gen. iii. 4. Man is a sinner, subject to death, both soul and body. His only hope is Christ Jesus. Will you not accept Christ and life?

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**Soul and Spirit**—The original terms from which these words come occur in the Hebrew and Greek an aggregate of 1,700 times, and yet not once is soul or spirit said to be immortal, deathless, neverdying. All these expressions and the ideas they convey are anti-Biblical. Life is found only in Christ. The soul without His life perishes for ever. He is "the way, the truth, and the life." Let not Satan deceive you through a false and pagan philosophy which aims to exalt sinful man, and takes from Christ the honour that belongs to Him.

M. C. WILCOX.

## Bible Reading.

### CHRIST IN CREATION AND REDEMPTION.

1. JESUS was one associated with the Father in the beginning.

Gen. 1. 26: "And God said, Let Us make man in Our image, after Our likeness."

2. Christ was with God before creation

John xvii. 5: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

3. Work of creation by Christ.

Eph. iii. 9: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Also Heb. 1. 2, 10.

4. Our Creator is our Redeemer.

Isa. xliii. 1: "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine."

5. Our Redeemer because our Creator.

Col. 1. 14, 16: "In whom we have redemption through His blood, even the forgiveness of sins." For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him."

6. Redeemtion is creation.

Eph. ii. 1, 10: "And you hath He quickened who were dead in trespasses and sins;" "for we are His workmanship created in Christ Jesus unto

good works, which God hath before ordained that we should walk in them."

7. We become new creatures.

2 Cor. v. 17: "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

8. This is what availeth.

Gal. vi. 15: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

E. BATTERSON.

### THE PASSION FOR WAR.

THE London *Spectator*, an earnest champion of the imperial spirit, thus philosophizes on the war passion which periodically takes hold of the public in every nation:—

"The sudden passion which fills music-halls and makes all newspapers pugnacious is not altogether either vapour or a mere product of vanity, but has its roots in a spirit which, bad or good—and we are not judging it just now—has its origin in some permanent constituent of human nature. Philosophers say that this constituent is the actual love of fighting, the survival of the animal in man; but we do not feel quite sure, for we notice that it is as strong or stronger in those who do not intend to fight, that writers in prose and poetry grow especially blood-thirsty, and that women, though they will suffer most and enjoy least from battle, are often readier than men to declare that battle ought to be risked. We incline rather to believe, though it is a disheartening thought, that the impelling force, often unconscious, is rather a thirst for the deepest of all excitements, that of the arena. No more dangerous thirst can be conceived, but that it can be developed as it were of itself in periods of profound peace we feel as certain as we do that neither the philosophers nor the theologians have yet discovered any remedy for it, or any prophylactic.

It is the fighting instinct in all human nature. There is but one remedy, and that is the Gospel of Christ, which crucifies the human nature and gives the Divine nature. This takes all the fight out of the hearts of men.

### THE WHITE MAN'S WAR.

HARK to the clank of the sabre and lance,  
And list to the thunderous tread  
Of the hurrying hoofs where the chargers prance  
Over the dusky dead.  
Down in the desert's darksome lands,  
Or down where the sea-winds blow,  
The white man stands with crimson hands  
Over his fallen foe.

List to the scream of the shrapnel shell,  
And the song of the Maxim gun,  
As rank on rank the dark men fell,  
The white men one by one,  
Look on the scene as the sun goes down,  
And count them, ye who can—  
The ones who scoffed at the white man's frown  
And fell in the battle's van.

Sullen and silent and low they lie,  
And pierced and shattered and bare;  
But the breath of the hurt one's meaning cry  
Is rising everywhere,  
Stern is the face of the detailed squad,  
Lantern and spade in hand,  
As they hurry to hide from the world and God  
Their work in the dark man's land.  
Dig for them deeply, tumble them in,  
Bruised and bloody and bare:  
For this is the burden of those who win  
As you are winning there,  
Then Mother Earth will bathe the wound  
Your surgeons can not reach,  
And gather to her sodden ground  
The sorrowing hearts of each.

Such is their fate, and such of yore  
The folly of their stand,  
When white men try the white man's war  
Down in the dark man's land,  
But judge ye not, O men who seek  
The cannon-studded field,  
That earth holds only foes so weak  
As those ye've taught to yield!  
Over the nations and to and fro  
There spread the clouds of hate,  
And their armies grow with the hate they show,  
And the hour of the strife is late.  
Their forts are stored with shot and shell,  
Their ships are riding low  
With their weight of mail, and loaded well  
To meet an equal foe.  
Earth is agroan with burdens now  
To fill the tented field  
With men of war and teach them how  
Her deadliest arms to wield;  
And what the white man there has done  
The white man yet will do  
When earth's great battle is begun  
And whites are facing you.  
Sound if ye will, but must you know  
That when the blast is blown,  
'Tis not the arm that bends a bow  
That's matched against your own,  
The serried ranks of other lands  
Will hasten to the fray;  
And, win or lose, more skilful hands  
Will battle in that day.  
Think of it not as vacant dream,  
This conflict yet to be,  
When Armageddon is a gleam  
With tramping soldiery,  
No holy form will go before  
To stay the slaughtering hand  
When white men try the white man's war  
Up in the white man's land.

C. M. SNOW.

**The Balm of Gilead.**—Among the rare plants indigenous to Palastine is the *Spina Christa*. This is a small tree or shrub from which the balm of Gilead was extracted, and that balm was said to be a specific for all diseases. It is an aromatic tree with long slender twigs thickly covered with sharp thorns, and it is still found growing about Jericho and along the Jordan. In all probability it is the tree from which the Saviour's crown of thorns was woven. In obtaining the balm the limbs and leaves of the tree had to be pierced, and then the balm flowed out. It was even so with the true balm of Gilead that heals all the soul-maladies—"they pierced My hands and My feet."—*Bible Echo*.

### O COME QUICKLY.

"Even so, come, Lord Jesus."  
Jesus, Saviour, we are waiting,  
To behold that glorious day:  
When our eyes shall see Thee coming  
In the Kings of King's array.  
Coming in the clouds with glory,  
Angel hosts accompanying Thee;  
Dealing out to overcomers  
Crowns of immortality;  
Sending forth the promised welcome,  
To the ransomed waiting few—  
"Come ye blessed of My Father,  
To the home prepared for you."  
Oh, come soon "Desire of Ages,  
And Thy waiting people bless;  
Come and lead them to their mansions,  
O thou King of Righteousness.

GEORGE GWYNNE HER.





THE MARRIAGE FEAST.

THERE was a marriage feast in Galilee ;  
 The festal board was spread with viands rare ;  
 The joyous guests had met in commune sweet,  
 And He, the Man of Nazareth, was there.  
 Yes, He was there—that marriage, Eden-born,  
 Might share the sanction of His presence sweet,  
 That round this holy ritual He might throw  
 A sacred halo, glorious and complete.  
 "The wine has failed! the murmuring word is  
 passed,  
 And soon from lip to lip is borne to Him ;  
 Then sweeter far than music sounds His voice :  
 "Fill ye these water vessels to the brim."  
 'Tis done ; and wine, rare, purple, rich, and sweet,  
 Th' astonished servants, smiling, bear away ;  
 The while, methinks, the wondering guests repeat.  
 "Ah, we have seen strange things—strange  
 things to-day."  
 E'en thus it is along life's rugged path ;  
 Ofttimes it seems the wine of life is spent,  
 And we have naught to offer those we love  
 But empty vessels, tears, and discontent.  
 O let us fill these empty vessels full  
 With flowing sap, fresh from the Living Vine  
 And we shall find, before the feast is done,  
 That He has turned life's water into wine.

MRS. I. D. AVERY-STUTTLE.

THE MARRIAGE IN CANA OF GALILEE.

THE wine created by Christ at this time was the best wine those present had ever tasted. But it was entirely free from all fermentation. Christ Himself had forbidden the use of fermented drink, saying, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die ; it shall be a statute for ever throughout your generations ; and that ye may put difference between holy and unholy, and between unclean and clean ; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

Fermented liquor confuses the senses and perverts the powers of the being. God is dishonoured when men have not sufficient respect for themselves to practise strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. Paul advised Timothy to take a little wine for his stomach's sake and oft infirmities, but he meant the unfermented juice of the grape. He did not advise Timothy to take what the Lord had prohibited. "The new wine is found in the cluster."—Isa. lxv, 8.

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their penalty. After this, severe restrictions were placed on those connected with the sacred service. They were prohibited when they came before the Lord, from touching wine or using grapes in any way, that they might avoid the result of becoming familiar with ferment-

give to all humanity—the pure juice of the grape. Christ never placed a glass of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages, and saw in every generation what the use of wine would do for the users ; therefore at this feast He set a right example.

Jesus did not touch the water in the jars.



© THE MARRIAGE AT CANA.

ed liquor. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone the reason.

Some who claim to be Christians feel at liberty to use intoxicating drink, and in this particular they claim to be in harmony with Christ. But Christ did not set the example they claim to imitate. Be assured that He did not make intoxicating wine on the occasion of His first miracle. He gave to those present a drink which it is safe to

He simply looked upon it, and at once it became like wine fresh from the cluster. Only a few days before, Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated ; for He had been without food for forty days and forty nights ; but He would not command the stones to become bread to satisfy His appetite. To the suggestion of the enemy He answered, "It is written, That man shall not live by bread alone, but by every word of God." Neither would He accept a challenge to imperil His life by casting Himself

down from the pinnacle of the temple to prove that He was the Son of God. In answer to the challenge, He said, "It is written, Thou shalt not tempt the Lord thy God." But on the occasion of the wedding feast He performed a miracle, to show that marriage is not forbidden by God.

The Divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the Divine nature, and trained to go heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the pure love that bind the hearts of husband and wife are a foretaste of heaven.

God has ordained that there should be perfect love and harmony between those who enter into the marriage relation. Let bride and bridegroom, in the presence of the heavenly universe, pledge themselves to love each other as God has ordained they should. Let no draught of unkindness chill the atmosphere of love which should surround them. The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the husband and father should bind his wife and children to his heart.

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character. Families here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble.

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." If this instruction were heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by holy love.

God made from man a woman, to be a companion and help meet for him, to be

one with him, to cheer, encourage, and bless him. And he is in his turn to be her strong helper. All who enter the matrimonial life with a holy purpose, the husband to obtain the pure affection of a woman's heart, the wife to soften and improve her husband's character, and give it completeness, fulfil God's purpose for them. Christ came not to destroy the law, but to fulfil its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that marriage is a holy institution. He came not to destroy this institution, but to restore it to its original sanctity. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. Thus He who made the first holy pair, and who created for them a paradise, put His seal upon the institution first celebrated in Eden, when the morning stars sang together, and all the sons of God shouted for joy.

MRS. E. G. WHITE.

#### THE WIFE AND THE POCKET-BOOK.

WHAT is the relation of the wife to the family funds? We do not ask what it should be, but what is it? an individual, personal question, directed especially to husbands. Is the wife in your home a partner, a hired woman, or a beggar working for board and clothes? Of course, those who do not wish to entertain the question need not do so. And again, of course, some wives are neither of the above, they are themselves masters of the situation, exchequer and all. But in many cases wives are hard-working, quiet souls, who take what they can get with more or less content, according to circumstances. Women are as a class diffident about asking for money, not only from an inherent sensitiveness born of honourable independence, but because such requests frequently meet a very cold reception. Sometimes the ungracious reply is, "What have you done with what you had?" or, "Where's the half-crown I gave you last week?" said in an impatient spirit.

It is related of a man who recently sold his farm for £7,500, that when it came to signing the deed, the wife demurred, saying she had worked for the home as well as her husband. After being persuaded, she remarked, "I think I ought to have some of that money for my own." "How much do you want?" the man demanded. "I think I ought to have a half-sovereign," she replied. It was handed over, and holding it up, she exclaimed with childish pleasure, "That is the first money I ever had for my very own." A recent paper says: "How many wives there are who do the work of two servants, but never have a sovereign for their own."

But we do not plead for salaries for wives. That would be no more consistent than it would be in other cases for wives

to place their husbands on an allowance. Some have suggested a partnership in which each shall have an equal share. But that does not meet the case. The Bible idea of the family is unity. Not that one party shall represent the unit and absorb the other, but a perfect blending of two imperfect parts into one perfect whole. But this union is not complete while one holds the purse strings and the other can only obtain an occasional dole after long waiting, after a hard struggle with sensitive feelings, and a desperate resolve to meet the consequences of her temerity.

Economy is as much for the wife as the husband, and in five cases out of six she knows twice as much about it as he. But those men who are not willing thus to share their hearts and give their wives an equal access to the pocket-book, should at least be willing to make them as hired servants.

We almost shudder to write it, but a serious account at the bar of infinite Justice awaits that man who solemnly promises to love and cherish as his own flesh a trusting wife, and then subjects her to bondage—to life-long servitude without other reward than the bare necessities of living. And when at last some kind-hearted neighbour folds her tired hands across her bosom, his only sigh of regret is, "She was a good worker."

G. C. TENNEY.

#### WANTED—AT THE TOP.

A WELL-KNOWN dentist in one of our large cities said the other day that for two years he had been trying in vain to get some one to assist him in his heavy practice. Are there not dentists enough? It would seem so, certainly; he had had no lack of applications. The trouble was that among all he had tried, he had not found one who would do the work to suit him. "I had to do every bit of his work over again," he said, speaking of the last "assistant." "He would have spoiled my practice in six weeks."

It is the old story that men of every business and every profession echo. There is not only 'room enough'—here is an eager demand in every class of work—for men who are experts; it is the careless, the indifferent, the half-hearted, those who have never learned to do any one thing thoroughly and masterfully, who are pushed aside.—*Well-Spring.*

#### GOSSIPING CHILDREN.

"THERE, that will do; not a word! I don't want to hear anything about it."

"But, mama, I only just want to tell you that Jennie's ma said something disagreeable about Mrs. Smith."

"Well, suppose she did. You should not listen to such things, nor are you to repeat them when you come home. There is nothing so ill-bred and rude as to tell things that you hear when you are visiting with other children."

This bit of conversation occurred in a well-bred family, and is the key-note to the management of that household.

It was in striking contrast to the methods of the establishment that the child had just left. "Jennie's ma" is much given to curiosity about the affairs of her neighbours, and rarely fails to elicit from her numerous family even the most minute details of conversations that are indulged in in their presence.

The world would be a great deal happier and better if children could be taught to curb their curiosity and mind their own business; but this they never can or will do as long as their families catechize and quiz them as to everything that happens when they go out.—*Sel.*

"THE home influence in a boy's life is well-nigh supreme. It is the one thing he rarely ever gets away from. If it has been for good, he can never forget it; if for evil, he will have a hard fight to overcome it, should he ever attempt to do so."

#### SIMPLE BUT USEFUL.

THE most useful inventions are frequently the simplest. The father of the famous Sir Robert Peel was a cotton-spinner, in a comparatively small way, until he suddenly went straight ahead of all his competitors. The earliest cotton-spinning machinery gave serious trouble through filaments of cotton adhering to the bobbins, thus involving frequent stoppages to clear the machinery. The wages of the operatives were affected by these delays, but it was noticed that one man in the works always drew full pay. His loom never stopped.

"The onlooker tells me your bobbins are always clean," said Mr. Peel to him one day.

"Ay, they be," said the man, whose name was Dick Ferguson.

"How do you manage it, Dick?"

"Why, you see, Mester Peel, it's sort o'secret! If I tow'd yo', yo'd be as wise as I am."

"That's so," said Peel, smiling in response to Dick's knowing chuckle. "I'd give you something to know. Could you make all the looms work as smoothly as yours?"

"Ivery one of 'em, mester!"

"Well, what shall I give you for your secret, Dick?"

The man smiled and rubbed his chin.

"Well, Dick, what is it to be?"

"Come, I'll tell thee," was the reply.

"Gi'me a quart of ale ivery day as I'm in the mills, and I'll tell thee all about it."

"Agreed," said the master.

"Well, then," returned Dick, beckoning Mr. Peel to come closer and let him whisper in his ear, "chalk your bobbins!"

That was the entire secret. Machinery was soon invented for chalking the bobbins,

and Dick Ferguson was given a pension equal to many daily quarts of beer. It is to be hoped he did not spend it on that deadening beverage that is the curse of so many working-men homes.



#### INSECT ARTILLERY.

A CURIOUS insect is the Bombardier beetle. The South American variety has the strongest battery, but according to Mr. Theodore Wood, this insect is familiar to observers of small life in England. He says:—

"I have myself captured it on the banks of the Thames, a mile or two below Woolwich. If the protecting shelter be removed, its first impulse is usually to seek safety in flight, its second to discharge from the end of its body a puff of bluish white smoke,



BOMBARDIER BEETLE ESCAPING FROM ITS PURSUER.

which is accompanied by a slight detonation. If the insect be further interfered with, a second discharge quickly follows; and this may be succeeded by a third, and that again by a fourth, and so on until the supply of ammunition is exhausted. Even after the death of the beetle these singular explosions may be produced by gently pressing its body, and as many as eighteen or twenty may follow one another in rapid succession. This miniature ordnance—which reminds one of the 'stern chasers' of a man-of-war—is due to the presence of a highly volatile liquid, which is secreted by special glands situated near the extremity of the body. Hence it passes into a couple of small reservoirs, one upon either side, from which it can be emitted, in limited quantities at will. As soon as it comes into contact with the air this liquid passes into vapour, with such rapidity as to produce the detonation above referred to.

"Like the watery missiles of the beaked chaetodon and the archer fish, this remarkable discharge is not without its object. That object, however, is defensive rather than offensive, the principal function of the explosions being to repel the various predacious insects with which all river banks teem. The actual missile, it is true, is wanting; and in this respect the analogy with modern artillery fails. But the volatile

liquid itself is explosive and missile in one. For it is of a highly pungent and acrid character—so much so, indeed, as to leave a dark stain upon human fingers, and to give rise to no small amount of smarting; and it is never discharged until the foe has come to sufficiently close quarters to enable it to take effect. The result, then, is sometimes very comical. One of the larger ground beetles, perhaps, is chasing the bombardier. He rapidly gains ground, and is on the point of seizing his victim, when out darts the puff of bluish-white smoke into his face. With the most ludicrously bewildered expression he pulls up; and by the time that he has recovered from his discomfiture, his anticipated quarry has made good its escape."

#### A "TRAGEDY OF THE FOREST."

THE Frenchman has said that the Englishman wakes up in the morning and says, "What a fine day it is; let us go out and kill something." But the disposition to find "sport" in the useless killing of inoffensive creatures is not peculiar to any nationality. It is rather the survival of the barbarous in civilization, just a step short of the joy the typical fighter feels in battle with his own kin. A recent writer who accompanied a party of campers tells this story:—

"There were two pirates in our party, who wanted blood, and one day we heard them shooting down near camp; they finally yelled for me to come down with a lantern. It was just dusk, and I took a lantern and started. When I got there, they showed me a wounded doe they had shot, and one of the butchers was about to cut her throat. I wanted to go away. She tried to rise up, and bleated so pitifully that the tears came to my eyes; but I did not want to be considered a baby, so I stayed to see it out. If God will spare me from witnessing another such scene, I shall be happy. The doe seemed to think I was the only one in the party that had any heart, and she looked up at me with the most beautiful eyes I ever saw, except the eyes of the girl I love, and there were tears in her eyes, if I know tears when I see them.

One of my friends put his knee on the neck of that beautiful creature, and held it down, and took a knife and placed the point on her beautiful throat, as a murderer might on the throat of a beautiful woman. There was a cut in the flesh, the blue blood came out in torrents, the body heaved, the deer cried, and the life blood went out. I felt as if I had stood at the death-bed of a beautiful child, and watched the last heaving of the bosom as the last breath came like a sigh almost human.

"I wanted to go away and cry, but those heathen would never have let me hear the last of it, so I stayed. I did nothing but carry the lantern, and I hated those fellows who dragged that beautiful creature up to the camp. They were covered with blood, and seemed to glory in it, like men you have read about who have killed somebody. The

boys worked all the evening, skinning that beauty, and talking of how they plugged her in the foreleg, and in the stomach, and how she fell down and bleated, and got up again, and tried to get away, until my brain reeled, and I went to bed.

"In my dreams now I see that dark place in the woods, dimly lighted by the lantern, and the tragedy enacted there. I see the appealing look of those beautiful brown eyes. It is a wonder I did not stand between those men and their victim, and make them let her go.

"The boys sent me a piece of venison from that doe when we got home, but I might as well have attempted to eat a piece of my sweetheart. I am no cannibal. Do you know, I find it hard work to speak to my two friends who murdered that deer?"

### CURIOUS IF TRUE.

It is always advisable to hold one's breath when attacked by a sharp tongue, except when it may be possible to turn away wrath by "a soft answer." So, too, we are told, we should hold our breath when attacked by an insect with a sharp sting. We find the following assurance in the natural history column of a newspaper, and print it, though we cannot guarantee its truth:—

"It is a fact not generally known that if one holds his breath wasps, bees, and hornets can be handled with impunity. The skin becomes sting-proof, and holding the insect by the feet and giving her full liberty of action, you can see her drive her weapon against the impenetrable surface with a force which lifts her body at every stroke; but let the smallest quantity of air escape from the lungs and the sting will penetrate at once. For a theory in explanation, we are led to believe that holding the breath partially closes the pores of the skin."

## HEALTH HINTS

God made the country and man made the town,  
What wonder, then, that health and virtue, gifts  
That can alone make sweet the bitter draught  
That life holds out to all, should most abound  
And least be threatened in the fields and groves.

—Cooper.

### ACTIVITY THE LAW OF LIFE.

A MAN cuts his hand. How quickly the new skin is formed! Now that which we see visibly, takes place inside of men where various organs are diseased. The Lord is constantly at work, building up, repairing waste, and healing all manner of diseases. "I am the Lord which healeth thee." But in addition to the fact that God is in every man, we must recognize that His life is in everything—the food we eat, the air we breathe. These are a means of ministering life to man. But even pure air or pure food will do a man very little good unless it is utilized by the body; as

long as the food remains in the stomach, it is of little more use than if put in a coat pocket. It has to be carried to the tissues. If the circulation is sluggish, there is very little life carried to the tissues. I believe one of the greatest essentials in the maintenance of health is physical exercise in the open air. Not only is life carried to the various organs, muscles, nerves, and brain, but effete, or dead, products are rapidly swept out.

You remember when the children of Israel were in Egypt, and began to multiply so rapidly, the Egyptians tried to stop this increase by giving them hard work to do. The Egyptians had a wrong conception of work. They thought that work was really a curse, instead of a blessing. They had the idea that this would result in the physical degeneracy of the race. But, to their surprise, the more they afflicted the Israelites, the more they multiplied and grew. They became stronger instead of weaker. It really was a great blessing to the children of Israel. In this way God was preparing them for the plagues that were about to fall upon the inhabitants of Egypt.

Many in these times have a wrong conception of work. People are flocking to the cities away from physical work; the father says to his children, "It will not be necessary for you to work as I did," not recognizing that his very life and strength depended upon the hard work to which he has become accustomed. A man talking with his wife says: "It will not be long before I shall not have to work this way. The time will come when we shall have sufficient wealth to take things easy." At this point he begins to die; for death is due to inactivity. Many work simply because of necessity. The average workman does not see that work, itself, is an actual blessing. God cursed the ground for man's sake at the beginning, making hard work a necessity for health.

Dr. D. H. KRESS.

### THE PRODUCT OF DEATH.

SOME speak of alcohol as something which God has made, and which is, therefore, good; and some intelligent people, says a writer, seem to admit the premise laid down. But has God made alcohol? No. When God made the world there was not a drop of alcohol in it. No tree furnishes that kind of sap; no cow gives that kind of milk; no beast, bird, fish, plant, or mineral affords alcohol. How is alcohol produced? Much as poison is produced in a dead body. A man may be perfectly healthy to-day; he dies; one week hence every portion of his body is so poisonous that the knife used in dissecting the dead body is as poisonous as the fang of a rattlesnake. Many a man has lost his life simply from a scratch or slight wound inflicted by a knife that had been used in the dissecting-room.

No living thing contains alcohol, but when wheat, rye, corn, potatoes, grapes, apples,

and other fruits begin to decay or rot, then alcohol is developed in the process of breaking down and destroying of these things. But alcohol does not exist by itself; it flies off into the air and is gone; but men, in the exercise of the "wisdom which is from beneath, which is earthly, sensual, and diabolical," have contrived a way of taking these decaying substances that are thus made poisonous, and putting them over a fire, by the heat of which the alcohol is turned to vapour. This vapour passes upward from the still, and turns down through a long worm or coil, which passes through a vessel of cold water, thus condensing the vapour into drops, which drizzle out in a little stream of alcohol at the bottom. But this alcohol, if exposed to the air, would immediately evaporate and fly away. It must be caught in a close vessel, and then tightly corked, or else it would quickly vanish into the air.

This is the truth about alcohol. The Lord never made it; it was not created, and it does not grow; it never was found in nature. It is only developed in decay, and only the perverse ingenuity of man, distilling, condensing, and imprisoning it, enables him to provide himself with this deadly and devilish poison, which fills his soul with wickedness, his mind with madness, his body with disease, and his home with misery, want, and woe. Do not talk about alcohol being a creature of God. The world was thousands of years old before any man knew how to collect and imprison this deadly substance. God made man upright; he has sought out many inventions, and alcohol is one of the worst of all the inventions which the devil has helped man to contrive.

### AN UNCLEAN BEAST.

ANYONE who will look at the list of clean and unclean animals and fowls as given by the Lord through Moses (Lev. xi. and Deut. xiv.) will see that the distinction was not an arbitrary or ceremonial one. Some animals were called clean, others unclean. Amongst the former were the ox, goat, sheep, &c. The list of clean fowls is not given, but the list of unclean fowls shows the distinction. Some unclean beasts were named, as the camel, the swine, &c., while the unclean fowls named are the eagle, the vulture, the owl, and others.

When the Lord says the vulture, the mouse, the lizard, the camel, and (by the descriptions given) the dog, the horse, the rat, and such like are not good for food, that they are unclean, who in ordinary communities does not naturally recognise the fact that such things are unclean for food? Yet when the Lord included the swine in the list, along with the camel, the vulture and the mouse, what reason is there to suppose that He made a mistake?

Some time ago, before a medical congress, a sanitary authority gave the following description of the habits of the swine from ancient times to the present. It shows

why the swine is physically unfit for human consumption:—

The most careful diet and thorough breeding has failed to eliminate certain disorders which are a constant menace to good health to consumers of pork; of these disorders we will mention two—scrofula and trichinosis.

From remotest antiquity the unclean habits of the hog have challenged man's aversion and disgust. The Egyptians, the Ethiopians, the Libyans, the Comani, the Scythians, the Galatians, the Zabbi, the Hindus, and the Phœnicians abominated and detested the dirty, mire-loving swine. Mohammed denounced its use as food, and the Bedouins consider it the only object whose touch is pollution. The Egyptian priests inveighed against it, declaring that it engenders many superfluous humours. The Talmud or general code of Jewish laws, states that "ten measures of pestilential sickness were spread over the earth, and nine of them fell to the share of pigs."

Plutarch and Tacitus speak of the detestation in which the hog was held by the people of their time on account of the "leprous emanations appearing upon his belly." Herodotus and a host of more recent chroniclers unite in ascribing various disorders to the use of pork as food. What the hog was 2000 years ago he is to-day. No animal has such filthy habits. No place exists so foul and loathsome that will exclude him. Animal carcasses, undergoing decomposition and filling the air with pestilential odours, are sought after by him with epicurean gusto. He will leave a repast of nuts in the Southern woods to dispute with the buzzard the possession of the putrid remains of a defunct mule. He is the scavenger of the shambles. He is voted the freedom of our village streets, to act as a sanitarian in removing the filth and garbage therefrom.

These filthy habits are natural, not acquired, and no amount of careful breeding will ever modify them. Is it, then, surprising that among all nations and in all ages the flesh of the hog has been supposed to "engender many superfluous disorders"? The derivation of the terms "scrofula" and "choiras," applied to a disease alarmingly frequent—the former from the Latin scrofa, meaning a "breeding sow," the latter from the Greek—indicate that the ancients had good reasons for excluding the flesh of the hog from their dietary regimen.

HERE is a fine formula for health and longevity:—

Leave work before you are tired.

Stop eating before you are stuffed.

Think less of the troubles of the world and nought of your own.

Let nothing come between you and your God.

And last, but not least, in the words of the immortal Irishman, "If you can't be aisy, be as aisy as you can."—*Eleanor Kirk.*



A YELLOW QUEEN AND HER SUBJECTS.

I WISH to tell the young people about a beautiful Yellow Queen, who is not only pretty to look at, but is also the most wonderful mother I ever saw or heard of. Her children never quarrel, nor get jealous of one another. She never has to scold one of them, or even tell them to go to work; for they are always busy, either in the house or outdoors, cheerfully attending to their duties; and instead of leaving home as soon as they are old enough to help, as many young folks do, they remain her dutiful and loving subjects. What do you think of that?

Perhaps I ought not to call them subjects;



CITY OF THE YELLOW QUEEN.

for where there is no disaffection, there is no need of a ruler; so after all, this queen is only the mother, and the subjects are her children. And they are such loving children, too! Ten or a dozen of them follow the queen about continually, forming a circle around her, caressing her, and offering her the daintiest food they can prepare.

Now I know you are beginning to think about the size of her family, and the number of the children. Do you doubt that there are a dozen waiting on the queen, and wonder how many more there are, and what they do? Why, there are ever so many more! She never has to hire any servants; for her own children do all the work themselves. Some take care of the babies; some clean the house; others work in the fields, or carry water and food; and a good many are busy making odd six-sided boxes, in which they keep their food. When these boxes are empty, they are often used as cradles for the babies.

But you are still thinking that I am mistaken in regard to the size of the family. Well, you're the ones that are mistaken, this time. The Yellow Queen I am talking about is the mother of over one hundred thousand children, counting both dead

and alive. Just think! as many as three thousand five hundred new babies in a single day! Where do you suppose the mother finds names for them all? Perhaps she calls them by numbers.

Oh, I didn't tell you that the Yellow Queen is a bee, did I? Before a bee is fully developed, it must be, first, an egg; secondly, a larvæ; and thirdly, a pupæ. The queen lays two kinds of eggs—one for workers, and the other for drones.

As the queen walks over the beautiful cells of honeycomb, some filled with babies and some with food, she comes to one that is empty. Then down she goes, head first, to the bottom of the cell, to examine it. If it suits her, she will draw herself up, and, turning around, will back down into it and deposit an egg. There are always enough bees in a hive, or colony, to keep nice and warm the eggs laid by the queen. In about three days the eggs hatch, not into bees, but larvæ. You would never suspect that one of these tiny white worms, not much larger than a poppy seed, would grow into a bee that could chase the

strongest man ever seen. This very often happens, though.

As soon as the baby bee hatches, it is fed by the workers. They always have on hand many cells of bee-bread, and this they mix with honey till they have a substance that looks much like cream, and makes the proper food for bee-larvæ. The baby bees never have to wait for anything to eat; for their faithful nurses feed them "between meals" and at all times, so they grow very fast.

These little worms eat and grow in their cells, curled up like sleepy puppies, till they get too large for their skins, and too fat to lie in the bottom of their cells. Then they begin to stretch, and their skins crack and rip open; but, luckily for them, there is another skin underneath each old one. Presently the larvæ straighten out in their cells, and the nurse bees give them some more food, and cover them all up, so no one could see one of them. It is while they are in this state that they are called pupæ.

Just twenty-one days after the egg is laid, the pupæ cuts the cover off its cell, and crawls out, a bee. It is very pale and weak at first; but after sipping some honey, and walking about awhile, it grows strong,

Besides the workers, there are the drones, or male bees. These bees never work. While there is plenty of honey to be found, they live in idleness, feasting on the sweets that the workers have toiled hard to store up; but as soon as the flowers fail, these loafers are killed, and their bodies dragged away from the hive by the workers.

A hive full of bees that are at work, is called a colony, and a number of colonies is an apiary. In every apiary there are many queen bees just as wonderful as the one I have told you about. Occasionally strange bees begin robbing a weak colony; then a tent made of netting is set down over it for a while. Very often robber bees bother the person working a colony, in which case the tent is used for shelter to both the man and the colony he is handling.

MRS. EFFIE BROWN.

#### HOW QUARRELS BEGIN.

"I WISH that pony was mine," said a little boy, who stood at a window looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes, from morning till night."

"You'd have to let me ride him sometimes," said his brother.

"Why should I? You'd have no right to him if he were mine."

"Father would make you let me have him part of the time."

"No, he wouldn't."

"My children," said the mother, who had been listening to them, and now saw that they were beginning to get angry with each other all for nothing, "let me tell you of a quarrel between two boys, no bigger nor older than you are, that I read about the other day. They were going along the road, talking together in a pleasant way, when one of them said,

"I wish I had all the pasture land in the world."

"The other said, 'And I wish I had all the cattle in the world.'"

"What would you do then?" asked his friend.

"Why, I would turn them into your pasture land."

"No, you wouldn't," was the reply.

"Yes, I would."

"But I wouldn't let you."

"I wouldn't ask you."

"You shouldn't do it."

"I should."

"You shan't."

"I will." And with that they seized and pounded each other like two silly wicked boys as they were."

The children laughed; but their mother said: "You see in what trifles quarrels often being. Were you any wiser than these boys in your half-angry talk about an imaginary pony? If I had not been here, who knows but you might have been as

silly and as wicked as they were?"—*Present Truth.*



LONDON papers say that Russia is taking steps to secure a footing in the Gulf of Siam. France is seconding the efforts.

It is calculated that 1,800 men and women died last year in England and Wales of chronic alcoholism, and that 400 died in delirium tremens.

CARRIER pigeons, according to "The Hospital," are used by a French physician as a means of keeping him informed of his patients' progress. Not only is a bird left at the home of each invalid, but pigeon stations are established in the villages lying around the physician's headquarters, so that he may be promptly summoned for any new case of illness. The entrance to the pigeon-cote at headquarters is fitted with an electric bell which rings when a bird arrives. The plan is said to work very well.

AS Andrée, the man who started for the North Pole in a balloon, has not been heard from, a party is to be made up this summer to try to find some trace of him or of his balloon. With so much that needs to be done in the world it is strange that so many are ready to spend time, money, and risk their lives in seeking fame by attempting hazardous enterprises, which, even though successful, could bring no benefit to the world.

THE Boston University School of Theology is an institution of the Methodist Episcopal Church. Early in December nine students of the school protested against the infidelity that was being taught to them. As stated by one of the students, the case was as follows:—

Coming from the West to Boston University School of Theology a year ago, I was shocked to find the most rabid rationalism being taught as Old Testament exegesis, under cover of a leading Methodist school. Coming to Messianic prophecy, only half a truth was taught. Further on, Jesus Christ was no authority on Old Testament Scripture. The Miraculous conception was set aside, and the atoning blood made nonessential.

The president and the faculty sustained the professor who so taught; the president remarking that these were only "eight or nine out of an aggregate of one hundred and seventy-eight students." The students appealed to the Board of Bishops; but these supported the president and the faculty, and advised the students to keep quiet on the subject. Then the nine students withdrew entirely from the school. It is good that they had enough faith to carry them so far; for there are hundreds of students who enter the "great" schools of to-day, who yield to those perverse influences, and are carried

out to sea, to be utterly shipwrecked unless the saving gospel finds them anew.—*Review and Herald.*

AFTER the unfortunate war in South Africa is over, says a journal, a scientific problem of much interest will be presented to the engineers of the Transvaal gold-mines. Some of the shafts recently opened on the Rand are expected to go down 4,000 or 5,000 feet in search of gold-bearing veins, but in the future, Mr. John Yates says, it may be necessary to descend 12,000 feet. That, he thinks, will be about the limit of depth at which men can work, because the temperature there will be at least 1000 Fahrenheit. Other engineers think the shafts could be sunk several thousand feet lower through the adoption of devices for cooling the air.

IT is said that the discovery was made last summer that the sands at Cape Nome, near the northern extremity of Alaska, were full of gold dust and even nuggets, washed up by the waves and tides. It is directly opposite Cape Nome, on the Siberian side, that gold has also been found. So great is the rush of prospectors to get to the place at the opening of the summer that steamer accommodations are said to be crowded to their utmost. Syndicates are prepared to send up barges for pumping and dredging up the glittering sand. The private adventurers are preparing to resist such methods with rifles. The dredgers are therefore to be armed with steel-plated sides and will carry machine guns. The United States Government is said to be sending a gunboat and troops to keep the peace.

NOW it is said that the nettle furnishes the best of fibre for weaving purposes, and Germany proposes to introduce nettle cultivation into her Cameroon province on the West Coast of Africa. Even the disagreeable nettle will perhaps now have its reputation established as a useful member of the botanical world.

IN Styria, and in the country around Brescia in northern Italy, a foreign journal tells us, the vineyards are protected against hail-storms in a most warlike manner. About three years ago Burgomaster Moritz Stiger of Styria invented a small cannon, having a funnel fixed upon its mouth, which was discharged at the clouds when hail threatened to fall. The charge used was two or three ounces of black powder, and the effect produced was the prevention of the formation of hail. Now a new style of breech-loading rapid-fire gun has been substituted for Stiger's pattern of cannon, and these guns are being placed at 800 stations in the neighbourhood of Brescia for the protection of the vineyards. The vortex of air shot from the gun rises about a mile and a quarter from the ground, and its whistling sound is heard for a quarter of a minute after the discharge.



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"THE Brazilian bishops have," says a Rio Janeiro despatch, "issued a collective pastoral to the clergy and laity, demanding the union of church and state, and the suppression of liberty of conscience, civil marriages and secular cemeteries."

THE total casualties to the British forces in South Africa up to date are about 30,000 killed, wounded, prisoners, and invalided home. This is more than the entire British force that fought Napoleon at Waterloo. It is the day of large armies truly.

ONE of our South American workers has visited Peru, and reports that a Sabbath-keeping brother is at work in Lima, and with good results in the way of stirring up the people to think in that priest-ridden country. The work has to be carefully directed, as clericalism is still a power politically, and unscrupulous.

A GUN has been invented, loaded not with shot but with photographic plates, and the sportsman who uses it is able to get snapshots of birds and beasts such as have never been taken before. How immensely superior is this form of "sport" to that of slaughtering harmless creatures.

LAST month we promised to give in this issue some quotations from well-known writers on the non-scriptural character of the Sunday institution. The quotations in the article on another page redeem this promise, though we had in mind to give more than these. As that article is long we will reserve further extracts till next month.

MANY eyes will watch the meteorological reports for tidings of the monsoon; and eyes that do not see these will be watching the sky for signs of the rains so critically essential this season of famine over so large a part of India. One can hardly contemplate the consequences of failure again this year. Even more important to human interests, however, are the signs of the times to which few pay any heed. "Ye can discern the face of the sky; but can ye not discern the signs of the times?"

A CORRESPONDENT in South Africa says that spiritual life with many wanes under the excitement of war. Churches composed of Dutch and English find that some of each allow the political prejudices and hatreds to get in with disastrous consequences. Such times bring the test as to

whether the life is truly one "born from above," or whether it still springs up from beneath. There are no racial prejudices in heaven, and one whose "citizenship is in heaven" is not swayed by the passion of nationalism. Some may make shipwreck, but our churches in South Africa that hold faithfully the Gospel of peace will come out of the trial stronger than ever.

ONE of the magazines has an article showing how Siberia is being transformed by the great railway line. The country will attract colonists, and it will no longer be the dreary prison of convicts that it once was. The Lord has allowed many Christians to be exiled to that region, and now they will be witnesses for Him.

MUCH is being said just now in missionary circles about the failure of self-support among the convert communities after a century of missions. Missionary methods are responsible for much in the failure. The amount of direct and indirect rivalry merely for converts is astonishing to a newcomer. The work of the Christian teacher is simply to "bear witness unto the truth" and to attach the people to principles that will build up and establish them in the power of God. Converts in some communities have asked us to take them over and look after their interests, as other societies have been doing. We simply give all such to understand that this society is not after converts to itself, and that it has no inducements whatever of a temporal nature to draw people to itself. But the poor people are largely what certain missionary methods have made them.

A LITTLE time ago one of our tract distributors in a certain Christian district caused some concern to mission preachers, who feared some of their people might be following this new society. But a more experienced preacher told them not to be disturbed, that none of the people would believe anything unless they were hired to do it, and we suppose he knew us well enough to know that we have no temporal inducements to offer. It was doubtless a libel on the community. There are in every place seekers after light and truth, who want facts, and only want to know what God says of His own religion. To point such to the word of God, and to set people to studying and thinking for themselves shall be our work in India. And the message is for "every creature." The Lord is coming and the people are not ready for it.

THE United States has been threatening Turkey for its delay in settling for damages to American missionary interests in the disturbances of a few years ago. A London journal says the religious element in America has urged the President to send gunboats, and begin the punishment of the Turk. Missionaries can take no more effectual way to put a stop to all spiritual fruits of their work than to throw themselves upon

their home Government, and ask it to intervene. "The weapons of our warfare are not carnal," said Paul, who had some experience in mission work in Asia Minor. In old time the believers in these regions "took joyfully the spoiling of their goods," and the Gospel was the power of God unto salvation to many amidst persecution and trouble. The spirit of modern mission methods in those parts is quite different; and the results too are very different.

**A Cutting Rebuke.**—Our friends in America have published an appeal to Baptists to stand by their old historic principle of protest against the intrusion of the magistrate in affairs of religion. In it we learn of a young Russian who, in a Baptist meeting called for the purpose of demanding Sunday legislation, rose and said:—

"I am from Russia, the land of intolerance; the land of a union of Church and State. I have seen the scars on the wrists of the missionaries whom you sent to my country—scars made by chains placed on them by Russia's union of Church and State. I joined the Baptist Church in Russia because it trusted in God, not in the State. And now I come to America and enter my beloved Baptist church, and hear you petitioning Congress for a law to bind chains on the wrists of your fellow men. I appeal to you in the name of God, send your petitions to the throne of God, and not to the Congress of the United States."

He saw the principle. But "the course of this world," "the spirit that now worketh in the children of disobedience," is so strong that it sweeps the masses of religious people along with it, in spite of the protests of the few in all denominations who see the true character of the tendency which is sending the churches to the thrones of the powers of this world instead of to the throne of God.

**The Promised Inheritance.**—Let no one be deceived by talk about the return of the Jews to Palestine as a fulfilment of the promises "To Abraham and his seed were the promises made." When fulfilled Abraham must enter into the inheritance. And the promise does not concern the little strip of land between the seas, but the whole earth. It was that Abraham should be "heir of the world." Nor have the fleshly descendants of Abraham any claim because of that. "The children of the flesh, these are not the children of God." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The hope of the fathers is in the coming of the Lord and the resurrection of the dead. Then the meek, the children of Abraham "by Jesus Christ, will "inherit the earth."

AMERICAN Methodism is discussing the cause of the loss of nearly 20,000 members last year. One conference has just decided that the rules against theatre-going, dancing, and card-playing keep some conscientious people out of the church.

ONE of our brethren in Turkey gave an Armenian priest the Bible argument on the Sabbath question. The priest in reply gave him the only three arguments he had—three blows in the face.