

# The Oriental Watchman.

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

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## Oriental Watchman

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### LEAVE ALL WITH GOD.

TAKE thy burdens to the Lord ;  
Leave them there ;  
Lift no more again the load ;  
Banish care.  
Be it sin or doubt or pain,—  
Bitter cup,—  
That you bear to God with tears,  
Take not up.  
He receives and He retains ;  
Bend thine ear ;  
Never trouble more thy soul,  
Never fear.  
Gone, yes, gone, for ever gone,  
Happy thought!  
By the power of Jesus' name  
Wonders wrought.  
Light as bird on soaring wing,  
Praise the Lord,  
Souls are free that live by faith,  
Thanks to God.

ELIZA H. MORTON.

### GOD'S CARE FOR HIS CHILDREN.

"NEBUCHADNEZZAR the king made an image of gold, whose height was three-score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar sent to gather the princes, the governors, and the captains, . . . to the dedication of the image which Nebuchadnezzar the king had set up." "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up."

"At that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. . . . There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

These men who thus accused the Hebrews had been saved from death by Daniel's appeal to the king in their behalf, but they were envious of the three Hebrews, and were desirous of hurting their influence; they therefore carried the complaint to the king that those men had dared to disobey his commands.

The thought that his slightest wish should not be respected at the dedication of the image, filled the king with rage, and he commanded that the men be brought before him. "Is it true, O Shadrach, Meshach, and Abed-nego, do ye not serve my gods, not worship the golden image which I have set up?"

How short-lived is the exaltation bestowed by man! How little dependence can be placed in them! These three men, once honoured, and entrusted with great respon-

purity, he was convinced that they were superior to the men of his kingdom. They had always been faithful in the performance of their duties, and he decided that he



"We Will not \* \* Worship the Golden Image  
which Thou Hast Set Up."

sibilities, are now the objects of the wrath of a king whose will is law. Truly we cannot trust in princes.

As the three Hebrews stood before the king in their moral dignity, innocence, and

would be gracious, and give them a second trial. "If ye be ready," he said, "that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and



worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning, fiery furnace." And then, with hand stretched upward in defiance, he asked, "And who is that God that shall deliver you out of my hands?"

His senses were perverted by the prospect of his own greatness, and he seemed to lose all knowledge of a monarch above all earthly kings. When his dream was shown him by Daniel, he had acknowledged "Of a truth it is, that your God is a god of gods, and a Lord of kings;" but he now took all this back, and sought to demonstrate before the representatives of the different nations, who had assembled at the dedication of this image, that he, the king of Babylon, was the greatest king in the universe, and that all must bow low to his supremacy, and submit as slaves to his will. And all went well in the carrying out of this arrangement till the disobedience of the Hebrew captives.

With the furnace in sight, the captives answered the king's horrible threat, saying,—

"O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king."

Their faith rose with the knowledge that God would be glorified in this transaction, and with a firm triumphant ring of implicit trust and confidence in their voices, they said, "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

When the king saw that his will was not received as the will of God, he was "full of fury," and the form of his visage was changed against these men; Satanic attributes made his countenance appear as the countenance of a demon; and with all the force he could command, he ordered that the furnace be heated seven times hotter than its wont, and commanded the most mighty men to bind the youth, and cast them into the furnace. He felt that it required more than ordinary power to deal with these noble men. His mind was strongly impressed that something unusual would interpose in their behalf, and his strongest men were ordered to deal with them.

The king's command was urgent. He was anxious to punish the men who had dared to exercise their wills in opposition to his will; and without delay, with all their clothing upon them, they were cast into the fire. "Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

Surrounded by the officers of his government, by the Chaldeans, and by distinguished and great men from many countries, the king, filled with Satanic fury, looked on the scene, waiting to see how soon the men who had defied him would be utterly consumed. But his triumph suddenly came to an end. He saw something he thought must

be an illusion. He turned pale, and, shading his eyes with his hand, directed his gaze to the furnace, watching it with intense interest. All did not discern as quickly as did the king the result of his cruel project. With alarm he asked his great men, "Did not we cast three men bound into the midst of the fire?" "True, O king," was the reply. With a voice trembling with excitement, he cried, "Lo, I see four men loose, walking in the midst of the fire, and the form of the fourth is like the Son of God."

How did this heathen king know what the Son of God was like? Through their steadfast adherence to right principles, the Hebrew captives had been called to fill positions of trust in the courts of Babylon. They were tempted by others to be untrue, in order to gain advantages; but they were faithful in all their business transactions. In life and character they represented the truth; and when they were asked a reason for their course of action, they gave it without hesitation. Plainly and in simplicity they presented the living principles of the truth, and thus those around them were made acquainted with the source of their strength. In this way the king of Babylon became acquainted with the form of the Son of God.

With feelings of deep humiliation and remorse, the king stood as near the blazing furnace as he dared, and in a clear, loud voice called out, "Ye servants of the most high God, come forth, and come hither." They obeyed the voice of the king, unhurt, without even the smell of fire upon them.

The fact that these youths came forth from the fire having received no harm, save only that their fetters had been burned away, was beyond the comprehension of the wise men, and made a decided change in the sentiments of the people. The tidings of this wonderful deliverance were carried to many countries by the representatives of the different nations. Thus God was glorified by the faithfulness of His children.

#### A Lesson for our Day.

HISTORY will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious Sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation.

The decree enforcing the worship of this day is to go forth to all the world. In a limited degree, it has already gone forth. In several places, the beast with the lamblike horns is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives.

Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false Sabbath. Force is the last resort of every false religion. At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented

by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The Papacy has exercised her power to compel men to obey her, and she will continue to do so. We need the same spirit that was manifested by God's servants in the conflict with paganism. Giving an account of the treatment of the Christians by the Emperor of Rome, one writer says:—

We are thrown to the wild beasts to make us recant; we are burned in the flames; we are condemned to prisons and to mines; we are banished to islands,—such as Patmos,—and all have failed.

So it was in the case of the three Hebrew worthies; their eye was single to the glory of God; their souls were steadfast; the power of the truth held them firmly to their allegiance to God. It is in the power of God alone that we shall be enabled to be loyal to Him.

"If ye love Me," said Christ, "keep My commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." And has not Christ manifested Himself to His faithful children? Did He not walk in the furnace with the captives who refused to yield to the golden image one tittle of the reverence which belonged to God? If you are loyal and true, that God who walked with the three Hebrew children in the fiery furnace, who protected Daniel in the lions' den, who manifested Himself to John on the lonely island, will go with you wherever you go. His abiding presence will comfort and sustain you; and you will realise the fulfilment of the promise, "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him."

MRS. E. G. WHITE.

"Courage and Cowardice." Speaking on this subject recently, Mr. Dill Macky, of Sydney, President of the N. S. W. Evangelical Council, said:—

It seemed to him that they had lost, to a large extent, the courage which, as Protestant churches, they once possessed,—the courage of their forefathers, the courage which gladly gave its life to the death for the sake of its faith. At the present time it seemed to him people had not the courage of their convictions, and even if they thought a thing was honest and right, they were afraid to say so, first because they thought it would interfere with their reputation, and mainly because it would interfere with their business and with their bread and butter. Men would sell their conscience, their souls, and their faith, rather than run the risk of injuring their business.

This is all only too true. And this is the reason why many refuse to keep the Lord's Sabbath, the seventh day. They are fully convinced that the seventh day is the Sabbath, but they have not the courage of their convictions. They are afraid if they should keep holy this day as God has commanded, it would interfere with their reputation, their business, and their bread and butter. But all such fear is a manifestation of cowardice, and a lack of faith in God.—W. A. C.





WHAT HISTORY SAYS.  
CONCERNING THE  
Change of the Sabbath.

"WHO changed the Sabbath?" is a question frequently asked to-day. Anciently God's people observed the seventh day. For over four thousand years no other day was spoken of as the Sabbath.

A change has taken place. Another day is now called and observed as the Sabbath. How came this about? Was it God or man who made the change? This is an interesting and important question.

It is said by some that Rome changed the day. Others, disliking to think that they are in any way paying homage to that power, deny this. What, therefore, are the facts?

In the first place, we may ask,—

**What Constitutes a Change?** To prove a change in the Sabbath from seventh to first day, three things must be shown: (1) That the seventh day *ceased* to be observed as the Sabbath; (2) that the first day was observed *as a Sabbath*; and (3) that it was observed in the *place* of the Sabbath. Nothing short of this could constitute a change in the Sabbath.

Holding meetings on the first day does not prove a change, nor even the religious observance of the day, for *two* days might be so observed at the same time, and were for a time. A change consists in the transference of the observance and obligations of one day to the other.

All this took place in time, but not in apostolic times, as it certainly would have done had the change been by divine appointment. The seventh day Sabbath was generally observed by Christians for centuries; the first day was not observed as a Sabbath for nearly two hundred years; and it did not fully take the place of the Sabbath till about the fifth century.

**What History Says.**

Mr. Morer, a learned clergyman of the Church of England, says:—

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons. And it is not to be doubted but they derived this practice from the Apostles themselves."—

Prof. E. Brerewood, of Gresham College, London, says of the seventh day:—

"That Sabbath was religiously observed in the East Church three hundred years and more after our Saviour's passion."

Bishop Jeremy Taylor, an eminent Church of England writer, speaks thus of Sunday observance:—

"It was not introduced by virtue of the fourth commandment, because they, for almost three hundred years together, kept that day which was in that commandment."

Lyman Coleman says:—

"Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigour and solemnity gradually diminishing, until it was wholly discontinued."

The historian Socrates, middle of fifth century, writes:—

"Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."

Sozomen, another historian of the same period, says:—

"The people of Constantinople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome."

Archdeacon Farrar says:—

"Little need be said of the change from the seventh to the first day of the week. The first disciples kept both days, the Sabbath for rest, and the Sunday for worship. The Christian Church made no formal, but a gradual and almost unconscious, transference of the one day to the other."

Neander, the greatest church historian of the 19th century, says:—

"The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered labouring on Sunday as a sin."

These clearly show that the Bible Sabbath was long observed by Christians, that Sunday was not observed as a Sabbath for a considerable time, that the Sunday Sabbath was always "only a human ordinance," and that the change came about gradually. Who brought it about?

**Rome Changed the Sabbath.**

Neander, the prince of church historians, says: "Opposition to Judaism early led to

the special observance of Sunday in the place of the Sabbath." Note, he does not say a divine command led to the change, but "opposition to Judaism." And from whence came this opposition? From Western Rome, and especially from the Church of Rome itself. Proof: The Eastern churches would not consent to degrade the Sabbath by making it a fast day, Neander informs us, but, he says, "In the Western, and especially in the Roman Church, where the opposition against Judaism predominated, the custom, on the other hand, grew out of this opposition, of observing the Sabbath also as a fast day."

Opposition to Judaism early led to the observance of Sunday in the place of the Sabbath, he says; and this opposition "predominated" and was especially manifested "in the Roman Church." Rome led in elevating the Sunday, and in trampling the Sabbath of the Lord out of sight.

The Eastern churches observed the pass-over, (erroneously called Easter) on the 14th day of the first month, as God had appointed; the Western churches, and especially the Roman Church, on a Sunday. In 196 A.D., Victor, Bishop of Rome, commanded the Eastern churches to imitate the Western in this respect. They refused. Then, says Neander, "The Roman Bishop, actuated by that hierarchical spirit, which, as we have already observed, had already begun to show itself in the Roman Church, published sentence of excommunication against the churches of Asia Minor on account of this trivial point of dispute." The point in dispute was, they would not honour Sunday as Rome wished them to, so she excommunicated them. This act Bower styles "the first essay of papal usurpation," and Dowling the "earliest instance of Romish assumption." And it was simply an attempt on the part of Rome to elevate the Sunday at the expense of a divine appointment.

Eusebius (270-338 A.D.), an early bishop, and the reputed father of ecclesiastical history, says: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day." The whole system of papal hierarchical apostasy was engaged in changing the Sabbath, and this system had its head in the Bishop of Rome.

Dr. Alexander Campbell, founder of the Disciple denomination, spoke truly when he said of the Sabbath: "If it be changed, it was that august person changed it who changes times and laws, *ex-officio*; I think his name is Dr. Antichrist."

Twenty-five hundred years ago God described the power that would change the Sabbath. He said: "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws."—(Dan. vii. 25). Why, then, should anyone be in doubt as to who changed the Sabbath? There is the prophecy; here is the history—though but a fragment of what might be presented.

Some may deny that Rome claims the change of the Sabbath as the mark of her



authority. But she does. She asks: "How prove you that the church hath power to command feast and holy days? *Ans.*—By the very act of changing the Sabbath into Sunday."—*Douay Catechism*, p. 58. It is not, as some teach, "the claim to remit sins." Sin is the transgression of the law. The claim to forgive transgressions of the law is certainly not so great as that of changing the law itself. But the prophecy settles the point. He was to think to "change times and laws"—the very thing the Papacy has done in changing the Sabbath and law of God. This, therefore, is its mark.

*Just as the Papacy grew, so the Sabbath was changed!* Of the former, Fisher, in his "History of the Church," says: "The hierarchical organization gradually became perfected." Coleman, as already noted, says the seventh day was observed "with a rigour gradually diminishing, until it was wholly discontinued;" and Farrar, that "the Christian Church made no formal, but a gradual, and almost unconscious, transference of the one day to the other."

The apostate Church called Sunday the Lord's day. God nowhere claims this as His day, but He does claim the seventh. The Papacy claims the first. Prior to the fourth century there was no law, human, or divine, for its sabbatical observance. Says Chambers' Encyclopedia: "Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D."—(Art. Sabbath). After enumerating the various Sunday laws passed by the Roman government from 321 to 425, at the instance of church bishops, Neander says: "In this way the church received help from the State, for the furtherance of her ends."—(Vol. 3, p. 405.) Yes, "in this way" Church and State were united, and the Papacy gained her power and supremacy. Sunday laws are the badge and sign of Church and State union. Men are seeking to unite these in this same way again to-day. In this way they are forming "an image" to the Papacy, and seeking to enforce its "mark." Read Revelation 13.

The countries enlightened by the Reformation, which continued to observe Sunday, and enforce Sunday laws, have never wholly severed connection with Rome. There still exists a bond of sympathy between them and Rome, they are steadily drifting back toward Rome, and will yet clasp hands with her over the Sunday Sabbath and its enforcement by oppressive laws. That is what all this present agitation for Sunday laws means, and that is where it will all end, in oppressing those who "keep the commandments of God, and have the testimony of Jesus Christ."—Read Rev. 12, 13, and 14.

In the name of Christ we warn all to take the other side of this question. "Fear God and give glory to Him, for the hour of His judgment is come," and His law is the standard in the judgment.—(Rev. xiv. 6, 7; Eccl. xii. 13, 14.) Will it not be safe to keep the day God kept in the beginning, the day He specifies in His holy law and claims as His "sign"—(Ex. xxxi. 12—17; Ezek.

xx. 12, 20), and the day Christ, our example, kept all His life on earth? Let all say with Joshua, "As for me and my house, we will serve the Lord."

W. A. COLCORD.

#### HOW PREACHERS ARE OFTEN TRAINED.

THE late Professor Edward White, of London, had some experience as a teacher in a theological college, and he declared that students were kept so busy studying the pagan classics and other lines that the coming preacher gets little time to study the Bible. Dr. William Ashmore, the veteran Chinese Missionary, tells, in the *Baptist Missionary Review*, how he went to theological college, and what he studied:—

"We had a deal that referred directly or indirectly to the Bible, but a surprisingly small amount of pure Bible itself. We had plenty of church history, and plenty of the history of the vicissitudes of Christianity. We were well posted in regard to the church fathers, Jerome, Irenaeus, Eusebius, and others; but not so much about the Church grandfathers. Matthew, Mark, Luke, and John."

The little Bible study there was, was a critical dissection of the text, to get all the grammatical niceties well fixed. Little wonder, as Dr. Ashmore says, that the impression was left that the critics might have made things clearer than the Lord has done. The modern professor goes much further, and most theological colleges are centres of Bible criticism.

This is the kind of training that sends men out into pulpits, and even into mission fields, who do not believe the Bible to be the Word of God. A leading Calcutta pastor not long ago found fault with us for calling the Bible the Word of God. He said it was full of errors. He was cornered on the Sabbath question, and did not know what other line of retreat to take. Still he is preaching. The time is ripe in India for preaching the Word.

**Divine and Human.**—The demand for Sunday laws illustrates just the difference between the Sabbath and Sunday. Sunday was made a rest day by human authority, and human authority is resorted to in order to make men keep it. The Sabbath of the Lord is the Lord's day, made the day of Sabbath rest by Divine authority. The Word maintains the Sabbath, and all the powers of earth cannot overthrow it. Of Sunday it is freely said that it is endangered if not protected by human law. Religious people testify in court that they are disturbed if they see some one working on Sunday, especially if he keeps the Sabbath; while one who keeps the Sabbath may enjoy perfect Sabbath rest in the Lord with all the world at work. The difference is that between purely human religion and Divine religion. One day is God's appointed rest, and the power of the Gospel is sufficient to establish it in the hearts of all who desire it.

The other day belongs to the Papacy by best right, and has to be enforced by papal methods. One is the sign of God's power to save, the other of man's assumed power to save himself. The Sabbath stands for justification by faith, the Sunday for justification by works.

#### THE STILL SMALL VOICE.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezek. xxxiii. 11.

As we journey to the goal post,  
In this cruel world of sin;  
How refreshing 'tis, to listen  
To the still small voice within;  
Giving counsel, peace, and comfort;  
Speaking words that satisfy,  
Ever pleading with the sinner,—  
Come my brother, it is I.  
It is I, your loving Saviour:  
I, who died to set you free;  
Come then, cast your cares upon me:  
Come, for I alone love thee.

Tho' your sins be red as crimson,  
I will make them white as snow;  
I will cast them all behind me,  
And remember them no more.  
I will come and dwell within thee,  
Fill thee full of joy, and love:  
Make thee taste of Life Eternal  
Here, and then, in Heaven above.  
Come, O weary heavy laden,  
Come, and I will give you rest;  
Come and taste of Life Eternal,  
Come, be numbered with the Blest.

Rouse and heed this tender pleading:  
'Tis thy Saviour calling thee,  
From a life of sin, and darkness,  
To a life of Ecstasy.  
Harden not your heart dear brother:  
Only come and taste, and see,  
What soul-satisfying pleasures  
Jesus has in store for thee.  
Come, the hours are quickly fleeting,  
Come while it is yet Today;  
Come, the heavenly host are singing;  
Come, the Bride and Spirit say.

G. S. GWYTHER.

IT has ever been the work of Satan to bear false witness against God, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John viii. 44. It must be Satan, therefore, that has made so many people believe that God is harsh, and stern, and unapproachable; for the truth is that "God is love."—1 John iv. 8. So approachable is He that we may "come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."—Heb. iv. 16.

IN the Psalmist's days there were evidently those who, as some in our day, gloried in their freedom from obedience to the law of God. To their efforts to draw him after them in transgression he made response: "Depart from me, ye evildoers; for I will keep the commandments of my God."—Ps. cxix. 115.





## How the Creeds were Made.

### THE POPE MADE AUTHOR OF THE FAITH.

[LEO, of Rome, began at once to work for the reversal of the Council of Ephesus. The Roman bishopric had been securing to itself the primacy of all the Western churches, and now Leo aspired to extend his sovereignty over the East. He called a council in Rome, and rejected all that had been done at Ephesus. Dioscorus, of Alexandria, called ten bishops together, and solemnly excommunicated Leo. But shortly after Theodosius, the emperor died, and was succeeded by his sister, Pulcheria, who was a special friend of Leo. She at once took up Leo's cause, and most of the bishops in the East who had championed Eutyches speedily found out he was wrong and began to curse him. By imperial authority another council was called to settle the faith. It met at Chalcedon, the largest council that had ever yet been held.]

The six hundred and thirty bishops met in the first session of the Council of Chalcedon, October 8, A.D. 451. Marcian, the Emperor of the East, was represented by commissioners, and Leo, Bishop of Rome, who had got the council summoned in order to undo the work of the Council of Ephesus, was represented by legates.

As soon as the council opened, the legates demanded the withdrawal of Dioscorus, Archbishop of Alexandria, and the presiding bishop in the preceding council which had approved Eutyches. The commissioners argued against the demand, but by threats of leaving the council the legates of Rome overbore the Emperor's representatives. Dioscorus took his place among the accused, and a long list of charges against him was read by Eusebius, the original accuser of Eutyches.

#### A Frightful Storm.

THE late council at Ephesus had excommunicated Theodoret, Bishop of Cyrus. Theodoret had appealed to Leo. Leo had reinstated him, and the Emperor Marcian (Pulcheria's husband) had specially summoned him to this council. Theodoret had

arrived, and at this point in the proceedings, the imperial commissioners directed that he should be admitted to the council. "The actual introduction of Theodoret caused a frightful storm."—(Hefele.) A faint estimate of this frightful storm may be formed from the following account of it which is copied bodily from the report of the council:—

And when the most reverend bishop Theodoret entered, the most reverend the bishops of Egypt, Illyria, and Palestine [the party of Dioscorus] shouted out, "Mercy upon us! the faith is destroyed. The canons of the church excommunicated him. Turn him out! turn out the teacher of Nestorius."

On the other hand, the most reverend the bishops of the East, of Thrace, of Pontus, and of Asia, shouted out, "We were compelled [at the former council] to subscribe our names to blank papers; we were scourged into submission. Turn out the Manichæans! Turn out the enemies of Flavian; turn out the adversaries of the faith!"

Dioscorus, the most reverend bishop of Alexandria, said, "Why is Cyril to be turned out? It is he whom Theodoret has condemned."

The most reverend the bishops of the East shouted out, "Turn out the murderer Dioscorus. Who knows not the deeds of Dioscorus?"

The most reverend the bishops of Egypt, Illyria, and Palestine shouted out, "Long life to the empress!"

The most reverend the bishops of the East shouted out, "Turn out the murderers!"

The most reverend the bishops of Egypt shouted out, "The empress turned out Nestorius; long life to the Catholic empress! The orthodox synod refuses to admit Theodoret."

Here there was a "momentary" lull in the storm, of which Theodoret instantly took advantage, and stepped forward to the commissioners with "a petition to the emperors," which was really a complaint against Dioscorus, and asked that it be read. The commissioners said that the regular business should be proceeded with, but that Theodoret should be admitted to a seat in the council, because the Bishop of Antioch had vouched for his orthodoxy. Then the storm again raged. Some shouted that he was worthy, others called, "Turn him out!"

At this stage the commissioners were enabled by a special exertion of their au-

thority to allay the storm. They plainly told the loud-mouthed bishops, "Such vulgar shouts are not becoming in bishops, and can do no good to either party."

When the tumult had been subdued, the council proceeded to business.

This session ran into the night, which was made hideous by the cries of the bishops. In the end Dioscorus was condemned. Many of his party now forsook him and asked for pardon, confessing their error, and the council condemned only Dioscorus to deposition.

#### THE SECOND SESSION, OCTOBER 10.

As soon as the council had been opened, the direction was given by—

The imperial commissioners: "Let the synod now declare what the true faith is, so that the erring may be brought back to the right way."

The bishops protested that no new formula could be drawn up, but that already laid down (at Nice, Constantinople, and the first of Ephesus) was to be held fast. These were read and approved, and Leo's letter setting forth his disapproval of Eutyches.

This was acclaimed as the voice of Peter, and the true faith. As there were some points in Leo's letter, however, which one or two doubted, the council was adjourned.

As the council was about to be dismissed, some bishops entered a request that the bishops who had taken a leading part in the late council of Ephesus, should be forgiven!

This led to another great uproar, similar to that over the introduction of Theodoret. In the midst of it the imperial commissioners put an end to the session. The recess continued only two days.

#### THIRD SESSION, OCTOBER 13.

The first step taken at this session was by Eusebius of Dorylæum, who proudly stepped forward to secure by the council his vindication as the champion of orthodoxy, and prayed for punishment upon Dioscorus, Bishop of Alexandria.

Following this, Dioscorus was charged with enormous crimes, with lewdness and debauchery to the great scandal of his flock; with styling himself the king of Egypt, and attempting to usurp the sovereignty. Dioscorus was not present, and after being summoned three times without appearing, Leo's legates gave a recapitulation of the crimes charged against him, and then pronounced the following sentence:—

Leo, Archbishop of the great and ancient Rome, by us and the present synod, with the authority of St. Peter, on whom the Catholic Church and orthodox faith are founded, divests Dioscorus of the episcopal dignity, and declares him henceforth incapable of exercising any sacerdotal or episcopal functions.

#### FOURTH SESSION, OCTOBER 17.

At this session, the discussion of the faith was resumed, and the papal legate formally announced that the council held fast to the creeds of Nicæa and Constantinople, and to "the letter of the most holy man Leo, archbishop of all churches."



All thereupon voted to abide by the creeds of Nice and Constantinople and to believe "as Leo does." The five bishops who had been associated with Dioscorus were formally received back into the council. As they took their places, the council cried,

God has done this! Many years to the emperors, to the Senate, to the commissioners! The union is complete, and peace given to the churches.

The commissioners next announced that the day before, a number of Egyptian bishops had handed in a confession of faith to the emperor, who wished that it should be read to the council. The bishops were called in and took their places, and their confession was read. It was seen that the confession did not curse Eutyches by name, and the council demanded that the Egyptian bishops should subscribe to Leo's letter and pronounce the curse. The Egyptians asked for time, as they were under the Archbishop of Alexandria and wished to confer with him. They feared for their lives if they returned to Egypt after cursing Eutyches. Leo's legates and the council insisted on their immediate assent.

The Egyptians.—"We shall be killed, we shall be killed if we do it. We will rather be made away with here by you than there. Let an archbishop for Egypt be here appointed, and then we will subscribe and assent. Have mercy on our grey hairs! Anatolius of Constantinople knows that in Egypt all the bishops must obey the Archbishop of Alexandria. Have pity upon us; we would rather die by the hands of the emperor, and by yours than at home. Take our bishoprics if you will, elect an Archbishop of Alexandria, we do not object."

It was eventually decided that the Egyptian bishops should not be allowed to leave until a new Archbishop of Alexandria was elected.

#### FIFTH SESSION, OCTOBER 22.

The object of this session was the establishment of the faith; and the object was accomplished. The first thing was the reading of a form of doctrine which, according to arrangement made in the second session, had been framed, and also the day before had been "unanimously approved." As soon as it was read, however, there was an objection made against it.

John, Bishop of Germanicia—"This formula is not good; it must be improved."

Then followed a discussion in which the Roman legates demanded that the letter of Leo should be agreed to or they would withdraw, and call a council in the West.

The following extract from the proceedings shows how they were disputing merely about words, and how the authority of Leo, Bishop of Rome, was asserted to establish the faith to be received:—

The commissioners.—"Dioscorus has rejected the expression, 'There are two natures in Christ,' and on the contrary has accepted 'of two natures;' Leo, on the other hand, says, 'In Christ there are two natures united;' which will you follow, the most holy Leo, or Dioscorus!"

The whole council.—"We believe with Leo, not with Dioscorus; whoever opposes this is a Eutychian."

The commissioners.—"Then you must also receive into the creed, the doctrine of Leo, which has been stated."

By imperial authority a commission of bishops was appointed to draw up the formula of the true faith. After a short consultation they returned, bringing in the creeds of Nice and Constantinople, with a long preamble, adding the letter of Leo to the statement of Catholic doctrine, and affirming the two natures in Christ, united in one person.

When the reading of this report of the commission was finished, the council adjourned.

#### SIXTH SESSION, OCTOBER 25.

At this session the Emperor Marcian and the Empress Pulcheria came with their whole court to ratify the decision which the council in the previous session had reached concerning the faith. Marcian of course approved the faith now "settled" by the council and as declared by "the letter of the holy Pope Leo of Rome." He was hailed as a new Constantine, a new Paul, and Pulcheria as a defender of the faith.

The Emperor then "gave thanks to Christ that unity in religion had again been restored, and threatened all, as well private men and soldiers as the clergy, with heavy punishment if they should again stir up controversies respecting the faith."

Instead of dismissing them, however, the Emperor commanded them to remain "three or four days longer," and to continue the proceedings. The council continued until November 1, during which time ten sessions were held, in which there was much splitting of theological hairs, pronouncing curses, and giving the lie; and an immense amount of hooting and yelling in approval or condemnation. None of it, however, is worthy of any further notice except to say that twenty-eight canons were established, the last of which confirmed to the archbishopric of Constantinople, the dignity which had been bestowed by the Council of Constantinople seventy years before, the first place after that of Old Rome.

#### No more to be learned.

FEBRUARY 7, A.D. 452, the Emperor Marcian, in the name of himself and Valentinian III., issued an edict confirming the creed of the council, and forbidding anybody to inquire further about the faith:—

All unholy controversy must now cease, as he is certainly impious and sacrilegious who, after the declaration made by so many bishops, thinks that there still remains something for his own judgment to examine. For it is evidently a sign of extreme folly when a man seeks for a deceptive light in broad day. He who, after discovery has been made of the truth still inquires after something else, seeks for falsehood.

Severe penalties were threatened any who should question the creed established or dispute respecting religion. The faith had been "settled" and all was to be peace and harmony. Eutychians were forbidden to hold assemblies.

Eutyches and Dioscorus were sentenced to banishment. Eutyches died before the sentence was enforced, and Dioscorus died in exile.

As Leo had published his letters rejecting

the canon giving the see of Constantinople first place after Rome, and had not yet formally published any approval of the doctrinal decree of the council, the report went abroad throughout the East that he had repudiated all the decisions of the council. The report, therefore, was a new incentive to all who disagreed with the creed of the council, and "heresy" became again so prevalent that February 15, A.D. 453, Marcian addressed a letter to Leo earnestly beseeching him as soon as possible to issue a decree in confirmation of the decision of the Council of Chalcedon, "so that no one might have any further doubt as to the judgment of his Holiness." March 21, Leo responded, giving his approval as to the statement of the faith, but rebuking the ambition of the Bishop of Constantinople.

#### The Pope of Rome established the Head of the Churches.

As the necessity for the Council of Chalcedon was created by the will of Leo alone, as the council distinctly acknowledged Leo as its head, as his letter was made the test, and the expression of the faith, and with that all were required to agree, as the decisions of the council were submitted to him for approval, and were practically of little or no force until he had formally published his approval, and then only such portion as he did approve, as, in short, everything in connection with the council sprung from his will and returned in subjection to his will,—Leo, and in him the bishopric of Rome, thus became essentially *the fountain of the Catholic faith*.

It is not at all surprising, therefore, that Leo should officially declare that the doctrinal decrees of the Council of Chalcedon were inspired. This is precisely what he did. In a letter to Bishop Julian of Cos (Epistle 144), he said:—

The decrees of Chalcedon are inspired by the Holy Spirit, and are to be received as the definition of the faith for the welfare of the whole world.

And in a letter (Epistle 145) to the Emperor Leo, who succeeded Marcian in A.D. 457, he said:—

The Synod of Chalcedon was held by Divine inspiration.

As, therefore, the doctrinal decrees of the Council of Chalcedon were the expression of the will of Leo; and as these decrees were published and held as of Divine inspiration; by this turn, it was a very short cut to *the infallibility of the Bishop of Rome*.

By reviewing the story of this Eutychian controversy which was used to assert the headship of Rome, it will be seen that Leo and the Council of Chalcedon came so near to saying what Eutyches had said, that no difference can be perceived. Eutyches had been condemned as a heretic for saying that in Christ, after the incarnation, the two natures *are one*. Now Leo and the Council express the orthodox faith by saying that in Christ there are two natures *united in one*.

In other words, Eutyches was a condemn-



ed heretic for saying that Christ is "of two natures;" while Leo and the council were declared everlastingly orthodox for saying that Christ is "in two natures." In Greek, the difference was expressed in the two small words, *ek* and *en*; which, like the two large words, *Homoousion* and *Homoiousion*, in the beginning of the controversy between Alexander and Arius, differed only in a single letter. And like that also, the meaning of the two words, is so "essentially the same," that he who believes either, believes the other.

And that is all that there was in this dispute, or in any of those before it, in itself. Yet out of it there came constant and universal violence, hypocrisy, bloodshed, and murder, which speedily wrought the utter ruin of the empire, and established a despotism over thought which remained supreme for ages, and which is yet asserted and far too largely assented to.

The whole world having been thus once more brought to the "unity of the faith," the controversy, the confusion, and the violence, went on worse than before. But as the *faith of Leo* which was established by the Council of Chalcedon, "substantially completes the orthodox Christology of the ancient church," and has "passed into all the confessions of the Protestant churches" (Schaff); and as the work of these four general councils—Nice, Constantinople, first of Ephesus, and Chalcedon—was to put dead human formulas in the place of the living oracles of God, *a woman in the place of Christ*, and *a man in the place of God*, it is not necessary to follow any farther the course of ambitious strife and contentious deviltry, which makes up the story of the councils.

A. T. JONES.

It is very common to regard religion as a passport into heaven when men die, and the church as a society to insure that the passport shall be properly indorsed. They are nothing of the kind. The religion of Christ saves men from sin, from disobedience to God's law. Religion that doesn't save men from sin now cannot pass them into heaven. And the church is merely the company of those who are saved from their sins, not a corporation that can save others.

NOT the theory of the truth, but the "love of the truth" is the defence against self-deception and the overmastering delusions of the last day.—2 Thess. ii. 10, 11. Every one who has not this love in the inner sanctuary of the soul will assuredly be blinded and confused. The simple one who loves much can see the line of light more clearly than the high-minded controversialist who has seen in the truth only a form of doctrine.

JESUS is the Saviour of those who have not power to do anything. He Himself said, "I can of Mine own self do nothing."

SILVER REFINING.

MALACHI III. 1-3.

THE silver purifier sits intently bending o'er  
His treasure-laden crucible, to watch the melting ore;  
Of Jesus Christ our Saviour, it is said in Holy Writ,  
"As a silver purifier and refiner He shall sit."  
As silver ore is cleansed from dross, and gold in fire is tried,  
The sons of Levi shall be purged by Him, and purified  
In a furnace of affliction, till His likeness they possess,  
That they may bring an offering to God in righteousness.

M. L. CARPENTER.

A BEAUTIFUL ILLUSTRATION.

IN notes on Mal. iii. as given in the Cottage Bible, we find the following beautiful illustration,—an illustration which has in it a germ of comfort and peace for every tried and tempted child of God.

Verse 3. *Shall sit as a refiner.*—A band of pious females were accustomed to meet weekly to read and converse upon the Scriptures. This text came under consideration; one remarked that a peculiar emphasis seemed to rest on the verb *sit*, and as she was acquainted with a refiner of metals, she would make inquiries of him. She inquired of him, on her return home, if it was customary to *sit* whilst purifying silver.

"Oh, yes, madam, we always sit."

"But why do you sit?"

"Because it is necessary to watch the metal with great care; for if it is suffered to remain beyond a certain point, the silver itself is materially injured; so that whilst we blow the coals to increase the heat, we must *sit* and carefully watch for the *moment* when it is purified."

"But how do you know when it is purified?"

"That, madam, is very easy—it is the moment that the silver clearly and perfectly reflects the image of my face."

Let the Christian remember that in all his afflictions and trials, Christ is blowing the coals—is making the furnace hotter; that He *sits* and watches His saints until His own blessed image is reflected in them; *then they are purified.*—*Bible Echo.*

THE FIFTH-CENTURY CHURCH.

WHEN you hear the preachers talking about the customs of the church in the early centuries, and hear them defending Sunday observance as a well-established custom in the fourth and fifth centuries, just inquire if they have ever really read the history of those times. Certain it is that the preaching of the principles which built up the Sunday institution and secured the power of the state to enforce it in those centuries, will lead to the same fruits in our day. The Bishop Salvian, called a "leader of bishops," who wrote about the year 440, tells of the conditions in the century after Constantine and the bishops had made their Sunday jaw and cemented the union of church and

state. He says:—

"How is nearly every assembly of Christians other than a sink of debauchery? All the ecclesiastical people have been reduced to such a degradation of custom that, among the entire Christian people, not to be vicious is considered in a certain way a kind of sanctity. Why is the condition of barbarian nations better than our own? But you say Christians in these days are not called to suffer persecutions, princes themselves being Christians.

"Who is there that, if his hand do not reek with human blood, is not soiled with foul impurities? And yet, although one of these burdens is enough to sink a man to perdition, hardly is there a rich man that is not chargeable with both. . . .

"Wherefore, inasmuch as scarcely any one part of the Christian community, scarcely any one corner of the churches anywhere, is not full of offense, or not blotted with the stain of mortal sin, what room have we for flattering ourselves with an assumption of the Christian name?"

To-day the churches of Christendom are following the way of the churches in the third century. God is sending a message of warning, that the people may know that a like apostasy will produce like results.

"SHALL WE SMITE THEM?"

IN these days of wars and rumours of wars—these days when we are gravely assured, by professed teachers of the true religion of Christ, that it is commendable and Christian to fight under certain circumstances,—it is positively refreshing to read the little story so beautifully narrated in the sixth chapter of 2 Kings.

The king of Syria warred against Israel. Israel was on the defensive. We are not told just what was the cause of this particular trouble, but the Syrians were at least angry enough with the Israelites to fight them. But when the Syrian king wished to make a fine strategic movement, and instructed his warriors accordingly, behold, in some unaccountable manner, the enemy was apprised of it, and every plan was thwarted. Then Ben-hadad decided that there was a spy, a traitor, in the camp. But the whole affair seemed wrapped in mystery; his plans had been laid very carefully, and none but his most tried and true captains had been entrusted with his secrets. The heart of the heathen king waxed faint. There must be treachery somewhere! Finally, in the midst of his searching to find out the spy, one of his servants assured him there was something supernatural about the affair—there was a God in Israel, who was a revealer of secrets.

"Ah," said he, "there is Elisha. He is the one you are after, I have no doubt. Why, he tells the Israelitish king the very secrets which you whisper in the silence of your bed-chamber!"

Somebody suggests that the prophet is in Dothan, and forthwith the syrian king sends a great host to take him. That was a strange thing to do. We find ourselves wondering why he thought it necessary to send a large army to capture only one man. But even then the army was not large enough to accomplish it. Instead of capturing the Lord's prophet, they were cap-



tured by him! Astonishing! a whole host taken captive by a single man! What was the secret of it?—Ah, "the mountain was full of horses and chariots of fire round about Elisha."

One angel was enough to work deadly havoc among the hosts of Assyria—enough to slay one hundred and eighty-five thousand men; and now the mountain is full of angels. No wonder Elisha knows no fear. The hosts of the king of Syria were smitten with blindness in answer to the prophet's prayer, and he actually led his would-be captors over to Samaria, the city of their enemy. Then God opened their eyes. No doubt fear and trembling seized them when they saw the trap into which they had been led. And well they might have trembled had the king of Israel pursued the policy of a nineteenth-century ruler; for they must surely at least have been made prisoners. What a relief it must have been to those frightened men when they heard the decree spoken by the man of God, whom they had so recently sought to destroy.

"Shall I smite them?" says the king. Smite them?—Nay, verily, says the prophet. Let us return good for evil. Set food before them, and let them eat, and send them away in peace.

And so behold, the wonderful spectacle of a hostile army being royally entertained at the expense of the victorious enemy, and allowed afterward to return home unharmed.

Well, what was the result of this Christian manner of disposing of an enemy?—We are told that "so," for this reason, because of this treatment, they came no more to fight with Israel. What a splendid way to make peace! What a glorious revenge! How Christlike! Would it not be a good idea for Christian people of to-day to learn a lesson from this wonderful narrative?

"Take, my brethren, the prophets . . . for an example."

MRS. L. D. AVERY-STUTTLE.

#### A CHEAT OF THE SOUL.

"The Public shaved To-morrow for Nothing."

THESE were the words the astonished passers-by read, one Monday morning, over the sign of an enterprising barber who strove to drive his trade in an already well barber-stocked neighbourhood of a large city.

People stopped to look, to wonder what it could mean, scoffingly at first, then, as they still lingered, they began to wish it might be true, and speculated together on such a possibility. What an opportunity, and so short—TO-MORROW!

Soon expectant customers, of the class who are ever on the alert for "wonderful bargains," dropped in to inquire at what hour they would be served on the coming day.

"Any time you please," was the invariable reply, given with the greatest suavity. A more obliging tradesman was surely never seen.

Tuesday morning arrived. In flocked the unshaven, chuckling to themselves over their good fortune and the simplicity of the barber.

"Well, gentlemen," said he, bowing affably to them all, "to what may I ascribe the favour of your patronage?"

"Why, we are here consistent with your promise; yesterday we read over your door. 'The public shaved to-morrow for nothing.'"

"Truly," responded he. "And to-day you read the same. Payment I must have NOW; TO-MORROW you shall be served for nothing."

Crestfallen, they perceived that they had been the dupes of their own covetousness and folly.

Dost thou, O deluded man, deride these who were thus ensnared? At thyself thou laughest, for thou art the subject of

A SIMILAR BUT MORE SERIOUS DECEPTION.

Applaudest thou the barber? Thou dost virtually extol one whose name is Satan, who lures thee on with hope of gain and heaven TO-MORROW, but fills his greed to-day with thy store of time and strength, yea, and all that thou has that is worth the taking.

What charm there is in that word "TO-MORROW!" What resolves for doing better, what fond hopes of some mysterious change taking place, what delusive expectation that it will be easier to be saved than does that phantom day foster! God's time, NOW, is bartered for Satan's TO-MORROW, and you think you have made a great bargain, until in the hour of need you resort in vain to your ready promiser, to be met with the mocking cry, "TO-MORROW."

God asserts that "now is the day of salvation." Satan lyingly whispers, "Plenty of time to-morrow." And your poor silly heart, fond of the pleasures of sin, eagerly leaps at the bait, and, after skilful playing by the cunning angler, you will find yourself hopelessly entangled in the landing-net of your adversary.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."—*Anon.*

#### OUR GOD IS IN THE HEAVENS.

OUR God is in the heavens; His rule extends Where'er the sky o'er land or ocean bends. And there's no place on land or in the sea Where aught can hidden from His vision be: Not e'en the thoughts that in the heart abide Can from the knowledge of His wisdom hide. And all the words that to our lips do spring He knows, and surely will to judgment bring. That judgment all for ever must abide: For he is God, and there is none beside.

Our God is in the heavens. Earth's glories fade, And kingdoms in their sepulchres are laid. But fadeless glories deck the eternal King Whose praises holy angels love to sing; And while faith listens to the notes of praise Celestial voices in their triumphs raise, The saints of earth may join the heavenly throng, And in the notes of glad adoring song, Praise Him in time and in eternity, Who was, and is, and evermore shall be.

Our God is in the heavens. *Our God our own,* Sits King for ever on His glorious throne. What though the hosts of evil may distress, And cruelly his followers oppress? Though gloomy prisons, with their walls and bars, May shut them from the light of sun and stars? E'en as a shepherd watcheth o'er his sheep, God will His own, for ever, safely keep: And while the weary days are going by, The hour of their deliverance draweth nigh.

Our God is in the heavens. No more should we Faint-hearted and of little courage be; For God in heaven for ever is our Lord, Our shield, and our exceeding great reward; His Holy Spirit will He give to all Who will in faith upon him for it call. Into all truth He will the Christian guide, And comfort him in loneliness beside, O Christian, let thy heart no more be sad; Rejoice in God, and evermore be glad.

Our God is in the heavens. Though friends may fail, Let hope take hold of that within the veil. In heaven, by faith our great High Priest we see, Atoning with His blood for you and me; And, while the fire on golden altar burns, His loving Spirit for His children yearns; While saints address Him in their helpless need, He ever lives for them to intercede, And there before His Father's awful throne, Our prayers He offers, mingled with His own.

Our God is in the heavens, and He doth know His children's every weight of grief and woe. Though tears and sorrow ever linger near On time's lone desert, desolate, and drear, All things are working out for me and you, Nothing but good, if we are good, and true To truth and holiness and God, and stand, His witnesses, in this rebellious land, And soon we'll reach that fair, eternal shore Where tears and sorrow shall return no more.

Our God is in the heavens. Though we may see The wicked flourish like the green bay tree; Though prosperous and wealthy be his estate, While power and pleasure all upon him wait, We need not fear. His day will not be long; And right will surely triumph o'er the wrong. To this life only are his hopes confined, And when he dies, he leaves his wealth behind. For him there is no future filled with light; His lamp goes out in everlasting night.

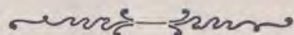
Our God is in the heavens. Christian, be strong In God; fear not, though foes around thee throng. Thy robes in Jesus' blood wash clean and white, And walk, as He is, ever in the light. Look for His coming; for the time draws near When He shall come, His waiting ones to cheer. The saints who sleep in death shall then arise, And joyfully mount upward to the skies With all the loving saints redeemed, to see Their coming Lord, and ever with Him be.

Our God is in the heavens. His promise sure And firm for us shall evermore endure: "Behold, new heavens and earth I will create, Filled with My glory, which shall ne'er abate, My saints no more for others' good shall toil, Nor be for evil men a source of spoil, But in the glorious city of My choice, Jerusalem, they ever shall rejoice; And in that land where sin's dark reign is o'er, They shall desire this present world no more."

Our God is in the heavens. With patience run The heavenly race, and let His will be done. The Lord will guide, through stony ways, thy feet To tread at last the shining golden street Of that fair city far beyond our sight, Whose walls are jasper, and the Lamb its light. There many mansions in their glory rise, The home of saints in God's own Paradise. Where flowers immortal deck the new earth's sod, The saints shall dwell for ever with their God.

J. S. THORP.





**THE RIVER OF SALVATION.**

[Read Ezekiel xlvii. 1-13.]

O BEAUTIFUL River, from Zion outflowing,  
 In freshness and favour, majestic and broad;  
 The redolent splendor and grace of thy going  
 Rehearseth the greatness and glory of God!

I sing of thy Source, in the Mind of the Maker,  
 The trend of thy purpose, untrammelled and free,—  
 How each, by thy wealth of design, is partaker  
 Of all the bright blessings inherent in thee.

Thy crystalline cleansing no mortal may measure  
 Who knows not the stain and pollution of sin;  
 Thy touch, like the hope of an infinite pleasure,  
 Hath pureness, delight, and rejoicing within.

What marvelous pulse thrills the hand of thy  
 healing,  
 Ecstatic with being and pregnant with "Breath,"  
 The limitless love of Jehovah revealing,  
 As higher than heaven and deeper than death!

How strong is thy strength, by Omnipotence in  
 thee!  
 How buoyant thy bearing over earth's meaner  
 things!

The word of the Lord from His house did begin  
 thee;  
 Baptized in thy waters my spirit hath wings.

O bountiful River, Divine and Eternal,  
 Flow on in thy fulness and freedom, sublime!  
 The desert shall blossom in fragrance supernal,  
 And life bloom for aye from thy shore-ways in  
 Time.

LLEWELLYN A. MORRISON.

**WATER SOURCES.**

"THOU shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life; in Thy light shall we see light."—Ps. xxxvi. 8, 9.

Nature is a constant revelation of God. All its beauties first existed as thoughts in the Divine mind, ere they were materialized in the creation. How natural, then, since God is a Spirit, that these divine thoughts of beauty, when materialized, should be the image of spiritual things.

On earth, the ocean is the source of all the springs and streams, and therefore the great fountain of life. The winds bathe their wings in its mighty expanses, and come back over the earth laden with showers of blessings.

Where these showers fall, the earth soon feels the electric feet of life in its thousand forms. Everywhere is verdure, and bloom, and beauty, and fruit to make glad the

heart of man. The wells and springs are filled to overflowing, and the rivers carry the overflow back to the sea. So the circuit of the waters is from the ocean to the cloud, and from the cloud to the earth, and from the earth back to the sea.

There is, however, a secondary circuit of



LIVING WATERS.

which we must speak. It is a well-known fact that extensive forests greatly increase the rainfall. There is a reason for this. A tree is a divine invention for facilitating the exchange of moisture. If we cut off a branch on a warm day, the leaves on that branch soon wither, because the moisture dries out of them, and passes into the air. But the moisture passes into the air just as rapidly from all the leaves on the branches that are not cut off, only in their case the supply is kept up from below, so that they do not wither. Far beneath the surface of the ground every little rootlet is feeling out with porous fingers to take up the water and hurry it up to the leaves that are waiting to send it off into the air, from which it comes down in fresh showers of blessing. A large tree will thus take up several barrels of water in a day. Were it not for the tree, this

water would have sought the ocean through the springs and the rivers, without again being dispersed in showers. So the secondary circuit is from the earth to the tree, and from the tree to the cloud, and from the cloud back to the earth again. All this water must first come through the primary circuit, from the ocean, the great fountain of physical life on the globe; but by means of this secondary circuit, the water that would otherwise be used only once in making the larger circuit, is used several times, and so the earth is kept verdant and fruitful.

Now, what the ocean is in this figure to the world, God is in fact to all the universe. He is the great source of all life, and "in Him we live, and move, and have our being." Says the Scripture: "Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life." God is the fountain of all life, physical and spiritual, and His Spirit, bestowed through Christ, is the living water. But here we wish to speak especially of spiritual life.

The primary circuit through which has come all spiritual life and blessing, is—from God through Christ—by the Spirit to the human soul, and from the human soul back to God.

It is the spiritual privilege of every soul to be in this circuit, and to know its power, rest, and joy. Without pope, or bishop, or priest; without other mediation than that furnished by this circuit itself, the soul of the humblest child may come trustingly to the Father's heart, and receive and know the fulness of His blessing.

There is a secondary circuit here too. A real Christian is a tree of righteousness, "planted by the rivers of water;" trees of righteousness, the planting of the Lord, that He might be glorified." A true church is a collection of these trees. These trees of righteousness take up the water from the river of life, and shed it in grateful showers upon the thirsty souls not yet rooted into the river for themselves. These trees of righteousness, these Christians who know God for themselves, and are in the primary circuit of His blessings, enjoy the religious service more than any one else, but they are not dependent upon these privileges. But the Christian who is not yet in the primary circuit, is dependent entirely upon the local showers that come from the exhalations of the leaves of these trees of righteousness. Without these his heart goes dry, and his life fails to reveal the divine beauty.

Doubtless we all began our Christian life in this secondary circuit, but we must not stop here. "If we receive the witness of men, the witness of God is greater. . . . He that believeth on the Son of God hath the witness in himself." God does not want us to continue dependent for our supply upon others; He wants to make us water-sources ourselves, and send us out into life's desert with ministry of blessing for others.

G. E. FIFIELD.





### CONTENT.

THE world was full of rivers, and on their mighty tide

Ten thousand ships went threading through and through ;

Ten thousand teeming cities stood on the river-banks,—

And I was but a tiny drop of dew.  
But as I lay unheeded upon a blade of grass,  
A weary bee fell near me, scarce alive ;  
With hope revived, he saw me, and drank, and quenched his thirst,  
And bore his load of nectar to the hive.

A chain of mighty mountains stood guard upon the earth,

And reared their heads where eagles never soar.  
The joy of all beholders, what dignity was theirs !—  
And I was but a pebble by the shore.

Of value or of beauty, no single gift was mine,  
The beach was strewn with millions just like me :  
Yet for a puny baby I once was made a toy,  
And changed his fretful cries to tones of glee.

By night the silvery moonbeams rejoiced the dreamy world,

A myriad twinkling stars shone clear and bright ;  
By day the dazzling sunlight its golden splendour shed,—

I was a little taper in the night.  
I know my ray was feeble ; but in a window set,  
All night I burned, and did my little best ;  
And ere the dawn of morning,—ah ! what a joy was mine !—

A soul I guided home to peace and rest.

ELIZABETH ROSSER.

### MRS. MAKEPEACE'S OPINION.

MRS. MAKEPEACE was well known in the town of—as a thorough Christian, not because of her lengthy prayers and eloquent exhortations, or a Pharisaical countenance, but because of her consistent life as a follower of the blessed Master.

Her life was one of sacrifice and self-denial, ever seeking to alleviate the sufferings of others, and performing little acts of mercy toward the poor and forsaken souls for whom Christ died.

It was to this woman Brother Pharisee presented himself with a basket of wares to distribute gratuitously among his neighbours.

He had such a woe-begone look on his usually cheerful-looking face that Sister Makepeace inquired of him, "Are you ill?"

"Oh, no!"

"Any of the family ill?"

"No."

"Out of work?"

"No."

"Lost some money in some of the sus-

pending banks?"

"Oh, no! It is worse than that."

"Why, Brother Pharisee, tell me what ails you; perhaps I can be of some assistance."

"Sister Makepeace, I don't want to say anything about it, and I wouldn't to anyone in the world but you. The fact is that I am so disgusted with Brother Sharp that it just about makes me sick. His business career is just a sham, and every one who has had any dealings with him regards him as a sharper. Why, he has not a spark of Christianity about him, and everything he does just brings the precious truth into disrepute. Surely our church can't prosper so long as Achan is in the camp. I do feel so sorry for him. I have no words suitable to express my pity for poor Sister Sharp and the abused children.

"I thought I would like to talk this matter over with you, and see if something couldn't be done. I called on Sister C. and Brother B., and have talked with two or three others, and they think just about as I do, since I told them. Of course what I have said to you is strictly confidential. I would not say a word against Brother Sharp to injure him, for my motive is just the purest in the world."

All this time poor Mrs. Makepeace sat without uttering a single syllable. And when the basket was empty, and Brother Pharisee arose to go, she quietly asked him if he could not remain a few minutes longer, as she wished to ask him a few questions concerning this unruly member. Her request was readily granted; and, fixing her keen black eyes upon her guest, she began by saying:—

"I have known Brother Sharp for many years, ever since I was a child. I have spent considerable time in his family, and these things which you have told me are so unlike anything I ever noticed in him that I am utterly confounded. I had not the slightest idea he was such a deceptive person."

"Yes, Sister Makepeace, he is a bad man, and needs to be severely dealt with."

"How long have you known Brother Sharp?" inquired Sister Makepeace.

"Several years."

"Ever have any dealings with him?"

"Oh, yes, indeed!"

"Did he act honourably with you?"

"Yes."

"Gave you all he agreed to for your labour?"

"Yes."

"Did you ever hear of his defrauding his help in any way?"

"No."

"Has a he good reputation among business men?"

"Yes, I think he has."

"Do you know of his quarrelling with his neighbours or anyone else?"

"Yes, he has quarrelled with me."

"Anyone else to your knowledge?"

"No."

"Have you ever visited in his family?"

"Yes."

"Was he kind and courteous to his wife and children?"

"Yes, while I was there."

"Does he provide well for his family, furnish them with proper food, fuel, and raiment, give them a comfortable house to live in, &c.?"

"Yes, I suppose so; but then they say that"—

"No matter what they say; 'they say' is a liar. Does he not do all he possibly can to make home cheerful and give his children an education?"

"Yes."

"Does he let them run wild, and select just such society as they choose, or read such literature as the mind of the young generally craves?"

"No, I think not."

"Is not Brother Sharp noted for his liberality?"

"Yes."

"You said his work was a sham and intended to deceive. How do you know?"

"Why, it's not as I would do it."

"Then he must work to your standard, must he, in order to be just? Now, can't you see, my good Brother Pharisee, that, according to your own acknowledgment, Brother Sharp is not quite so black as the devil has pictured him. But, admitting he is just as sinful as you have thought him to be, how much better are you than he? Can you not see that a person who wants everybody to see as he does, act as he does, is simply a fit subject for the Dark Ages? Who gave you the authority to judge your brother? What saith the Scripture?—'Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.'—Rom. ii. 1. Don't you know, my brother, that when you go about from house to house circulating reports about your brother, either true or imaginary, you not only cripple his influence, but also be little yourself and dishonour God by placing yourself in the place of God?"

"That is not of the Lord, and the individual who engages in such traffic 'is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.'—1 Tim. vi. 4. 'And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.'—1 Tim. v. 13.

"Now, my good brother, let me say in conclusion, be careful how you throw stones, lest they rebound and you become wounded. But seek the mind which was also in Christ Jesus.—Phil. ii. 5. Possessing the mind of Christ we shall do just as Christ did. Then nothing will be done through strife or vainglory, but in lowliness of mind we will esteem others better than ourselves. We shall be eyes to the blind, and feet to the lame; and, instead of talking about our brethren, we shall be studying the character of Christ, and in so doing behold the perfect model of character building, and thus



grow up into Christ, our living head.

"The apostle says, 'Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.'"

A. SMITH.

### TWO COLLEGE BOYS.

MOST boys are anxious to get a post where they may have easy work, and live in what they call a genteel style. Such, however, do not get the best work in the world. The ambition to work, to be doing something useful, no matter what, is what the sensible world wants to see in a young man or woman. The following story has a moral for those who want to get on in life:—

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large ship-building firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I should like some sort of a clerkship."

"Well, sir, I will take your name and address, and should we have anything of the kind open, will correspond with you."

As he passed out, he remarked to his waiting companion, "You can go in and leave your address."

The other presented himself and his papers.

"What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent.

And the college graduate went to sorting scrap-iron.

One week passed, and the president, meeting the superintendent, asked, "How is the new man getting on?"

"O," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang!"

In one year this man had reached the head of a department and an advisory position with the management, at a salary represented by four figures, while his whilom companion was "clerk" in a livery stable, washing harnesses and carriages.

"Seest thou a man diligent in his business? he shall stand before kings."

### THE OLD NEW ENGLAND DAYS.

MANY are the stories that may be told of British folk who have gone forth to the ends of the earth to found new Englands over the seven seas. But among the first of these pioneers were the old Puritans, who, with their families, planted the English stock in the new England of the American Continent.

Longfellow's poems have given wide circulation to the stories of those rugged times that developed a hardy stock of men and women. Here is a sketch of the first days of the colony:—

trees and build log houses. The 'Mayflower' could not go back across the ocean that winter; for it was only a sailboat.

The men built seven log houses and a strong fort. They called the place 'Plymouth,' the name of their home in England. The large rock on which they stepped when getting out of the canoe, they called 'Plymouth Rock.'

"That was a terrible winter. The Pilgrims did not have much food, and the weather was so bitterly cold that many of them sickened, and half of them died. They buried their dear ones at night, so that the



THE LANDING PLACE OF THE PILGRIMS—PLYMOUTH ROCK.

The Pilgrim fathers left England for Holland, because the king and his ministers were bearing hardly upon Nonconformity in those days.

"The people of Holland spoke a different language; and the men from England said, 'If we stay here, our children will marry among these people, and our grandchildren will speak this Dutch language, and we shall not be able to understand them.' So they sailed away from that country in a boat called the 'Mayflower.' They called themselves 'Pilgrims,' because they wandered about so much. After a month's sailing, in the winter season, they reached the shores of America.

"The ground was covered with snow, and the wind howled dismally through the leafless branches of the trees. The women and children remained on the 'Mayflower,' while the men went ashore to cut down

Red Indians would not know they were becoming so few in number. The next year they planted their grain over the graves, so the Indians would not know the graves were there.

"There was a beautiful young lady in this company of brave men and women, named Priscilla Moline, whose father and mother and brothers and sisters all died that winter. Then she went about helping the others care for their sick ones. Every one loved her. But when spring came, she was often very lonely. John Alden was kind to her; and one time when they were visiting together, Priscilla said to him:—

"I've been dreaming all night and thinking all day of the hedgerows of England,—

They are in blossom now, and the country is all like a garden,—  
Thinking of lanes and fields, and the song of the lark and the linnet,



Seeing the village street, and familiar faces of  
neighbours  
Going about as of old, and stopping to gossip to-  
gether;  
And at the end of the street, the village church,  
with the ivy  
Climbing the gray old tower, and the quiet graves  
in the churchyard.  
Kind are the people I live with and dear to me my  
religion;  
Still my heart is so sad that I wish myself back in  
old England.  
You will say it is wrong, but I cannot help it: I  
almost  
Wish myself back in Old England, I feel so lonely  
and wretched.'

"Then John Alden said he did not think it was wrong for her to wish it; for stouter hearts than a woman's had quailed in that terrible winter. He tried to comfort her; but he was lonely and homesick, too, and when the 'Mayflower' was ready to sail back to England one day, he went on board with the sailors, and thought he would go back to his parents and brothers and sisters. The Pilgrims all came down to the shore to see the 'Mayflower' off, Priscilla among the rest, and she looked so sad and lonely that John would not go away and leave her. He remained, and they were married later.

"The Indians came to see the Pilgrims sometimes; and Samoset, a good Indian, gave them some corn to plant. They had never seen any before. One time some savage Indians sent a challenge of war, and the Pilgrims became frightened; but among them was the stout captain, Miles Standish, who settled all their troubles with the Indians. He had twelve soldiers among the Pilgrims, and they protected the settlement.

"After the 'Mayflower' had sailed out of sight, on its way back to England, the Pilgrims went back to their homes, where they worked industriously in their fields and gardens, and at spinning and weaving. Priscilla could spin, and weave, and knit, and sew. When Autumn came, there was a good harvest; and when it had been gathered, Governor Bradford invited his neighbours, and an Indian chief, Massasoit by name, with his warriors, to come to a feast. The Indians came, ninety of them, decked out in paint and feathers, but friendly. The men and the warriors went into the woods and killed deer and wild turkeys. They also had nuts and wild grapes from the woods. Priscilla helped the women, cook the turkeys and venison, and made puddings and pumpkin pies. The Indians stopped a week with the Pilgrims.

"Every morning the Pilgrims went into the fort, which was also their meeting-house. Here they sang hymns; and Elder Brewster prayed, and thanked God that he had been so good to them, and given them such a bountiful harvest.

"Mr. Longfellow wrote a long poem about Priscilla, and John Alden, and Miles Standish. It is a true story, too; for Priscilla and John Alden were the poet's great, great-grandparents.

"I had almost forgotten to tell about the baby born on board the 'Mayflower.' His name was Peregrine White, and he was a

great favourite. Some who read this may have heard of the late Elder James White, the pioneer leader of the Seventh-day Adventist Society, and they may be interested to know that Peregrine lived through the terrible winter, and grew up to manhood in the wild new country, and was an ancestor of Elder James White."

LORETTA REISMAN.



#### THE TONGUE.

"THE boneless tongue, so small and weak,  
Can crush and kill," declares the Greek.

"The tongue destroys a greater horde,"  
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,  
"A lengthy tongue, an early death;"

Or sometimes takes this form instead:  
"Don't let your tongue cut off your head."

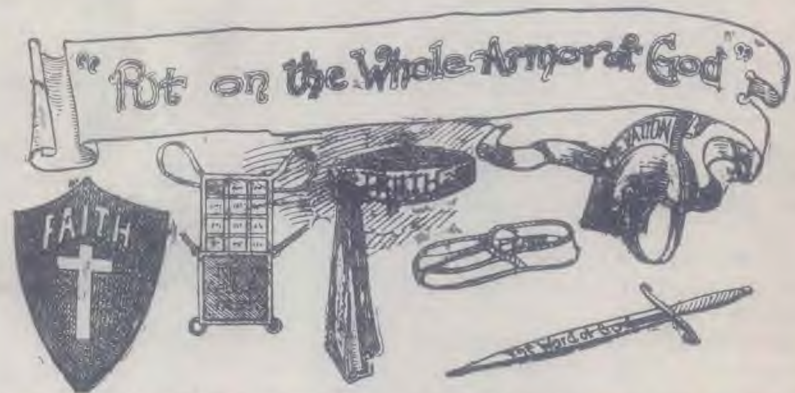
"The tongue can speak a word whose speed,"  
Say the Chinese, "outstrips the steed;"

While Arab sages this impart,  
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,  
"Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole,  
"Who keeps his tongue doth keep his soul."

—Selected.



#### THE ARMOUR OF RIGHTEOUSNESS.

THIS is what the apostle Paul calls the armour that the Captain of our salvation provides for each one of the soldiers in His army. It is not our own righteousness, or right-doing, that is a protection to us; "for all our righteousnesses are as filthy rags." But Jesus clothes His warriors with the robe of His own perfect, spotless character, and in this they are more than a match for all the hosts of Satan.

If some of the world's great warriors, such as Alexander or Napoleon, could have put their own spirit and hope and fearlessness into each one of the soldiers in their army, what a strong host they would have had! This is what the Captain of the Lord's host does for us,—He puts His own armour upon us, so that nothing can harm us; and He puts His Spirit within us, to make us fearless and strong.

When our Captain puts His own armour of righteousness upon us, He says, "I give unto you power . . . over all the power of the enemy." Then if we believe His word, we shall be "strong in the Lord, and in the power of His might."

In the sixth chapter of Ephesians we are told about the different parts of this wonderful armour. There is—

#### THE HELMET

of salvation, to cover the head. David knew something about this; for he had proved it, and found that it fitted and protected him a great deal better than the armour of King Saul. It was this that made him so fearless when he fought the great giant, Goliath, and other of the enemies of the Lord.

We are told of Jesus himself that He puts "an helmet of salvation upon His head" when he goes forth finally to destroy all the hosts of evil. So you see that the armour He gives us is just the same as His own.

#### THE BREASTPLATE

of righteousness covers the heart; and so we are to let our Captain's righteousness guard our hearts from all evil. He says to us, through His word, "Who is he that will harm you, if ye be followers of that which is good?" And of those who trust in the Lord, the psalmist says: "His truth [which is His righteousness] shall be thy shield and buckler. Thou shalt not be afraid of the terror by night; nor for the arrow that flieth by day; nor for the pestilence that

walketh in darkness; nor for the destruction that wasteth at noonday." These are some of the devil's weapons of destruction, but the strong breastplate of righteousness can protect us from them every one.

#### THE GIRDLE.

You all know what a girdle is for. It is to bind the garment, and keep it from flowing loosely everywhere. So all our thoughts are to be kept within the girdle of truth, and not allowed to run loose, upon that which is not true, nor upon our own or any one else's imaginations. Whatever is true and pure, and lovely, we are to think about. Then the mind will be kept pure, and become strong and ready for service whenever the Captain calls.

#### THE SHOES.

The shoes that Christ's soldiers wear, like all the rest of their armour, have wonderful



power in them. Would you not like to have a pair of shoes that would keep you from ever getting weary? that would put such strength into your feet that you would never grow tired? This is what these shoes do for those who wear them. Our feet are to be "shod with the preparation of the Gospel of peace." The Gospel of peace is "the power of God unto salvation," and so our feet are to be shod with the power of God, that we may be strong to carry the glad tidings of the Gospel to others. Of those to whom this work is given the prophet says: "They shall run, and not be weary; and they shall walk, and not faint."

Solomon knew something about these shoes. In his Song of Songs he says to the church of Christ, which is his army, "How beautiful are thy feet with shoes!"

"Beautiful feet are those that go  
On kindly ministries to and fro,  
Down lowliest ways, if God wills it so."

THE SWORD.

Notice that the sword is not ours, but "the sword of the Spirit." And the first place where the Spirit will use it will be in our own hearts. He will have to cut away from us everything that is evil; for this would make us weak and useless in his army. His sharp sword, the word of God, will pierce even to our most secret thoughts, and take away all that is not good.

This is the only sword that the followers of Jesus are to have anything to do with. Of every other sword Jesus says: "Put up thy sword again into its place: for all they that take the sword shall perish with the sword."

THE SHIELD.

To protect our whole bodies from the fiery darts "of the old serpent," we are to take "the shield of faith,"—faith in Jesus and in the free gift of His righteousness to us. Even this is not something that we are to provide for ourselves, but it is the gift of Jesus. It is "the faith of Jesus,"—that faith which endured every kind of conflict with Satan, and won the victory every time,—that is given us for our shield. "For this is the victory that overcometh the world, even our faith."

EDITH E. ADAMS.

THE PERFECT PLAYMATE.

In a far-away country, so long ago,  
The boys and girls of that olden time  
Had the very best playmate that ever was  
known—  
Better, I'm sure, than yours or mine,  
His face grew sad for another's woe,  
Or was wet with tears for another's pain;  
But never a blow or an unkind word  
Was answered by Him with its kind again.  
A gentle, warm-hearted, generous boy—  
The one perfect Pattern for you and me.  
Let us try this year to grow more like  
This perfect playmate of Galilee.

—H. L. Ricardo.

If a hive be disturbed by rash and stupid hands, instead of honey it will yield bees.  
—Emerson.



AN UNCLEAN BEAST.

Look at that object in a filthy mud-hole by the road-side. At first you distinguish nothing but a pile of black, slimy mud. The dirty mass moves! You think of a reptile, a turtle, some uncouth monster reveling in his Stygian filth. A grunt! The mystery is solved. The sound betrays a hog. You hasten by, avert your face, and sicken with disgust. Stop, friend, admire your savory ham, your souse, your tripe, your toothsome sausage, in its native element A dainty beast isn't he?

Gaze over into that sty, our pork-eating friend. Have you done so before? and would you prefer to be excused? Quite likely; but we will show you a dozen things you did not observe before. See that contented brute quietly reposing in the augmented filth of his own ordure! He seems to feel quite at home, doesn't he? Look a little sharper and scrutinize his skin. Is it smooth and healthy? Not exactly so. So covered is it with tetter, and scurf, and mange, that you almost expect to see the rotten mass drop off, as the grunting creature rubs it against any projecting corner which may furnish him a convenient scratching place. As you glance around the pen, you observe that all such conveniences have been utilized until they are worn so smooth as to be almost inefficient.

Stir up the beast and make him show his gait. See how he rolls along, a mountain of fat. If he were human, he would be advised to chew tobacco for his obesity, and would be expected to drop off any day of heart disease. And so he will do, unless the butcher forestalls nature by a day or two. Indeed, only a few days ago a stout neighbour of his was quietly taking his breakfast from his trough, and grunting his infinite satisfaction, when, without a moment's warning, or a single premonitory symptom, his swinish heart ceased to beat, and he instantly expired without finishing his meal, much to the disappointment of the butcher who was anticipating the pleasure of quietly executing him a few hours later and serving him up to his pork-loving patrons. Suppose his death had been delayed a few hours, as is the case with the majority of hogs? or rather, suppose the butcher had got the start of nature a little as he generally contrives to do?

But we have not half examined our hog yet. If you can possibly prevail upon yourself to sacrifice, your feelings, in the cause

of science, pork-loving friend, just clamber over into the reeking sty and take a nearer view of the animal that is destined to delight the palates of some of your friends, perhaps your own. Make him straighten out his fore-leg. Now observe closely. Do you see an open sore or issue a few inches above his foot, on the inner side? and do you say it is a mere accidental abrasion? Find the same on the other leg; it is a wise and wonderful provision of nature. But what are they? Grasp the leg high up, and press downward. Now you see, as a mass of corruption pours out. That opening is the outlet of a sewer. Yes, a scrofulous sewer; and hence the offensive, scrofulous matter which discharges from it. Should you fill a syringe with mercury or some coloured injecting fluid, and drive the contents into this same opening, you will be able to trace all through the body of the animal little pipes communicating with it.

What must be the condition of the body of an animal so foul as to require a regular system of drainage to convey away its teeming filth? Sometimes the outlets get closed by the accumulation of external filth. Then the scrofulous ichorous stream ceases to flow, and the animal quickly sickens and dies unless the owner speedily cleanses the parts, and so opens anew the feculent fountain, and allows the festering poison to escape.

What dainty morsels those same feet and legs make. What a delicate flavor they have, as every epicure asserts. Do you suppose the corruption with which they are saturated has any influence upon their taste and healthfulness?

The hog is a scavenger by nature, and it is probably for this reason he has been furnished with special means for removing impurities from his gross body.

The process of fattening hogs is one productive of disease. A fat hog is one which is grossly diseased. The process of fattening is one of disease producing. The livers of fat hogs are often masses of disease. Butchers will tell you that they often find the liver in fat hogs crowded with abscesses.

**Tape-Worm.**—This loathsome creature, which often gets into the human stomach and intestines, and sometimes grows there to the enormous length of several rods, is often communicated to man by eating pork. The occurrence of tape-worm is becoming



much more frequent in this country than formerly.

**Trichinæ.**—Still more to be dreaded by pork-eaters are the terrible trichinæ, which are also communicated by the eating of pork. Each worm is so small that several hundred thousand of them may occupy a single cubic inch of pork. When taken into the body, a single worm produces a thousand young, which at once commence boring into the body in every direction, lodging at last in the muscles. The pain and general disturbance of the system is so great that few constitutions can survive the terrible ordeal. If life is not destroyed at once, the individual lingers along, a sufferer for life, his body filled with disgusting worms for which there is no remedy. No cure for the disease has been discovered. Probably about one hog in ten is affected by the disease. No more than one in ten of the deaths from this cause are attributed to it, as the disease may appear like many others. It especially resembles cholera, dysentery, typhoid fever, cerebro-spinal meningitis, and rheumatism.

The ancient Jewish law forbade the use of swine's flesh, and the orthodox Jew of to-day would as soon think of eating a cat or dog as a hog. The Jews are noted for their health and longevity, and their abhorrence of the hog may be one reason for this remarkable national peculiarity. It is a question well worth considering, whether, if pork is not good for a Jew, is it good for a Christian?

DR. J. H. KELLOGG.

#### CAUSES OF CANCERS.

It is said that Jews *do not have cancers*,—that is, unless in rare cases where *pork* is eaten. Among all the diseases that the Saviour cured, there is no record of *cancers*; nor is cancer mentioned in the Bible. Cancers are caused, doubtless, by some impurities or poisons or malignant germs in the blood, and then they are *localised* in the lips by the tobacco poison of a vile old pipe, in the throat by the smoke of cigars, in the stomach probably by the irritation caused by highly-seasoned foods, and in the *liver* by the pressure of women's corsets. Women never have cancer of the mouth unless they smoke, but three women have cancers in the liver to one man. Gross, foul feeding may load the system with a cancerous taint, and then the pipe, the cigar, the bottle, the corset, or some little injury, may do the rest. Clean-bodied people do not have cancers.—*The Safeguard*.

#### THE INIQUITIES OF THE FATHERS.

TOBACCO and liquor stupefy and defile the user. But the evil does not stop here. He transmits irritable tempers, polluted blood, enfeebled intellects, and weak morals to his children, thus rendering himself accountable for all the evil results that his wrong and dissipated course of life brings upon his family and community.—*Healthful Living*.

#### GOOD BREAD.

ANOTHER very important requisite is good bread, but when it is made principally from the starchy portions of the grain, with the phosphates and other nutritive elements excluded, it is very far from being the "staff of life," as it is sometimes termed. The most perfect bread is made of the entire wheat, not too finely ground, and mixed with pure water, with only the addition of a little salt, and then baked in a hot oven. This is the primitive manner of bread-making, and bread so made contains all the nutriment of the grain. The greater the departure from this standard, the more undesirable, from the point of health, does the bread become. The more bread is raised by leaven or yeast, the greater is the destruction of the elements of nutrition. When we consider how much the popular bread of to-day is robbed of its life-giving principle, we do not so much wonder that the unsatisfied craving for perfect nutrition leads to the saloon and a thousand other evil things.

More than one physician thinks that the enormous increase in diabetes in this country is due to our modern way of living, and particularly to the use of fine flour in bread and other preparations, which are thus deprived of a large proportion of the most important elements of nutrition. It has been many times demonstrated that children fed largely on white-flour bread are found to be deficient in the bone-forming elements, as plainly shown in the teeth. Another thing that militates against the teeth of our people is the habit of using so much soft food. If the muscles are not used, they become weak and flaccid; so with the teeth, they decay and become useless, the gums soft, and the teeth loose from want of exercise.—Chas. H. Shepard, M.D., in *Bacteriological World*.

#### AMOUNT TO BE EATEN.

ON the average, says a London medical journal, less food is required in warm weather than in cold. The quantity much depends upon the amount of physical activity.

The average person eats most injudiciously. To even the moderately prosperous all the dainties of the world are within reach. The supply offered is out of proportion to the need. The dainties tempt the appetite, and as a result of frequent yielding, many varieties of stomach disorders are developed, and the unhappy, morose, melancholy dyspeptic is created.

The dyspeptic is an example of excess—excess in eating or drinking, or both. The points to be observed in eating are these: Adhere to a rational diet. Take food at regular intervals; eating between meals is a pernicious habit, giving the stomach no opportunity for rest. Eat slowly, masticate the food thoroughly, and, above all, do not over-eat.

It is impossible to lay down hard-and-fast rules as to what shall and what shall not be eaten. The intelligent person learns from

experience the foods which agree and disagree with him.

Water is the best beverage, and it is well to drink copiously of it between meals.



AN alarming increase of the bubonic plague is reported from Hong-kong, as many as forty fresh cases occurring daily.

SINCE 1890 the United States has added over 13 millions to its population, which now stands at 76, 295, 220.

THE white population of the British Empire at the beginning of the last century was under 20 millions. Now it is 60 millions.

The admiralty this year will commence the construction of three battleships of 18,000 tons each. They will be the largest and most powerful war-vessels afloat.

"TERRIBLE atrocities" are reported as being committed by the Turks in Macedonia, of which no notice is taken by the European powers. The Powers are busy with the Chinese question.

ACCORDING to reports from New York, plans are on foot for the consolidation of the various express companies of the United States into one great express trust. It requires but little reasoning to discover the outcome of such a scheme, which would control the entire carrying business of the country.

A Parliamentary paper shows that the estimated cost of the war in South Africa down to the close of the present financial year is £142,807,000, and of the operations in China, £5,660,000, in addition to interest and charges on war debt £4,850,000—a grand total of £153,317,000. Of this amount, £45,271,400 has been, or is to be, provided out of taxation, and £108,046,000 by loans.

A good cat story is taken from the *St. Augustine Kilburn, Parish Magazine*:—

I once had a cat which always sat up to the dinner table with me, and had his napkin round his neck, and his plate and some fish. He used his paw of course; but he was very particular, and behaved with extraordinary decorum. When he had finished his fish, I sometimes gave him a piece of mine. One day he was not to be found when the dinner bell rang, so we began without him. Just as the plates were being put round for the entree, puss came rushing upstairs and sprang into his chair, with two mice in his mouth. Before he could be stopped, he dropped a mouse on to his own plate, and then one on to mine. He divided his dinner with me as I divided mine with him.—*Bible Echo*.





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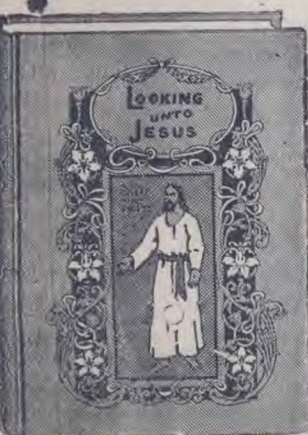
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"PRAISE ye the Lord." Who? You—whether you have ever done so before or not.

WHY? "Praise Him for His mighty acts: praise Him according to His excellent greatness."—Ps. cl. 2.

HIS mighty acts are seen in the things which He has made. One may have little of the world's possessions, but all share in the light, the air, the life, and those things of creation which no man's selfishness can monopolise.

**Made from Nothing.**—In the beginning God created the world from nothing, "so that things which are seen were not made of things which do appear." "He spake and it was, He commanded and it stood fast." We may praise Him for the might which could make something where nothing was before.

**Made from Less than Nothing.**—The same power that created now saves. If we could make any comparison between the various ways in which Infinite power is exercised, we might say that the mightiest of the acts for which all may praise Him is the great act of salvation. He made the earth from nothing. It was a harder case in making the Christian, for fallen man was "less than nothing, and vanity." Praise God for His excellent might, which can create the "new creature" where was worse than nothing.

**Bible Reading.**—Multitudes of religious people confess that they somehow cannot get interested in Bible study. They may read it now and then or even regularly as a duty, but to sit down with it and spend time in studying it seems difficult. Yet people who are not interested in Bible study expect to go to heaven. They practically say to the Lord: "Lord, I know this is Thy Word. You are speaking to me, but somehow I am not interested in what you say. Wait till I get to heaven." But one who cannot get interested in what God says now would not be interested if he could get into heaven. If the Word is uninteresting to you, confess your neglect of it to God, and as you apply yourself to it with the heart open to the Spirit's influence it will become interesting and more than interesting.

A ROMAN Catholic organ, giving various quotations of prices for saying masses for the dead, which are supposed to help them through purgatory into heaven, says that 'a donation of £125 secures a monthly mass for ever.' The solicitation of funds to keep up the masses "for ever" is a confession that even the promoters have no confidence in their efficacy.

ARCHBISHOP LEIGHTON once put very tersely the difference between the old covenant and the new, the difference between man's promise of obedience and God's promise to work obedience in the man who believes:—

"The law written in tables of stone only is hard and grievous; but make once the heart the table of it, and there is nothing more pleasing. This law of God makes service delightful, even the painfullest of it. 'I delight to do Thy will, O my God; yea, Thy law is within my heart.'"

Merely on tables of stone, a holy law can only minister death to the unholy. In Christ, received by faith into the heart, it is the witness to the righteousness of God wrought into the life by the power of grace.

THE late Mr. Spurgeon often rebuked the growing tendency toward invoking the civil power to advance religious interests. He said once, speaking of Christ's way of meeting Satan when tempted:—

"Instead of power, angelic or Divine, He used, 'It is written,' thus teaching His church that she is never to call in the aid of force or use the carnal weapon; but must trust alone in the omnipotence which dwells in the sure word of testimony. This is our battle-axe and weapon of war."

Nowadays the crusade for Sunday laws is all abroad. Missionaries in India, even, are weakly trying to get the Government into the ecclesiastical harness. But of course they can never adopt Christ's method in this matter of the Sunday. "It is written" that the seventh day is the Sabbath, but it is not written that Sunday, the first day is. No one can teach Sunday observance by the Bible.

**The Lean Meat Diet "cure."**—The use of a lean meat diet as a cure for diabetes seems to have had its day in Europe. The London *Family Doctor* says the leading medical teachers in France are warning the profession that the supposed benefits are an illusion, and that the remedy is frequently the cause of death, through the accumulation of ptomaines in the body to such an extent that the kidneys cannot cope with the poisons thus formed. Professor Boasfelt says:—

"It is the duty of the physician who places his patient upon a lean meat diet to inform him of the fact that he is living close to the border line, and that his situation is like that of a man walking along the brink of a precipice; that he must on no account submit himself to the influence of an anæsthetic without first undergoing a few days' preparation, including an entire change of diet; and the truly wise physician will further instruct his patient that it cannot be safely adopted as a continuous dietary without the risk of constitutional injury."

"GOD MADE LIQUOR".—God no more "made liquor" than He made a faro table, or a resort of debauchery, says a newspaper. He no more made it than He made the tools of the burglar or the vile inventions which the customs seize. He made it only in the same sense as He made the dynamite bomb of the anarchist thugs. Wheat and corn and rye are wholly useful and wholesome food as nature yields them, but by the devices of man strong drink is produced from them, and it ruins men if they take too much of it, as many of them do if they drink it at all.

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

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

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

**As Witnesses.**—The witness is to convince the juror by telling what he knows. We all are witnesses for Christ, and have only to tell what we know of His power to save. But too often men pass from the witness-box, and think to make people better by acting as judge or bailiff of the court. Now and then mission leaders try to get Governmental power applied in little ways to advance, as they suppose, the interests of Christianity. Dr. Parkhurst, of New York, who once tried to reform people by police methods and learned the error of his way, says:—

"You cannot make a man believe in God if you do not convince him you believe in Him yourself. Peter, by brandishing his sword, denied the divinity of Jesus; and any other man cheapens God when he goes about to yoke God's Spirit alongside of carnal contrivances. It is the absence of such carnal contrivances that explains the rapid extension of

Christianity during the first three centuries of our own era. God worked mightily because He had no backing. Up to that time armies and navies were on the side of the pagans. Christianity is never so powerful as when it is unprotected, and evangelization that depends upon soldiers and gunboats has no future. The instant Christianity begins to lean on anything, its divine vitality dries out of it. The cause of Christ prospered in the Roman Empire till it became the State religion—till it came to have the government back of it."