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THE COMING CRISIS.

MRS. E. G. WHITE.



WITH unerring accuracy the Infinite one keeps an account with all nations. While His mercy is offered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of His wrath begins. The account is then closed; divine patience ceases; there is no more pleading for mercy in their behalf.

The prophet looking down the ages, had our time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

The days are fast approaching when there will be great perplexity and confusion in the religious world. There will be gods many, and lords many; every wind of doctrine will be blowing; and Satan, clothed in angel robes, will deceive, if it were possible, the very elect.

The universal scorn thrown upon true piety and holiness, leads those who have not a living connexion with God to lose their reverence for His law. And as the disrespect for the divine law becomes more manifest, the line of demarcation between its observers and the world and a world-loving church will become more distinct. Love for God's precepts increases with one class, according as contempt for them increases with the other.

The great I Am is vindicating His law. He is speaking to those who make it void in storms, in floods, in tempests, in earthquakes, in perils by land and sea. Now is the time for His people to show themselves true to principle.

We are standing on the threshold of great and solemn events. The Lord is at the door. Upon the Mount of Olives the Saviour rehearsed the scenes that were to precede this great event: "Ye shall hear of wars and rumours of wars," He said. "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these

are the beginning of sorrows." While these prophecies received a partial fulfilment at the destruction of Jerusalem, they have a more direct application in the last days.

John and the other prophets also were witnesses of the terrible scenes that will take place as signs of Christ's coming. They saw armies mustering for battle, and men's hearts failing them for fear. They saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. They saw the visits of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.

Already the restraining Spirit is being withdrawn from the world. And hurricanes, tempests, disasters by sea and land follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of His avenging wrath as no pen can picture.

A crisis is just upon us; but God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, Ezekiel, and John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to Him. The world is not without a ruler. The programme of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own keeping.

God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempests of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in

idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance.

While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should bring before the people the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet: "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Every opposing influence whether open or secret, may be successfully resisted, "not by might nor by power, but by My Spirit, saith the Lord of hosts." God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus.

Now, while mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.

For the right-minded, faithful children of God, no profound argument is needed to prove His existence. No argument could possibly disturb faith. His existence and His goodness are proved by the sunshine that makes the earth cheerful, and by the rain that makes it fertile. It is visible from the happiness of men and women. It is majestically demonstrated in the movements of the vast suns and planets, obeying His laws and fulfilling their destiny even to the tiniest of His creatures.—*Examiner*.

MODERN SPIRITUALISM. IV.

G. B. THOMPSON.

HAVING in previous issues of the WATCHMAN considered the origin of modern Spiritualism, we wish in this article to call attention to the fruit it bears. Our divine Lord, in his memorable sermon on the mount said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits." Matt. 7:15, 16, 20.

This is a test. The fruit upon a tree decides as to the kind of tree; no mistake can be made if this scriptural test is followed. It is not enough that Spiritualism comes to us clothed in angel robes, and with a claim of heavenly origin, for we read that "Satan himself is transformed into an angel of light." 2 Cor. 11:14. We must examine the fruit. We must compare what this pretentious system teaches with the unerring guide—the Word of God.

Having found that the whole system is founded upon a falsehood uttered by Satan in the garden of Eden, and that its origin is therefore from beneath instead of from above, we would scarcely expect that the fruit would be good. Figs do not grow on thistles.

In examining the fruit we shall not express our own opinion concerning the matter, but instead will call up noted spiritualists and let them bear testimony concerning what they believe and teach.

In a seance reported in the *Banner of Light* of July 11, 1868, a well-known spiritualistic journal, an enquirer addressed a question to the "spirits" and received the following reply:

"Q.—What is God essentially?"

"A.—Everything. Essentially you are God and I am God—the flowers, the grass, the pebbles, the stars, the moon, the sun, everything is God."

Note the statement, "essentially you are God." Compare this with the statement made by the serpent in Eden, "ye shall be as gods." Take another quotation:

"What is the meaning of the word Christ?—'Tis not, as generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale."—*Spiritual Telegraph*, No. 37.

Having pronounced the birth of our divine Lord a fable and denied his crucifixion, it may be of interest to know who is the god of this system according to their own claim. Here it is. In the *Banner of Light* of Nov. 4, 1865, Mrs. Conant, a noted medium gave the following answer to a question.

Q.—Do you know of any such spirit as a person we call the devil?

A.—We certainly do. And yet this same devil is our god, our father.

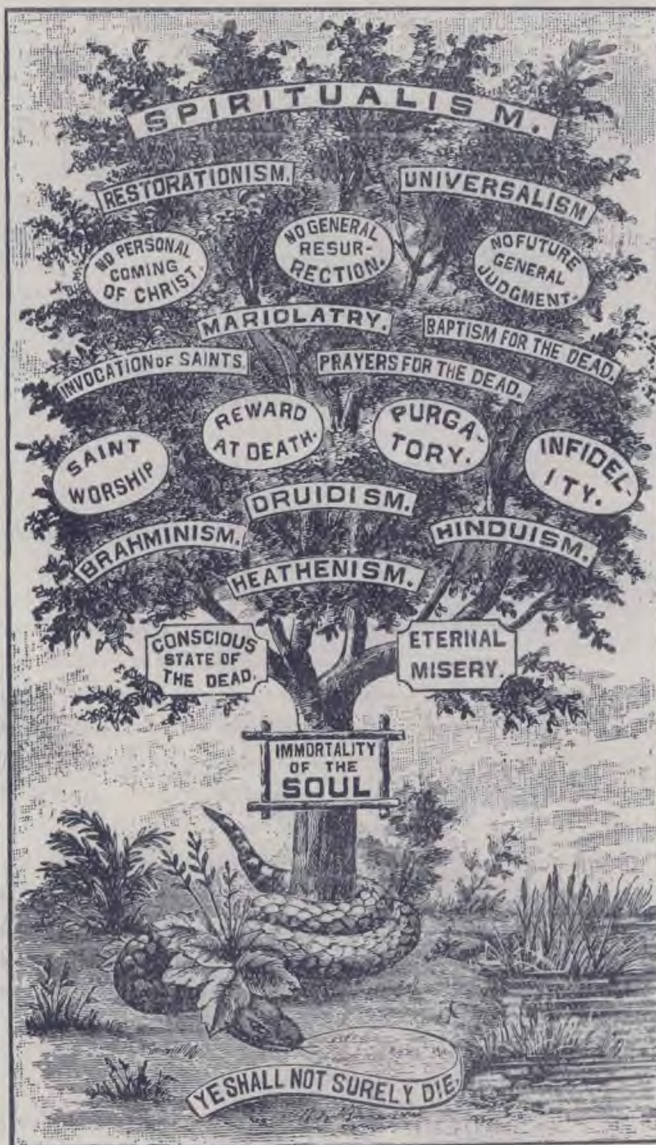
her ascent was retarded by her belief in the atonement."

Thus it is seen that they reject, and publish broadcast to all the world their rejection, of the atoning sacrifice made by the Son of God for sin.

From the standard work on Spiritualism from which the former They reject the quotation was made (page Bible. 209) we have the position of modern Spiritualism defined in reference to the Bible:

"The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the gospels are vague, disgusting, inaccurate, and difficult to believe."

Other extracts could be given from their writings along the same line, sharing the infidel sentiments of this system which is seeking to pose as Christian, but we deem it unnecessary. Sufficient has been given to show that it leads away from God, and tends to uproot in the minds of those who fall within its deadly embrace, all respect for the Bible, and the fundamental truths of the gospel. In Deut. 13:1-5 we are instructed that if a prophet or dreamer of dreams should arise, even though they show great signs and wonders, if they sought to turn the people from God, we are not to go after them, and the evil thing was to be put away from their midst. Spiritualism is a dangerous delusion. A wire charged with electricity may look harmless, but touch it and you receive a deadly shock. So it is here. The serpent is seeking through so-called "spiritual manifestations"



An evil tree cannot bring forth good fruit.

This answer was published less than twenty years after the rise of modern Spiritualism, in one of their leading journals. That later utterances are less blasphemous, does not alter the thing; its parentage remains unchanged.

In *Spiritual Seance Demonstrated*, page 229, Dr. Hare a noted spiritualist said:

ment.

Since my spirit sister's translation to the spheres, she has risen from the fifth to the sixth sphere. It has been alleged by her that

tions" to get the world in his coils and poison us with the virus of unbelief. Our only safety is in believing what God has told us concerning man, and his condition in death. An interesting phase of this question will be considered in the next issue.

My experience of life makes me sure of one thing which I do not try to explain—the sweetest happiness ever known comes not from love, but from sacrifice—from the effort to make others happy.—



THE JUDGMENT.

J. S. JAMES.

THE final act connected with the plan of salvation is the Judgment. That there will come a time when every soul must stand before the heavenly tribunal and be judged for eternity, no believer of the Bible can deny, and no thoughtless sceptic can well afford to overlook. For nearly six thousand years the human family has been struggling with the blighting curse of sin. During this period, man has been on trial before the universe. Other worlds have been watching to see what the outcome would be. Shut away from the tree of Life in the beginning, robbed of his former innocence and purity, man has had held before him in the distant future the prize of his expectation and the hope and fruition of all his struggles against sin—eternal life. Will he have been successful in attaining unto it? This question, the Judgment will reveal.

The Bible gives us abundant evidence upon this point. In his second letter to Timothy, the apostle Paul exhorts him to faithfulness in the following words, "I charge thee therefore before God, and the Lord Jesus Christ, *who shall judge the quick and the dead at his appearing and his kingdom*; preach the word." 2 Tim. 4:1. The appointed day for the Judgment will be when Christ shall appear the second time. The prophet Isaiah places the Judgment at the same time by the following language:

"Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him." Isa 40:10. The Apostle Paul located the Judgment at that time in his letter to the Corinthian church, "Therefore judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts: and then shall

every man have praise of God." 1 Cor. 4:5. The second coming of Christ brings the end of the world, at which time every soul shall be given its just reward. It is then and not till then that man shall have completed the record of his life. Not until every soul has decided for or against the gospel can the results of his life and labour be reckoned up to him. Those who go down into the grave before Christ comes will be judged after they die. See Hebrews 9:27. When Christ shall appear the second time he will judge the "quick (living) and the dead."

Every soul must be interested in this question. When men **Who will be the Judge?** are brought before the courts of this world to be tried, they

are much concerned as to who shall try their cases. Shall we not be interested to know who shall try our cases for eternity? Let us hear the word of Christ in answer to this question. "For the Father judgeth no man, *but hath committed all judgment unto the Son*: That all men should honour the Son, even as they honour the Father." John 5:22. In the 26th verse of the same chapter he continues thus: "For as the Father hath life in himself; so hath he given to the Son to have life in himself *and hath given him authority to execute judgment also, because he is the Son of man*." Paul declares in harmony with this truth, "That he (God) hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." Acts 17:31. It is evident from these scriptures that both Father and Son have a part in the Judgment, but in carrying it forward the Father has given pre-eminence to his Son for the reasons stated in the above scriptures, viz, "That all men should honour the Son, even as they honour the Father," and "because he is the Son of man." It is he who "humbled himself, and became obedient unto death, even the death of the cross," who "took upon him the seed of Abraham" and was "made like unto his brethren," who "bore our griefs and carried our sorrows," who "poured out his soul unto death" "that we might have redemption through his blood, even the forgiveness of sins;" he it is whom the Father hath ordained to judge the world in righteousness.

Reader, has he not passed through an experience that will make him a just and a perfect judge for all mankind?

The judgment will be carried on with perfect order and exactness. **By what shall we actness.** Christ will be judged? not trust alone to memory or the testimony of angels. It was prophesied concerning the work of Christ as judge that he should be "of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall judge the poor, and reprove with equity for the meek of the earth." Isa. 11:3,4. A faithful record is kept of every man's life by the recording angels in the books of heaven.

Every thought, word and action will be found therein. These books will be presented in the Judgment, and from them the deeds of every man will be read whether they be good or evil. See Rev. 20:12-15. Every earthly court has a standard of judgment. The court of heaven will not differ in this respect. Upon earth, men are judged by the laws of the land in which they live. God's government is founded upon a law which is supreme, and the character of all men will be judged according to it in the end of the world.

Let us hear the scriptures on this point. "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. . . . In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2:12, 16. Paul still further declares in his epistle to James, that, "If ye fulfil the royal law according to the scriptures, Thou shalt love thy neighbour as thyself ye do well: but if ye have respect to persons, ye commit sin and are convinced of the law as transgressors. . . . So speak ye and do so, *as they that shall be judged by the law of liberty*." James 2:8-12. This is the standard by which God shall judge all mankind.

He whose life has been in harmony with this law and the example of our Lord and Saviour, will not come into condemnation in the Judgment, but he who has lived in violation of its righteous precepts must bear the penalty of its transgression. The records kept in the books will show whether our lives have been in harmony with God's law or not.

"Let us hear the conclusion of the whole matter: Fear God **What will be and keep his command-revealed?**ments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or evil." Eccl. 12: 13-14.

"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." 1 Cor. 4: 5.

"But I say unto you, *That every idle word that men shall speak*, they shall give an account thereof in the day of judgment." Matt. 12: 36. Whatever means men may employ to deceive God and hide from the world their wicked deeds, nevertheless there is a time coming when the Lord will dispel the darkness and lay open the face of the deep, and will fetch men's secret sins into open day and discover the secrets of their hearts. He who knoweth the counsels of all hearts will make them manifest.

The Lord knows all about the secret springs of the heart and the principles of its actions—deeds of darkness that are now done in secret and all the secret purposes and inclinations. How vain and foolish to think that because man does not see or know, we have escaped from the all-seeing eye of a just and perfect judge? Be not deceived, dear reader. God will bring every work into judgment, whether good or evil. Let us therefore order our steps accordingly that in that day we may stand acquitted of any sin and enter henceforth into the eternal joys of our Lord and Saviour.

ARCHAEOLOGY AND THE BIBLE.

One of the objections of Higher Critics to the Bible's divine origin has been that all its essential doctrines had their origin long before the time of Moses in one or another of the various Oriental nations. The various theories put forth by those scholars who have devoted their efforts to proving that the "Bible is not what it seems and does not mean what it says" are well put by an exchange thus:

"First it was Arabia from whose mythology and moral code the system of Moses was derived. According to the crude but picturesque idea of the rhetorical Dean Stanley, Abraham was nothing more than an Arab sheik whose creed was to be imported into Palestine and

embodied in the Scriptures. This theory of a religion-conjured up in the solitude of a Chaldean and Arabian desert was sentimentally dwelt upon by Renan in his treatment of the Gentile Semitic peoples. Then the discovery of Assyrian monuments and brick literature led the critics to declare that the Old Testament was merely a farago, at least in its earlier books, of Assyrian, and especially of Babylonian myths and traditions."

All these theories except that which claims Assyria as the source of the Hebrew religion have says *The Quarterly Review* (London), been disproved by the new school of German Assyriologists. German critics tell us that Assyria was the great seat of learning for all the old nations it conquered including Israel. "The prophets were mere emissaries and servants of Nineveh and Babylon imposing upon Israel the ethical monotheism of Assyria."

But now it appears according to the most recent research that the German theory has also been disproved, and not monotheism but polytheism characterized the entire history of the Assyrian religion. Gods almost numberless, distinguished the Assyrian idea from the theology of Israel which recognized Jehovah as the one and only God. This was a difference than which nothing could be greater. No sin was so sternly denounced in Israel as that of polytheism. Jehovah is the sole God of heaven and earth. But of the Assyrian idea the *Quarterly* says:

"In the Babylonian cosmogonies everything was unified but the deity. Gods in the plural number and of both sexes assist at every stage of the creation, and Marduk indeed stands forth as the chief. But this rank, it is clear is but the reflection of the political prosperity and supremacy of his city. On these considerable but evanescent factors his supremacy depended; when they decayed, it also vanished. The last state of the Babylonian religion was like the first—a number of local cults, each with its own deity.

Instead of Israel's teaching being merely a reconstructed Assyrianism, it is remarkable as standing apart from all Oriental systems of religion. To quote further:

"The ethical monotheism of the prophets is a lonely exception in Semitic religions. . . . Babylonia had almost nothing to teach Israel ethically; and it was from ethical sources within herself that her monotheism immediately arose."

We have always maintained that archaeology, far from disproving the Bible, ra-

ther confirms it. In almost numberless instances the old records, dug up after lying hundreds of years, have directly verified the Bible record of some matter of history. In spite of all that men have said against it the Old Book still stands.

QUESTIONS TO CONSIDER.

Does my life please God?

Am I studying my Bible daily?

Am I enjoying my Christian life?

Is there any one I can forgive?

Have I ever won a soul to Christ?

How much time do I spend in prayer?

Am I trying to bring friends to Christ?

Have I ever had a direct answer to prayer?

Is there anything I cannot give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried giving one-tenth of my income to the Lord?

Is the world being made better or worse by my living in it?

Am I doing anything I would condemn in others? *Presbyterian Endeavourer*.

WHAT TO DO WITH HIM.

H. H. VOTAW.

"WHAT shall I do then with Jesus which is called Christ?"

These words of Pilate are being repeated by thousands to-day. God's tender spirit is pleading for entrance to men's hearts and the enemy seeks to have them refuse his entreaties. In everyone's life there comes a time when the question, "What shall I do with Jesus which is called Christ?" must be answered. No one else can answer for you. Dear friend, you must decide for yourself and upon your decision rests your eternal welfare. Beware of following Pilate's course. "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." But Pilate failed to be guided by this excellent advice. He feared to displease the multitude. He sought to gain the approval of the rabble. He acknowledg-

ed that he found no fault in Christ; he was convinced that Jesus had done nothing for which he should be punished; and yet instead of boldly declaring that he would be party to no injustice he weakly turns to the bloodthirsty throng and asks them what to do. With one voice they answer "Crucify him, crucify him." Pilate delivers the victim and then seeks to ease his conscience by washing his hands. But this was but a public confession of his own pusillanimity. It only showed, in a more glaring manner, his dastardly cowardice. It did not save Jesus from the cross nor did it make His suffering less.

But pause a moment in your judgment. Are you doing as Pilate did? Are you crucifying the "Son of God afresh?" Are you despising the words of warning and admonition given by wife or mother or sister or friend, and turning to the world to ask, "What shall I do then with Jesus which is called Christ?" If you are, be assured the world will reply "Crucify him, crucify him." Why should we turn from the counsel of those who love us most, those who are the most interested in our welfare, to ask counsel from strangers when so much is at stake? If you are troubled about what to do with Christ, listen to a promise; "Who-soever shall confess me before men him shall the Son of man also confess before the angels of God."

My brother, my sister, you expect to declare your faith in Christ but you are delaying. This is dangerous. Now is the accepted time, now is the day of salvation." When so many are crying "crucify him, crucify him," and you know He has done nothing to merit such treatment, you become a partaker in their crime by failing to protest. O accept His service and be happy here and saved eternally.

We are never independent of that which is below us until we are dependent on that which is above us.—W. F. McCauley.

"A man who might carve statues and paint pictures spending his life in making mock flowers out of wax and paper, is wise compared with the man who might have God for company, and yet shuts him out, and lives an empty life."—Phillips Brooks.



PRACTICAL HINTS TO PUBLIC SPEAKERS.

G. K. OWEN.

ONE of the greatest causes of failure on the part of many public speakers, is a lack of volume in the use of the voice; a lack that not only proves fatal to the success of their work, but also, in many cases, fatal to their lives.

On the debtor side of this account may be set down "Failure on the part of teachers, to understand and more fully explain the nature of VOLUME." It is surprising how many speakers strain their vocal organs, and pelt the ears of their hearers with a storm of words that fail to be understood, because delivered on such a high pitch, with such a degree of force, and such a lack of volume.

Neglecting volume, and depending upon pitch and force for emphasis, is sure to result in failure, or even in a screaming tone that is painful to any cultivated ear. Distinctness of utterance and clear musical tones can only be secured by a voice that has a good degree of volume.

Of the four elements of sound, *volume* is the *soul-moving, life-giving and life-preserving element*. It imparts a depth and purity to the voice that gives distinctness to words that may be uttered on a very low pitch, and with mild force, even in a room that mocks an untrained speaker with insulting echoes. The voice that is deficient in volume, in uttering the most sublime thought, will fail to move the deep waters of the soul; but the voice well-trained in volume, gives added life to the thought, and tends to preserve the life of the speaker, by giving the lungs and other vital organs the best exercise possible for health.

On this point, the writer can speak from experience. After 25 years of effort to interest the public, he finds his lungs more strong and sound than they were even 45 years ago. As he attributes this result largely to volume of voice in speaking, he still makes this a prominent feature in his teaching and practice. One experience may not be out of place in this connection. It was his privilege to visit the largest high school in the State of Nevada, U. S. A., where he gave five

lectures before a large room full of the most advanced students, telling them how to make every word distinctly heard in a large room. While toning his voice down almost to a whisper, he saw Professor Bray take three different positions in another large room, as far from the speaker as he could get; and at the close of the address, he came in and told the students that he could hear the mildest words spoken, just as distinctly as though he had been sitting close beside the speaker.

The question may begin to arise in the mind of the reader: "Can the real secret of volume be told in writing?" We reply: not as perfectly as by the voice of a living teacher. In this limited article we can only try to do our best. In the first article, we called your attention to two flutes, one made on a large scale and the other on a small scale. Now think of the human vocal organ, that can be changed by the power of the will, from a small scale to a larger one; then convince yourself by doing it. Throw back the shoulders, expand the chest, the throat and the whole thorax; then draw the breath into the lungs till all the cells are filled; then vocalize the breath as you send it forth. Do not be satisfied with a mere breathing exercise, nor with aspirates and sub-vocals; but indulge freely in the purest sounds of the long vowels. Even the short vowels incline more to small volume. Only by full tones, with the use of the long vowel sounds, can the best volume be secured. The subject of *Elocution* may all be included under two general divisions:—

VOICE AND GESTURE.

Voice refers to every means used by the speaker, by which he communicates thought to other minds through the sense of hearing; Gesture, every means by which he communicates thought through the sense of sight, including all his positions, attitudes and movements; the look of his eyes, the expression of his countenance, the movements of his hands and feet, etc.

What to do with the hands seems to be a perplexing question with many speakers; but two open pockets, either in the coat or in the trousers, seem to settle

this serious question to the evident satisfaction of many; and as soon as the speaker appears before the audience, the bashful hands plunge in; and if unlooked-for circumstances bring them to view for a moment, they hastily return to their hiding-places. Others with more boldness, keep the hands very industriously swinging and flitting in the air; but the swings and flirts seem rarely to have any relation to the emphatic word or to the thought being presented.

Other thoughts that we have to present on Gesture, must be postponed till the next issue, to make room for the following appropriate quotation from Shakespeare:—

Speak the speech, I pray you, as I pronounce it to you, trippingly on the tongue; but if you mouth it, as many of our players do, I had as lief the town crier spake my lines. And do not saw the air too much with your hand, thus, but use all gently: for in the very torrent, tempest, as I may say, whirlwind of your passion, you must acquire and beget a temperance that will give it smoothness.

"O it offends me to the soul, to hear a robustious periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of groundlings; who, for the most part, are capable of nothing but inexplicable dumb show and noise. I would have such a fellow whipped for o'erdoing Termagant; it out-herods Herod. Pray you avoid it. Be not too tame either, but, let your own discretion be your tutor. Suit the action to the word, the word to the action, with this special observance—that you o'erstep not the modesty of nature; for anything so overdone is far from the purpose of playing, whose end, both at the first and now, was, and is, to hold as 'it were the mirror up,' to nature, to show virtue her own features, scorn her own image, and the very age and body of the time, his form and pressure. Now this overdone, or come tardy off, though it make the unskilful laugh, cannot but make the judicious grieve; the censure of which one must, in your allowance, o'erweigh a whole theatre of others.

"O there be players that I have seen play and heard others praise, and that highly too—not to speak it profanely—that, neither having the accent of Christians, nor the gait of Christian, pagan, or man, have so strutted and bellowed, that I have thought some of nature's

journeymen had made men, and not made them well,—they imitated humanity so abominably."

DANIEL AND THE REVELATION.

"The book of Revelation, in connection with the book of Daniel, especially demands study."—*Education*, P. 191.

"God hath spoken by the mouth of all his holy prophets since the world began."—*Peter*. Acts 3:21.

"He who denies Daniel's prophecies undermines Christianity, which is founded on Daniel's prophecies concerning Christ."—*Sir Isaac Newton*.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."—*Amos*. Chap. 3:7.

"This book [Daniel] abounds with the most exalted sentiments of piety and devout gratitude; its style is clear, simple and concise."—*Watson's Theological Dictionary*.

"Prophecy is like a light shining in a dark place, revealing where we are on the stream of time. 2 Peter 1:19; Matt. 24:15-20; Luke 21:10, 21."—*Bible Text Book*.

"Many shall run [turn] to and fro [through the prophecies of Daniel], and knowledge shall be increased. . . . The wise shall understand."—*Daniel*. Chap. 12:4, 10.

"I have also spoken by the prophets," says the Lord, "and I have multiplied visions, and used similitudes, by the ministry of the prophets."—*Hosea*. Chap. 12:10.

"The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—*Peter*. 2 Peter 1:21.

"Christ urged upon his disciples the importance of prophetic study. Referring to the prophecies given to Daniel in regard to their time, he said, 'whoso readeth let him understand.'"—*Desire of Ages* P. 224.

"The prophecies of Revelation contain a prediction of all the most remarkable revolutions and events in the Christian church from the time of the apostles to the final consummation of all things."—*Watson's Theological Dictionary*.

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last in the New Testament Scriptures is full of truth that we need to understand."—*Christ's Object Lesson*, P. 133.

"We have," Peter says, "also a sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts." 2 Peter 1:19.

The book of Daniel "is the first of a series of apocalyptic writings, which culminate in the Revelation of John the Divine. It has exercised far greater influence on Christian theology than any other writing of the Old Testament."—*Encyclopedia of Religious Knowledge*.

"Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."—*Christ*. See Rev. 1:1-3; 22:7, 10.

"If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us. We should be prepared to unite with Christ and to work in his lines."—*E. G. White*.

A. L. MANOUS in *Southern Watchman*

RESURRECTION OF THE SAINTS.

1. It will occur at the coming of the Lord: 1 Cor. 15:22; 1 Thess. 4:16-18.

2. This is distinguished in Greek as a resurrection *from among* the wicked dead: Mark 12:26; Luke 20:35.

3. Disciples and priests who believed in a universal resurrection were puzzled by the teaching of this eclectic resurrection: Mark 9:9; Acts 4:1, 2.

4. Paul even coins a new word, nowhere else found in the New Testament, to express this "out-resurrection" from the dead: Phil. 3:11.

5. It is called "a better resurrection," and "the first resurrection": Heb. 11:35; Rev. 20:5.

6. It is the time of recompense and crowning for the just who love His appearing: Luke 14:14; 2 Tim. 4:8.

7. Heaven's benediction rests on all who have a part in this first resurrection: Rev. 20:6; 1 Cor. 15:53-57.—*Rev. E. P. Marvin*.

THE ORIENTAL WATCHMAN

Editorial.

SHOULD WOMEN SPEAK IN CHURCH?

WE have been asked the question: Should women keep silent in the church? There seems to be a feeling in the minds of some that women have no right to be heard in church. This idea is doubtless based upon Paul's teachings to the Corinthians: "Let your women keep silent in the church, for it is not permitted unto them to speak. . . . for it is a shame for a woman to speak in the church." 1 Cor. 14: 34.

Before drawing any general conclusion from this text, with which to govern all women at all times, it is well to notice the condition of the Corinthian church and the subject under consideration in the chapter in which this command is found.

There were certain persons in the Corinthian church, women especially, who evidently had very loose tongues and had little or no regard for church order. They were not subject to one another as the scripture enjoins and each thought her testimony in the church should be heard first. 1 Cor. 14: 29-33. Such conduct brought in confusion and church order was broken down. Paul no doubt saw this and was convinced that something should be done to change the condition of things. He was moved upon by the Holy Spirit to administer a rebuke and commanded the women of Corinth to keep silence in the church.

Church order is of prime importance in any church, and in the verses in question, order in the house of God is the subject under consideration. It was not speaking in church by women that was wrong in the Corinthian church, but the lack of order while speaking that caused confusion. When a company of women without regard to each other speak several at once, there is admittedly a babel of confusion and such a thing in God's house makes it a place of babble and the gentle and subdued spirit of God is driven away.

We believe that the quiet testimony of praise and thanksgiving of a sister in

church is well pleasing to God. Angels of heaven rejoice as they see souls on earth, men or women, testifying to the goodness of God. That is the way victory is won. "They overcome . . . by the word of their testimony." Rev. 12: 11. Anna the prophetess, who, the record says, departed not from the temple, when she saw Jesus gave thanks to God "and spake of him to all them that looked for redemption in Jerusalem." This aged servant of God, who had passed her eighty-fourth year evidently thought it was her right and privilege to magnify Jesus in the house of God and she spake to all in Jerusalem who were looking for redemption.

Women have a part in the gospel plan of salvation as truly as men. False religion has lowered them in India and has gone further than to take away their right to speak in church. It has shut them up behind the purdah so that they may not be heard or even seen. Paul said: Help those women which laboured with me in the gospel. He regarded them as fellow workers and entreated the church at Philippi to encourage and help them. It was Priscilla and her husband Aquila that took Apollos aside and expounded unto him the word of God more perfectly.

God has undoubtedly raised up women of ability in different ages as servants of his people. Miriam was a prophetess and poet in Israel and Deborah acted a very important part as ruler among God's people. We have reason to believe in this day that women are important agents in His work. Looking forward to the time of the end Joel said as mentioned by Peter: "And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy." Acts 2: 17. Christian women are doing a grand work in many lands in a public way. Let us encourage and help them that the message of salvation may speed on to every village and hamlet in this land.

J. L. S.

WHO IS THE DEVIL?

THERE is nothing that pleases the devil more than to have men misunderstand his character and thereby fail to comprehend his dark purposes. And there is hardly another subject within the realm of religious thought so little understood and concerning which so little unanimity of opinion prevails as the

history and work of Satan. Nearly all men recognize sin and its grievous fruits, and many would join hands in combating evil while not professing to understand, and perhaps not agreeing in what they believe, as to its origin.

But this condition ought not so to be. If we are to combat the malady of sin it will be by all means of some importance to understand its cause. As sin originates with the devil (1 Jno. 3: 8-10, 12; Jno. 8: 44), it is certainly essential that we know what the devil is.

Nor is the Bible by any means silent on the question. Considering all the Bible says on the subject it is really amazing what ignorance prevails and what strange and groundless ideas some people have. We have even known of people who believe there is no such thing as the devil, but what we generally conceive as Satan is in reality only the product of a diseased imagination, or the lusts of the flesh separated from God by sin. Others believe in Satan as a real being but are ignorant as to his origin or nature.

The Bible, which is the only means we have of knowing of Satan, plainly designates him a personal being.

In the first place when man was created in the image of God (Gen. 1: 26, 27), upright (Eccl. 7: 29), before perverted imagination or sinful flesh existed a being came in the form of a serpent "who beguiled Eve through his subtilty." 2 Cor. 11: 3. Ever since he has been known as "that old serpent called the devil and Satan." Rev. 12: 9; 20: 2. He is known as the "adversary" of God and his people. Zech. 3: 1, (margin). In the days of Job, Satan "the adversary" (margin) came with the sons of God who assembled before Him. Job 1: 6. Here he is represented not as merely an influence, not as simply the working out of Job's sinful nature (for Job was an upright man), but as a real, tangible power opposed to the plans of God and at enmity with Job who was God's servant. We could hardly think it an imaginary power or the fruit of righteous Job's sinful nature that fell upon his property and swept it away, and took the lives of his children.

Furthermore the devil is represented as having associates with him, and these altogether are reserved by God to a day of

destruction by fire. Matt. 25 : 41. Assuredly they must be real beings if they are to suffer torment. Rev. 20: 10. Paul says we wrestle not against flesh and blood but against principalities and powers and "wicked spirits." Phil. 6 : 12, (margin). Satan is called the "god of this world," the "prince of the power of the air." 2 Cor. 4 : 4 ; Eph. 2: 2. He is of that nature that he may even fashion himself into an angel of light. 2 Cor. 11 : 14. R. V.

More than merely a hint of Satan's history is given in the Scrip-

The Devil's tures. We read in Rev.

History 12 : 7-9. "And there was war in heaven : Michael (Christ, Dan. 12 : 1) and his angels fought against the dragon ; and the dragon fought and his angels, and prevailed not ; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world : he was cast out unto the earth, and his angels were cast out with him." Here the prophet had a view of the beginning of evil and its deplorable work. This might be thought to be figurative language if it were the only reference the Bible makes to this conflict. But in Jude 6 we read of "the angels which kept not their first estate, but left their own habitation" and who are "reserved in everlasting chains under darkness unto the judgment of the great day." In 2 Pet. 2 : 4 we have a still plainer reference to this war in heaven. We read, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc. The devil was cast out unto the earth and it was he who took upon him the guise of a serpent and deceived the woman in Eden.

Isaiah has reference to the same event when he says : "How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which didst weaken the nations ! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. . . . I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14 : 12-15. Ezekiel seems to refer to the same being in these words spoken of the prince of Tyrus : "Thou

sealest up the sum, full of wisdom, and perfect in beauty. Thou has been in Eden the garden of God ; every precious stone was thy covering, . . . the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth, and I have set thee so ; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou was created, until iniquity was found in thee." Ezek. 28 : 12-15.

The record says there were angels who sinned. Angels are messengers, ministering spirits sent forth to minister to those who are heirs of salvation. Heb. 1 : 14. Angels appeared to Abraham, an angel came to Daniel, an angel announced the conception of the Virgin Mary, and angels sang to welcome the birth of Christ. Instances of their service to God-fearing men and women abound throughout the Scriptures. But the angels that sinned are evil angels. Formerly they were on a par with the heavenly beings who still minister before God in myriad numbers. Dan. 7 : 10 ; Rev. 5 : 11. But these evil angels "lost their first estate" through sin and were cast out of heaven. Satan as their leader was also cast out.

Just when this took place we are not told, but it must have been sometime before man was created, for shortly after his creation came the Fall which the devil brought about. Sin originated with the devil, "for he is a liar and the father of it." "He was a murderer from the beginning." Jno. 8 : 44. Christ came to destroy the works of the devil (1 Jno. 3 : 8), and through death to "destroy him that had the power of death that is, the devil." Heb. 2 : 14.

The devil and his agents are possessed of more than human power.

Superhuman Power. "And I saw three unclean spirits like frogs come out of the mouth of the dragon,

and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils (demons, R. V. margin), working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16 : 13, 14. Miracle-

working which has been used of God to demonstrate His power is also used by the devil to deceive. Such was the working of the Egyptian magicians whereby they sought to offset the work of Moses. Such was the power displayed when the witch of Endor sought a familiar spirit for King Saul. The being impersonating Samuel was none other than a fallen angel, and this is why God strictly prohibited ancient necromancy. Luther threw his inkstand at the devil and we doubt not that he felt Satan's evil presence if he did not actually see him. Evidently Luther had a fierce struggle with a more than human power. The devil's working is with all power and signs and lying wonders. 2 Thess. 2 : 9. His wisdom and cunning is more than human ; if we would be victors we must put on the whole armour of God.

J. C. L.

INCREASE IN MISSIONARIES.

A statement of the evangelical forces now engaged in efforts to evangelize the non-Christian world was made public recently by Editorial Secretary E. E. Strong of the American board. It shows a total of 29,386 stations and outstations, 6,750 men and 6,039 women missionaries, 70,735 native labourers, 1,349,908 communicants, 1,120,802 under instruction, and shows an income of £3,721,149. These totals show an increase over the reports of last year. The statistics of the principal foreign missionary societies of the evangelical churches of the United States show that women missionaries outnumber the men, there being 3,031 of the former to 2,043 of the latter. Native contributions amounted to £256,459, and the total income was £182,064.

Great Britain is shown to have more men in the foreign field than women, with 3,150 men as compared with 1,990 women. The total income of the British Societies is £192,445 below that of the American societies, amounting to £1,459,619. The last enumeration of missionaries in China gives their number as 3,270. In Japan there are 48,087 Christian communicants in the Protestant churches. Eighty-nine societies are engaged in Christian work in India, and of these thirty-two are American. All of the societies have in this field 3,447 foreign missionaries, and the 8,541 hospitals and dispensaries have within the year cared for 2,000,956 patients.—*Selected.*

HOME, AND HEALTH.

DR. GOODCHEER'S REMEDY.

Feeling out of sorts are you ?
 Nothing goes to suit you quite ?
 Skies seem rather dark and clouded
 Though the day is fair and bright ?
 Eyes effected, fail to notice
 Beauty spread on every hand ?
 Hearing is impaired, you're missing
 Songs of promise, sweet and grand.

No, your case is not uncommon,
 'Tis a popular distress ;
 Though 'tis not at all contagious,
 Thousands have it, more or less,
 But it yields to simple treatment
 And is easy quite to cure
 If you follow my directions
 Convalescence, quick, is sure.

Take a bit of cheerful thinking
 Add a portion of content,
 And, with both let glad endeavour;
 Mixed with earnestness be blent,
 Those with care and skill compound-
 ed
 Will produce a magic oil
 That is bound to cure if taken
 With a lot of honest toil.

If your heart is dull and heavy
 If your hope is pale with doubt.
 Try the wondrous oil of Promise
 For 'twill drive the evil out.
 Who will mix it ? Not the druggist
 From the bottles on the shelf !
 The ingredients required
 You will find within yourself
"In Merry Mood."

BE JUST BEFORE GENEROUS.

MY friend Peyton was what is called a "fine, generous fellow." He valued money only as a means of obtaining what he desired, and was always ready to spend it with an acquaintance for mutual gratification. Of course, he was a general favourite. Every one spoke well of him, and few hesitated to give his ears the benefit of their good opinion. I was first introduced to him when he was in the neighbourhood of twenty-two years of age. Peyton was then a clerk in the receipt of six hundred dollars a year. He grasped my hand with an air of frankness and sincerity, that at once installed him in my good opinion. A little pleasure excursion was upon the tapis, and he insisted on my joining it. I readily consented. There

were five of us, and the expense to each, if borne mutually, would have been something like one dollar. Peyton managed everything even to paying the bills ; and when I offered to pay him my proportion, he said :—

"No, no!"—pushing back my hand—"nonsense!"

"Yes ; but I must insist upon meeting my share of the expense."

"Not a word more. The bill's settled, and you needn't trouble your head about it," was his reply ; and he seemed half offended when I still urged upon him to take my portion of the cost.

"What a fine, generous fellow Peyton is," said one of the party to me, as we met the next day.

"Did he also refuse to let you share in the expense of our excursion?" I asked.

"After what he said to you, I was afraid of offending him by proposing to do so."

"He certainly is generous—but, I think to a fault, if I saw a fair specimen of his generosity yesterday."

"We should be just, as well as generous."

"I never heard that he was not just."

"Nor I. But I think he was not just to himself. And I believe it will be found to appear in the end, that if we are not just to ourselves, we will, somewhere in life, prove unjust to others. If he bore the whole expense of our pleasure excursion, it cost him within a fraction of half his earnings for a week. Had we all shared alike, it would not have been a serious matter to any of us."

"Oh, as to that, it is no very serious matter to him. He will never think of it."

"But, if he does so very frequently, he may feel it sooner or later," I replied.

"I'm sure I don't know anything about that," was returned. "He is a generous fellow, and I cannot but like him. Indeed, every one likes him."

Some days afterwards I fell in with Peyton again, and in order to retaliate a little, invited him to go and get some refreshments with me. He consented. When I put my hand in my pocket to pay for them, his hand went into his. But I was too quick for him. He seemed uneasy about it. He could feel pleased while giving, but it evidently worried him to be the recipient.

From that time for some years, I was intimate with the young man. I found that he

set no true value upon money. He spent it freely with every one ; and every one spoke well of him. "What a generous, wholesouled fellow he is!" or, "what a noble heart he has!" were the expressions constantly made in regard to him. While "mean stingy fellow!" and other such epithets, were unsparingly used in speaking of a quiet, thoughtful young man, named Merwin, who was clerk with him in the same store. Merwin appeared to set a due value upon time and money. He rarely indulged himself in any way, and it was with difficulty that he could ever be induced to join in any pleasures that involved much expense. But I always observed that when he did so, he was exact about paying his proportions.

About two years after my acquaintance with Peyton began, an incident let me deeper into the character and quality of his generosity. I called one day at the house of a poor widow woman who washed for me, to ask her to do up some clothes, extra to the usual washing. I thought she looked as if she were in trouble about something, and spoke of it.

"It's very hard, at best," she replied "for a poor woman, with four children to provide for to get along, if she has to depend upon washing and ironing for a living. But when so many neglect to pay her regularly—"

"Neglect to pay their washerwoman?" I said in a tone of surprise, interrupting her.

"Oh, yes. Many do that!"

"Who?"

"Dashing young men who spend their money freely, are too apt to neglect these little matters as they call them."

"And do young men for whom you work really neglect to pay you?"

"Some do. There are at least fifteen dollars now owed to me, and I don't know which way to turn to get my last month's rent for my landlord, who has been after it three times this week already. Mr. Peyton owes me ten dollars and I can't get it."

"Mr. Peyton? It can't be possible!"

"Yes, it is though. He used to be one of the most punctual young men for whom I washed. But lately he never has any money."

"He is a very generous-hearted young man."

"Yes I know he is," she replied. "But something is wrong with him. He looks worried whenever I ask him for money ; and sometimes speaks as if angry with me for troubling him. There's Mr. Merwin, I wish

all were like him. I have never yet taken home his clothes, that I didn't find the money waiting for me, exact to a cent. He counts every piece when he lays out his washing for me and knows exactly what will it come to; and then, if he happens to be out, the change is always left with the chambermaid. It's a pleasure to do anything for him."

"He isn't liked so well as Mr. Peyton is," said I.

"Isn't he? It's strange!" the poor woman returned, innocently.

On the very next day I saw Peyton riding out with an acquaintance in a buggy.

"Who paid for your ride yesterday?" I said to the latter, with whom I was quite familiar, when next we met.

"Oh, Peyton, of course. He always pays, you know. He's a fine, generous fellow. I wish there were more like him."

"That you might ride out for nothing a little oftener, hey?" My friend coloured slightly.

"No, not that," said he. "But you know there is so much selfishness in the world; we hardly ever meet a man who is willing to make the slightest sacrifice for the good of others."

"True, and I suppose it is this very selfishness that makes us so warmly admire a man like Mr. Peyton, who is willing to gratify us at his own charge. It's a pleasant thing to ride out and see the country, but we are apt to think twice about the cost before we act once. But if some friend will only stand the expense, how generous and whole-souled we think him! It is the same in everything else. We like the enjoyment, but can't afford the expense; and he is a generous, fine-hearted fellow, who will squander his money in order to gratify us. Isn't that it, my friend?"

He looked half convinced, and a little sheepish, to use an expressive Saxonism.

On the evening succeeding this day, Peyton sat alone in his room, his head leaning upon his hand, and his brow contracted. There was a tap at his door. "Come in." A poorly clad, middle-aged woman entered. It was his washerwoman. The lines on the young man's brow became deeper.

"Can't you let me have some money, Mr. Peyton? My landlord is pressing hard for his rent, and I can not pay him until you pay me."

"Really, Mrs. Lee, it is quite impossible just now. I am entirely out of money. But my salary will be due in three weeks, and then I will pay you up the whole. You must make your landlord wait until that time. I am very sorry to put you to this trouble. But it will never happen again."

The young man really did feel sorry, and expressed it in his face and in the tone of his voice.

"Can't you let me have one or two dollars, Mr. Peyton? I am entirely out of money."

"It is impossible—I haven't a shilling left. But try to wait three weeks, and then it will all come to you in a lump, and do you a great deal more good than if you had it a dollar at a time." Mrs. Lee retired slowly, and with a disappointed air. The young man sighed heavily as she closed the door after her. He had been too generous and now he could not be just. The buggy in which he had driven out with his friend on that day had cost him his last two dollars, a sum which would have lightened the heart of his poor washerwoman.

"The fact is my salary is too small," said he, rising and walking his room uneasily.

"It is not enough to support me. If the account were fully made up, tailor's bill, boot makers and all, I daresay I should find myself at least three hundred dollars in debt."

Merwin received the same salary that he did, and was just three hundred dollars ahead. He dressed as well, owed no man a dollar, and was far happier. It was true, he was not called a "fine generous fellow" by persons who took good care of their own money, while they were very willing to enjoy the good things of life at a friend's expense. But he did not mind this. The want of such reputation did not disturb his mind very seriously.

After Mrs. Lee had been gone half an hour Peyton's door was flung suddenly open. A young man bounding in, with extended hand came bustling up to him.

"Ah Peyton, my fine fellow! How are you; how are you?" And he shook Peyton's hand quite vigorously.

"Hearty!" and how are you Freeman?"

"Oh, gay as a lark. I have come to ask a favour of you."

"Name it."

"I want fifty dollars."

Peyton shrugged his shoulders.

"I must have it, my boy? I never yet knew you to desert a friend, and I don't believe you will do so now."

"Suppose I haven't fifty dollars?"

"You can borrow it for me. I only want it for a few days. You shall have it back on next Monday. Try for me—there's a generous fellow!"

"There's a generous fellow," was irresistible. It came home to Peyton in the right place. He forgot Mrs. Lee, his unpaid tailor's bill, and sundry other troublesome accounts.

"If I can get an advance of fifty dollars on my salary to-morrow, you shall have it."

"Thank you! thank you! I knew I should not have to ask twice when I called upon Henry Peyton. It always does me good to grasp the hand of such a man as you are."

On the next day an advance of fifty dollars was asked for and obtained. This sum was lent as promised. In two weeks, the individual who borrowed it was in New Orleans, from whence he had the best of reasons for not wishing to return to the North. Of course, the generous Henry Peyton lost his money.

An increase of salary to a thousand dollars only made him less careful of his money. Before, he lived as freely as if his income had been one third above what it was; now he increased his expenses in like ratio. It was a pleasure to him to spend his money—not for himself alone, but among his friends.

It was no cause of wonder, that in being so generous to some, he was forced to be unjust to others. He was still behind hand with his poor washerwoman—owed for boarding, clothes hats, boots, and a dozen other matters—and was, in consequence, a good deal harassed with duns. Still he was called by some of his cronies, "a fine generous fellow." A few were rather colder in their expressions. He had borrowed money from them, and did not offer to return it, and he was such a generous-minded young man, that they felt a delicacy about calling his attention to it.

"Can you raised two thousand dollars?" was asked of him by a friend, when he was twenty-seven years old. If you can I know a first-rate chance to get into business."

"Indeed! what is the nature of it?"

The friend told him all he knew, and he was satisfied that a better offering might never present itself. But two thousand dollars were indispensable.

"Can't you borrow it?" suggested the friend

"I will try."

"Try your best. You will never again have such an opportunity."

Peyton did try, but in vain. Those who could lend it to him considered him "too good hearted a fellow" to trust with money; and he was forced to see the tide, which if he could have taken it to the flood, would have led him on to fortune, slowly and steadily recede.

To Merwin the same offer was made. He had fifteen hundred dollars laid by, and procured the balance. No one was afraid to trust him with money.

"What a fool I have been!" was the mental exclamation of Peyton, when he learned that his fellow-clerk had been able, with his own earnings, on a salary no larger than his own, to save enough to embrace the golden opportunity which he was forced to pass by. "They call Merwin mean and selfish—and I am called a generous fellow. That means he has acted like a wise man, and I like a fool I suppose. I know him better than they do. He is neither mean nor selfish, but careful and prudent as I ought to have been. His mother is poor and so is mine. Ah, me!" and the thought of his mother caused him to clasp both hands against his forehead. I believe two dollars of his salary has been sent weekly to his poor mother. But I have never helped mine a single cent. There is the mean man, and here is the generous one! Fool! fool! wretch! He has fifteen hundred dollars ahead, after having sent his mother one hundred dollars a year for five years, and I am over five hundred dollars in debt. A fine, generous fellow, truly!"

The mind of Peyton was as it should be

disturbed to its very centre. His eyes were fairly opened, and he saw just where he stood, and what he was worth as a generous man.

"They have flattered my weakness," said he bitterly, "to eat and drink and ride at my expense. It was very easy to say, 'how free-hearted he is,' so that I could hear them. A cheap way of enjoying the good things of life, verily! But the end of all this has come. One year from to-day if I live, I will owe no man a dollar. My kind old mother, whom I have so long neglected, shall hear from me at once—ten dollars every month I dedicate to her. Come what will nothing shall touch that. This agreement with myself I solemnly enter into in the sight of heaven, and nothing shall tempt me to violate it."

"Are you going to ride out this afternoon?" enquired a young friend, breaking it upon him just at this time.

"Yes, if you'll hire the buggy," was promptly returned.

"I can't afford that."

"Nor I either. How much is your salary?"

"Only a thousand."

"Just what mine is. If you can't I'm sure I cannot."

"Of course, you ought to be the judge. I knew you rode out often, and liked company."

"Yes, I have done so; but that's past. I've been a 'fine generous fellow,' long enough to get into debt and mar my prospects for life, perhaps; but I am going to assume a new character. No doubt the very ones who have had so many rides, oyster suppers, and theatre tickets at my expense, will at once discover that I am as mean and selfish as Merwin, who has refrained from not only injurious, expensive indulgences, but even denied himself many innocent pleasures to save time and money for better purposes. I now wish I had been as truly noble and generous in the right direction as he has been."

Peyton went to work in the matter of reform in right good earnest, but he found it hard work; old habits and inclinations were very strong, still he had some strength of mind and he brought this into as vigorous exercise as it was possible for him to do, mainly with success, but sometimes with gentle lapses into self-indulgence.

His mother lived in a neighbouring town, and was in humble circumstances. She supported herself by keeping a shop for the sale of various little articles. The old woman sat behind her counter, one afternoon sewing and thinking of her only son.

"Ah! me!" she sighed, "I thought Henry would have done something for himself long before this; but he is a wild free-hearted boy, and spends everything as he goes."

"Here's a letter for you at last Mrs. Peyton," said the well-known voice of the postman, breaking in upon her just at this moment.

With trembling hands Mrs. Peyton broke the seal; a bank-bill crumpled in her fingers as she opened the letter. A portion of its contents read:—

"Dear Mother: I have had some very serious thoughts of late about my way of living. You know I never liked to be considered mean; this led me to be what seemed to everybody, very generous. Everybody was pleased to eat and drink, at my expense; but no one seemed inclined to let me do the same at his expense. I have been getting a good salary for six or seven years, and for a part of that time, as much as a thousand dollars. I am ashamed to say that I have not a farthing laid by; nay, what is worse, I owe a good many little bills. But, dear mother, I think I have come fairly to my senses. I have come to a resolution not to spend a dollar foolishly; thus far I have been able to keep my promise to myself, and, by the help of heaven I mean to keep it to the end. My first thought, on seeing my folly, was of my shameful indifference to my mother's condition. In this letter are ten dollars. Every month you will receive from me a like sum—more if you need it. As soon I can lay by a sufficient amount, I will look around for some means of entering into business, and, as soon after as possible, make provision for you, that your last days may be spent in ease and comfort."

"God bless the dear boy," exclaimed Mrs. Peyton, dropping the letter while the tears gushed from her eyes. The happy mother wept long for joy. With her trembling hand she wrote a reply, and urged him by the tenderest and most sacred considerations, to keep to his good resolutions.

At the end of a year Peyton examined his affairs and found himself freed from debt; but for nearly one hundred dollars of his wages he could not account. He puzzled over it for two or three evenings, and made out over fifty dollars spent foolishly.

"No doubt the rest will have to be passed to that account," said he at last, half angry with himself. "I'll have to watch closer than this. At the end of next year I'll not be in doubt about where one hundred dollars have gone."

It was but rarely now, that you would hear the name of Peyton mentioned. Before, everybody said he was a "fine generous fellow;" everybody praised him. Now he seemed to be forgotten, or esteemed of little consideration. He felt this; but he had started to accomplish a certain end, and he had sufficient strength of mind not to be driven from his course.

In a few years he entered into business and succeeded beyond his expectations. He provided a home for his mother and no one who saw her during the remaining ten years of her life would have called her unhappy.

I know Peyton still. He is not now, by general reputation, "a fine generous fellow." But he is a good and respected citizen, and was

a good son while his mother lived with him. He has won the means of really benefiting others, and few are more willing than he to do it, when it can be done in the right way. He is still "generous"—but wisely so.—*Selected.*

THINGS TO REMEMBER.

1. We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.
2. Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. Look upon each member of the family as one for whom Christ died.
4. When inclined to give an angry answer let us lift up our heart in prayer.
5. If from sickness, pain or infirmity we feel irritable, let us keep a very strict watch over ourselves.
6. Observe when others are suffering and drop a word of kindness.
7. Watch the little opportunities of pleasing and put little annoyances out of the way.
8. Take a cheerful view of everything, and encourage hope.
9. Speak kindly to dependents and servants and praise them when you can.—*Selected.*

ALCOHOLISM

In epidemics the excessive use of alcohol is almost identical with a death warrant. Of one hundred hard drinkers attacked by cholera ninety-one die, of moderate drinkers only nineteen. A wounded man who has poisoned his blood with alcohol is always in greater danger than an abstainer. According to English statistics, the abstainer lives on an average fourteen years longer than drinkers. Insanity, idiocy, moral depravity, hysteria, epilepsy are only too frequently the lot of the offspring of a drunkard father. A Swiss physician closely watched twenty families. Ten were moderate drinkers or abstainers, ten were used to excess for some generations. The former had altogether sixty-one children. Five of these died young, two were malformed, two were slow of development, two suffered with St. Vitus's dance. In the families of the heavy drinkers were seventy-five children. Twelve died young, and only nine were healthy. The rest were idiots, misshapen, deaf and dumb, or epileptic. Of eighty-three epileptic children at the Salpêtrière, sixty had drunken parents.

Eggs subjected to alcohol vapours give misshapen, sickly chickens. Dogs treated to doses of alcohol have epileptic young or fail to produce live young at all. No wonder that terror seizes the heart of nations. Unless there is a change for the better, the majority of people in future generations will be unfit to live. Nor has all been told. We have statistics of those who die or are locked up as the result of alcoholism; but the many who go about free, who manage to do some kind of work, to marry, to beget children, are not counted. They give the nation its death wound, from which it cannot well recover.

—*The Literary Digest.*

CHILDREN'S PAGE.

GROWN-UP LAND.

"Good morrow, fair maid, with lashes brown;
Can you tell me the way to Womanhood Town?"

"Oh, this way and that way—never stop.
'Tis picking up stitches grandma will drop,
'Tis kissing the baby's troubles away,
'Tis learning that cross words never will pay,
'Tis helping mother, 'tis sewing up rents'
'Tis reading and playing, 'tis saving the pence,
'Tis loving and smiling, forgetting to frown,
Oh, that is the way to Womanhood Town."

"Just wait, my brave lad, one moment I pray;
Manhood Town lies where—can you tell me the way?"

"Oh, by toiling and trying we reach that land—
A bit with the head, a bit with the hand;
'Tis by climbing up the steep hill Work,
'Tis by keeping out of the wide street Shirk,
'Tis by always taking the weak one's part,
'Tis by giving mother a happy heart,
'Tis by keeping bad thoughts and actions down,—
Oh, that is the way to Manhood Town."
And the lad and the maid ran hand in hand
To their fair estates in the "Grown-up Land."
—Selected.

WHEN YOU GROW UP.

Boys and girls, do you ever wonder what you will be like when you grow up?

I will tell you. You will be very much as you are now, even if you will be larger and stronger. If you are a good, honest boy or girl you will be a good honest man or woman. For that reason you should try as hard as you can to be good and honest now.

I once asked a man why it was that he had selected a certain young man for a very important position. A hundred other men, many of whom knew more than this one, had asked for the position.

"I knew him when he was a little boy," was the answer.

I did not ask anything more, for I understood what he meant. The man had been a fine, well-behaved boy, a boy who always could be depended upon, and his new employer remembered it. He knew that such a lad would make a fine man. And he was not mistaken.

No one ever forgets an honest, good, little boy or girl. You may think some-

times that no one cares much about whether you are good or bad, but if you do think that you are mistaken. More people care than you know.

A certain great man once said: "There is nothing I like so much to see as a fine honest-faced lad. It makes me feel better for the rest of the day."

Now a boy can't have an honest face unless he is honest, but every boy can be honest if he tries. And if the sight of an honest, good-humoured face makes any one feel better, everyone should try to have an honest face.

It is not boys only who should look honest and be honest, but girls, too. An honest girl, as is good as an honest boy, and both are very nice companions.

Always try to remember that some day someone will say of you: "I knew him when he was a little boy," or, "I knew her when she was a little girl," and try to be the kind of little boy or girl that people like to remember. No one likes to remember unpleasant people, and every one likes to remember pleasant ones. You can be good and fine if you try to be, so try and try very hard.—Selected.

EVA'S PRESENT.

IRENE A. DAVIDSON.

MOTHER'S birthday was coming, and Eva had made up her mind to make a new work-bag as a present. It was not easy to do it without letting anyone else know, but she had worked hard in all her spare minutes, and had managed to keep it a secret. On the day before the birthday the bag was nearly ready; only the top wanted hemming and the pretty blue ribbon Eva had saved up her pocket money to buy, threaded through.

Eva was so eager to steal up to her room that she could hardly eat any dinner, and yet she tried to wait quietly, for fear that mother would ask her what she wanted to do. But poor mother had such a bad headache that she did not notice her little girl's restlessness.

"I think I will lie down for a while, dear," she said when dinner was over. "You can fetch me if baby wakes up, but I hope he will have a nice long sleep."

"All right, mother dear," promised Eva readily, "you have a sleep too and get that nasty headache better for tomorrow. I'll look after baby."

So Eva took her work to the side of baby's cot, and started her sewing. She had hemmed half round the top when he began to fidget, and she stopped to hush him to sleep again. But the little rogue didn't want to go to sleep, and Eva's gentle rocking only made him wider awake. She looked at her unfinished sewing, and sighed. If she fetched mother, she could go up to her own room, and very soon finish that hem, but perhaps mother was asleep, and if she woke her the headache might be worse instead of better.

For the rest of the afternoon Eva amused baby, keeping him quiet and happy, and when mother came down to tea, her headache was much better—and Eva felt quite happy.

THINGS TO KEEP.

When you hear others talking about those who have grown rich, you will almost always hear something about saving money as well as earning it. What good will it do, anyhow, to earn ever so much, if one spends every bit of it at once? Yes, it is very important to save, and to lay up. But money is not the only thing to lay by, so as to have more by and by. Sometimes people are too saving, and then they are stingy, instead of wise. But there is something to lay by, with no danger of going too far in the matter. Lay by a good store of happy memories, for one thing. Have all the good times you can in a perfectly right way, and they will be good to think over after a while. Most of all, lay by happy memories of helping others and showing kindness, and keeping your temper instead of losing it when you should not.

Lay by plenty of useful knowledge, and have it where you can find it, too. Lay up a good stock of sunshine for cloudy days, and a big store of patience and good will. Such things as these laid up will make you very rich. But you must begin now. Be sure of that.—Sel.

able secretary of the Sudan United Mission, writes :—

"If men ever called for light and guidance, the pagans of the Central Sudan are calling now. Take, for example, the case of the giant king of the Ankwe, who came to see me, to ask for the white man's religion. Last year he was a simple pagan. To-day he is followed everywhere by his Moslem mallam. It is not yet too late to reach him; next year, humanly speaking, it will be."—*The Literary Digest*.

FACTS ABOUT EARTHQUAKES.

The following note, taken from the *Christian Advocate*, of New York, issue of January 24, gives some points on earthquakes that merit consideration :

"Professor Angelo Heliprin, of Philadelphia, whose standing is of the first-class, affirms that geologists are mistaken in the supposition that the more intense earthquakes have no connection with volcanic activities. He maintains that instability yet marks the history of the planet. He denies that any regions of the earth's surface may be considered as exempt from earthquakes.

"He directs attention to the fact that in the early part of 1902 there was a fearful earthquake in Guatemala (on April 18), and shortly afterward volcanic eruptions in various parts of Central America culminating in the cataclysms of the Soufriere of Saint Vincent, on May 7, and of Mount Pelee, on Martinique, on May 8. The distance between the extreme points of disturbance, Martinique and Guatemala, is 2,000 miles.

"He says that when Lisbon fell in 1755, on that very day the volcano of Gotlugia in Iceland, 1,800 miles north, had a fearful paroxysm; and that when—almost exactly if not precisely—San Francisco was destroyed, a remarkable volcanic eruption took place in the Alaskan group of islands, in which Bogoslov Island No. 3, a steaming volcano, was upthrown from the sea bottom.

"One thing is certain, the phrase *terra firma* is being discredited, and the radical disputes of scientists should be moderate in tone and manner rather than, as frequently, arrogant and savage."

"Angry passion is a fire, and angry words like breath to fan them together: they are like steel and flint, sending out fire by mutual collision."

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OCEAN TRAFFIC.

THE prophet Daniel in looking down to the time of the end was told by the angel that men would *run to and fro*. As we view the floating palaces upon the sea and the network of railways compassing this and many other countries our convictions that the end is right upon us strengthens. The following from the *World's Work* tells some of the triumphs of modern ocean traffic:—

"In 1840 the *Britania* crossed the Atlantic in twelve and a half days. In 1852 the Collins liners were crossing in nine and ten days. The Hamburg American liner *Deutschland* holds the present transatlantic record—5 days, 7 hours, and 38 minutes over a course of 3,112 miles. The highest hourly average ever made by an ocean liner 25.58 knots, goes to the credit of the *Kaiser Wilhelm II*.

"The twenty-five-knot boat is probably an impossibility with the reciprocating engines; that lies in the province of the new turbine. A turbine engine, in a word, is the old mill and its water turned to steel and steam. A succession of cylinders with angular blades set on their circumference is blown against by powerful streams of steam. Naturally the cylinders revolve. Now, as they are flanged to the shafts on the ends of which are the propellers, the screws revolve also. The resultant motion applied to a hull is smooth and almost imperceptible. Turbines were first applied on a large scale on the new Cunarder *Carmania*, and their success has opened a new field in the conquest of the ocean. The turbine method of propulsion, being the latest and most advanced mechanical device for obtaining speed at sea, deserves more than passing mention. It has been demonstrated that the turbine has reduced vibration to a minimum, a striking victory, as all who have travelled on vessels furnished with the old reciprocating engines can testify. That the matter of speed maximum is only a matter of further development, is accepted in authoritative quarters. The British navy has adopted the turbine system for all new vessels, and it seems assured that in course of time no other method of propulsion will be recognized for boats of high class.

"The navies of the world have kept pace with the advances of the merchant marine. **Battleships and Submarines** The British battleship *Dreadnought*, recently launched, a vessel twice as powerful as any battleship in service. With its 18,500 tons displacement and a maximum speed of twenty-one knots, she will render all present battleships obsolete.

"No sooner had the partial facts concerning the *Dreadnought* come to light than the announcement was made from Tokio of the laying of the keel of a battleship which, in point of size and range and efficiency, would transcend the new English sea-fighter. From what can be learned it is practically certain that the new warship will exceed 19,000 tons, and that her gun-fire standard will more than equal that of the *Dreadnought*. The *Satsuma* embodies all the lessons grasped in the war with Russia.

"Together with the building of the *Dreadnought*, the construction of submarines holds the minds of technician and layman alike. While not yet perfected, the status of the submarine boat is eminently hopeful. France is experimenting with them with excellent results—so far as harbour defence is concerned—while in America to-day a boat has been produced which, according to claims, will run submerged at a depth of 125 feet for 400 miles, at an average hourly speed of fifteen knots. It is also maintained that while submerged she can fire a torpedo, reload and fire another, and that a man may leave the boat through the diver's door while she is submerged. This represents the limit advance in boats of the kind."

MOHAMMEDANISM IN THE SUDAN.

From the Sudan it is reported that the Crescent bids fair to absorb the entire range of that vast country under its sway unless extraordinary efforts are made by Christian missionaries. Northern Nigeria—the most populous part of the Dark Continent with a territory as large as Europe minus Russia, has a population of from sixty to ninety millions, one-half of which, we are told, is practically Mohammedan and one-half pagan. "Many of the large cities of this, the most densely populated region of Africa, are without even one missionary; there are, in fact, less than fifteen missionaries in the whole field, and most of these have but recently gone to the field. Ten out of

the fifteen greatest provinces of Northern Nigeria are without a single mission station or missionary." Some facts concerning this country are furnished *The Ram's Horn* by Rowland V. Bingham, general secretary of the Sudan United Mission for North America. We quote:—

"The Sudan is not a kingdom, but embraces groups of nations, which a thousand years ago, boasted a civilization that was far in advance of that of our forefathers in Europe at the same period.

"The country was originally settled by successive migrations of negroes, who while steeped in pagan superstitions, were, nevertheless, a quiet, peace-loving people. With the advent of the Mohammedans, however, there entered an element that has kept the country in a constant turmoil all through the centuries that have followed. Having as a policy enjoined by the Koran, either to convert or enslave the pagans, their presence has resulted in perpetual slave-raiding wars, which continually desolated whole regions, and left a howling wilderness in their wake. This constant strife made it well-nigh impossible to carry on a successful missionary work, and by the church as a whole the field has been looked upon as closed. Since the slaughter of the Arab fanatics at Omdurman, the British flag has waved and insured secure and stable government from Egypt southward to Uganda, and under the administration of this enlightened government the whole of the Sudan is becoming quiet, and life is safe.

"But Mohammedan traders and missionaries are pushing forward with such energy and zeal that they are flooding the country with their influence, and at the present rate of progress it is computed 'there will scarcely be a heathen village on the banks of the Niger by 1910.' This means that they would be all Mohammedan, and therefore very much less accessible to the Christian missionary than if they had remained heathen. In other words while we hesitate, the door there is gradually closing."

Even from a political standpoint, the article proceeds, "it would be disastrous to abandon these lands to a fanatical religion like Mohammedanism, which, in our generation, has shown its fruits in the Armenian massacres, and the revolution in the Eastern Sudan which led to Gordon's death." The pagans themselves, we are told, are sending forth the cry, "Send us the white man's teachers!" Upon this point Dr. Kunm, the honour-

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New use of the x ray.—A new device under which smuggling is to be detected in the future is the x ray. A series of experiments have been tried by French authorities, which would seem to reveal the immense utility of the x ray to detect articles of whatsoever nature and however well hidden. It is thought that the plan will eventually come into use not only in the custom-houses but also in the post-offices of the various nations.

Trials of the New Douma.—It is the almost universal opinion of all observers that the Russian Douma has stormy times ahead of it. Whether it will act with the moderation and wisdom worthy such a body remains to be seen, for it is composed largely of Democratic Liberals who are uncompromisingly opposed to the present ministry. Many predict that the new assembly will meet the fate of its predecessor—dissolution.

The Leader of Christian Science.—For some time past it has been rumoured through the press and otherwise that Mrs. Mary Baker G. Eddy the noted Christian Science leader and prophetess has been very feeble in health. Lately newspapers have reported Mrs. Eddy as dying of cancer. These reports have been vigorously denied by the adherents of Christian Science, but the fact that Mrs. Eddy has been kept in such close seclusion has led to the belief by many that her mental and physical condition may be such as to render her incapable of properly administering her affairs.

"It now transpires that Mrs. Eddy's son and others of her nearest relatives have found good reason for bringing an action at law to compel those in charge of the mansion at Concord (N. H., U. S. A.) to make an accounting

of the property which has been under their control."

After numerous unsuccessful attempts to obtain an interview with his mother her son finally succeeded in talking with Mrs. Eddy for forty-five minutes with the result that the present lawsuit was decided upon "as an imperative duty too long neglected." This appears to us an incongruous condition to be in, considering the teachings of Mrs. Eddy. Probably her condition of mind will not disqualify her for writing sound Christian Science principles.

Weighing the Soul.—A number of Massachusetts (U. S. A.) doctors have been experimenting, and now declare they can weigh the human soul at death. Immediately following death the body which was upon a delicate scales showed a marked decrease in weight. Making ample allowance for all physical losses of weight, it was found that there was still an average of a full ounce unaccounted for. This, it was concluded, must be the soul. An astounding discovery truly! We might suggest that next time the doctors try a dog and see if they cannot arrive at still more startling conclusions. We hesitate decidedly to accept any such demonstration of the immortality of the soul against the plain statement of the Bible that "the dead know not anything." Eccl. 9: 5, 6, 10; Ps. 146: 4.

Canadian Sunday Laws.—The stringency of Canada's new Sunday law depends largely on who is enforcing it. Quebec seems to be fairly liberal, even allowing sports and theatrical performances on Sunday. In Ontario all amusements are prohibited and Sunday newspapers suppressed. An exchange has well said that "this inequality of the administration will serve to illustrate the intrinsic injustice of the Sunday law. . . . That which is right in Quebec ought not to be forbidden in Ontario. The Sunday law creates a crime out of an act which is not in itself a crime but an exercise of individual liberty." No exemptions are made for those whose convictions require them to observe another day than Sunday, and thus the law is an infringement of a man's liberty of choice in religious matters.

Shut out From The Hague.—The Vatican has made strenuous efforts through its representatives to secure a representation at the coming Hague Peace conference, but it seems to have signally failed at every attempt. The conference is an international one and the Church

could not be admitted except under the recognition of its agents as diplomatic delegates. This several powerful governments do not accord. Italy especially objected to the admission of the Church. It is certainly suggestive that the government most directly connected with the papacy and therefore best qualified to judge is the most emphatic in its opposition to papal representation. It seems to us that it speaks volumes concerning Rome's policy of interference and intrigue in civil affairs. Those who best know Rome are those who most strongly oppose her.

A Bill of Probation.—Patterning after America where a trial has already been made with good results, a reform is about to be effected in the English administration of the criminal law. Mr. Gladstone has introduced a bill into Parliament asking that a fresh probation be granted to offenders who may be deserving such clemency. "The principle is to give those who have come within the clutch of the law a chance of recovering themselves and to stimulate and encourage them by keeping a friendly eye upon them, while if they prove unsatisfactory there is still a legal hold upon them. They are set free on probation." We see no reason why such a law properly executed might not do much good to those who are not hardened criminals.

Russia and Japan.—According to a writer in the London *Daily Telegraph* the peace concluded at Portsmouth has by no means healed the breach between the two nations. Really it is only an indefinite truce with a dismal outlook for the future, according to this writer. He says:

"There has been no cordiality on either side since the Portsmouth Treaty was ratified. Each party is on its guard against the other: each is preparing elaborately for contingencies which might easily be averted; each empire is still represented by a plenipotentiary in the capital of the other instead of having an ambassador there. The details left for further discussion by the treaty are still unsettled, in spite of the efforts of Messrs. Izvotsky and Motono to arrange them amicably. . . . As things are a second Russo-Japanese conflict is but a question of time, unless a sponge be drawn over the past, and friendship between Russia and Japan be achieved in the near future."

The recent difficulty in adjusting their relations in Manchuria well illustrates the truthfulness of the above delineation of Russo-Japanese relations. Yet we seriously doubt whether their relations are much more strained than were those of Germany and France after the war of 1870, or, for that matter, than are those of some of the present day European powers, such as England and Germany.