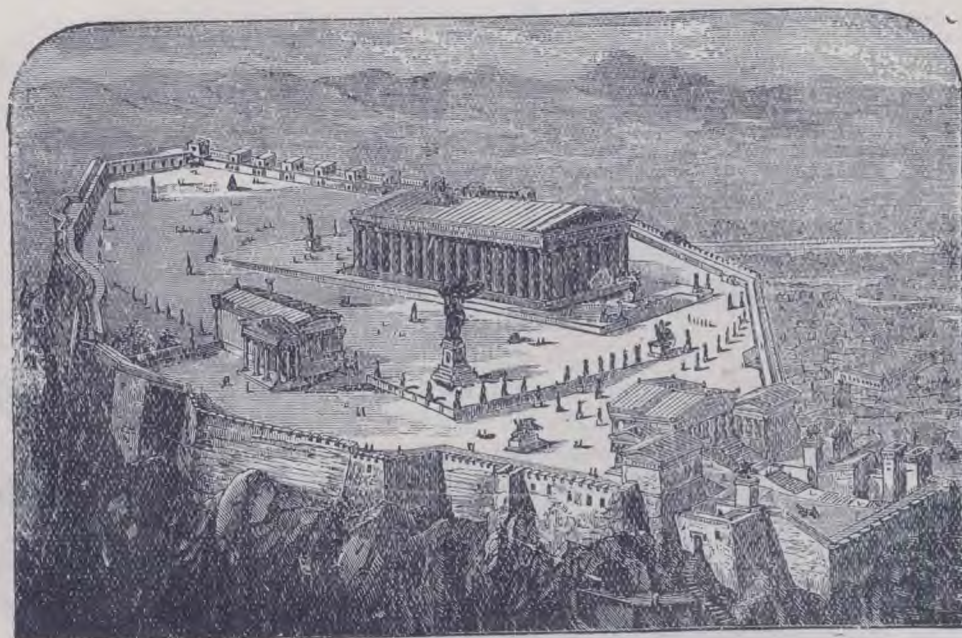


# THE ORIENTAL WATCHMAN

Vol. 10.

Karmatar, E. I. R., June, 1907.

NO. 6.



## RESTORATION OF THE ACROPOLIS OF ATHENS

The above photograph represents one of the most celebrated and interesting spots in the world. All the skill of ancient architectural and sculptural art had united to adorn this spot with temples and statues, the ruins of which the world to-day pronounces faultless specimens of taste and beauty. These were devoted to the service of the Greek deities until the Acropolis came to be known as "the city of the gods."

It was into this temple of deities that Paul entered and proclaimed the God who "dwelleth not in temples made with hands." To-day but little more than ruins marks the site of the old temples, but the gospel message told by the fervent apostle still lives and reigns in the hearts of men. We can see here a striking illustration of the mutability of earthly things compared with the things "eternal in the heavens."

## Satanic Agencies at Work.



WHETHER the millions of the earth believe it or not, they are living in the most critical time in human history; and unbelief in a present truth will in no wise hinder the crisis from assuredly coming. If the majority of men wish it, there is an abundance of evidence at hand to specifically certify as to where we are living in history. We are in the time of the end, and in the waning years of that closing period; and the future in the light of Scripture holds in its folds a series of unprecedented scenes to which this world is fast approaching, and through which it will ultimately pass.

As we have often enumerated in these pages the predictions of Scripture concerning the end, we will not further notice them here. One thing is certain, however, and that is, when the world reaches the climax of the predicted time of trouble such as never was since there was a nation, the people of the world then will not need the applied Word of God to assure them as to where they are, the actual experience will then be the convincing proof to the fullest degree that the wholesale calamities have arrived, that probation is then past, and that the unusual convulsions entered upon are the final spasms which proclaim the earth's dissolution. Millions who to-day disregard the Word of God will then curse both their king and their God, and look upward. Satan is to-day busily engaged giving men an almost universal education, which will bring them to the situation after the close of human probation, wherein curses against Heaven and its dispensations will rise like locusts from a parched country.

If the Scriptures be true, which they undoubtedly are, the generation which closes history will stand in the same relationship to the Powers of Heaven that the generation before the flood stood in when the ark of safety was closed, and when the scenes of revelry were suddenly changed to consternation, agony, and despair. When universal disaster occurs, and unlimited disobedience to God has been the cause of it under the tuition and leadership of the devil, the song which animated revelry will be easily changed to the curse which proclaims rebellion and despair; and if

we look abroad upon the ripening human harvest-fields of to-day, it is easy to discern how and in what manner the crop is ripening; and also as to the quality of the harvest, and as to what the future yield shall be, tares or wheat. That the harvest will be an abundant one, there is no doubt; but the crop, as far as heaven and its standards are concerned, is an inferior one. "No good for eternity" is emblazoned everywhere, and fit only for the final conflagration. The final generation, when it comes in review before God, is found to have been educated by the wrong master. Satan, who lied for its millions, has transposed Christ, who died for humanity.

Like the Jews of old, this generation has cried, "Loose unto us Barabbas," and Barabbas has been loosed; for Satan has come down, having great power, for he knows now that his time is short, and the world is on the eve of knowing it also. The time is at hand for the manifestation of the wonder-working power of the devil and his angels. Satan has caused things to progress so far to his satisfaction, and the teachings of Scripture have been so obscured by him, that as an angel of light he is assured of cordial reception upon a grand scale by the generality of mankind; for men have imbibed so largely of his deceptions, and minds generally have become so associated and saturated with his false reasonings, which they have accepted as truth, that the stage is clear, the way ready, and the arena open for the final demonstrations of Satan's most seductive arguments, and the finishing exhibitions of his resourceful mind. All that he has to do now is to clothe anti-christ in the assumed raiment of heaven, to appear to the world as Christ, to perform his premeditated miracles, to heal the sick, to elevate the Sunday sabbath, and to point to the God-fearing people of Rev. 14:12 as the cause of the calamities which are then happening, and also finally to lead out in the work of persecution. Rev. 12:17.

It is an easy matter to see that the world which in a general way is stupefied with his delusions to-day will then fully, and almost universally, follow the masterly deceptions which will make the closing future the successful epoch and field of

Satan's concentrated and active prostituted abilities. The world for Christ, is a motto we see sometimes, but the question immediately arises, Which Christ?—the true or the false one? And the answer comes to everyone who studies and reads his Bible aright—Why, the false one; for it is a clear, Scriptural position everywhere proclaimed that the generation with which human history closes is not, and will not be, a good one, and that antichrist and not Christ will be both the author and finisher of its religions. This, then, is a serious outlook and position; nevertheless, it is a true one. The devil is, has been, and will be an accommodating god. He will cater to the wishes of the people. If they desire pleasure, he will give them pleasure; if they desire delusions, he can supply them; if they want Gamaliels, he can produce them; if they wish to converse with spirits, apparitions, and supernaturals, he can meet the occasions; if they wish to converse with the dead, he can meet the demands so that a peeping and muttering can spread its intonations over the planet like the croaking of frogs in a marshy pond.

Millions are in the slimy marshes of Spiritism now, and the devil supplies the music; the bass, treble, and alto of the whole thing are chords struck in the realms of darkness, yet millions are dancing to that music to-day; so that in the matter of accommodation the devil is civility itself, and the last drama this arch enemy will contribute and play in the role of deception will be the *chef-d'œuvre* of his deceptions, the masterpiece of his skillful and diplomatic mind; viz., the personification, as far as he with his angels can represent it, of the second coming of Christ. Is the world ready for the deceptions? Will it discern the cloven hoof under the then angel representation? We say No! If the world cannot discern the active agency of the devil now, a progress in deceptions will pave the way for a full acceptance of Satan as Christ, and all will worship him whose names are not written in the Lamb's Book of Life.

That event, then, will figure pre-eminently in the approaching crisis. Satan will personify Christ; the shades of hell will be hidden under the assumed garb of heaven; the murderer of mankind will appear as their Saviour; the great dragon will appear as an angel of light, and the world will be deceived. Rev. 18. Millions will cross the line of probation at that

time; their decisions will have sealed their destiny. This, then, is the issue before us; but we are thankful to say that God's people will not be deceived. They can discern the difference between the two characters; viz., Christ and Satan. Their eyes are open to the deceptions of Satan now. They see no light in the Higher Criticism of to-day. They treat as darkness Theosophy, Spiritism, Ritualism, and stagnant pools from which exude the noxious vapours of error, tradition, formalism, custom, and retrogression. They are not to be found upon any of the paths that lead back to Rome. Their faces are turned heavenward. Christ to them is a Friend, a Helper, a Saviour. They know His voice, and follow where it leads. They keep all the commandments of God. Rev. 14: 12. They receive the love of the truth, therefore they are kept from the delusions which cover the earth, and they know that Christ's coming is after the workings of Satan; and when He comes they shall know Him, and He will know them.

—*Australian Signs of the Times.*

### TEST QUESTIONS.

It is said of George Muller, the great philanthropist, that he dared not undertake any piece of work until he had answered these three important questions: "1. Does God want this done? 2. Does He want it done by me? 3. Does He want it done now?" These three points settled, no more worry for him. Failure would not be the portion of so many struggling Christians if they would faithfully adopt this plan.

### MODERN SPIRITUALISM. VI.

G. B. THOMPSON.

**B**UT says one, if the dead are not conscious, and do not appear in the seance, at the bidding of the "medium," Who does appear, and by what agency are the signs and miracles performed? As there are many well-authenticated accounts of "spiritual manifestations" where the living have held converse with what they supposed was a departed friend, and miracles have been performed through what was unquestionably some superhuman power, the query propounded at the beginning of this article is a logical and proper one. To answer it we will need to give a brief Scriptural examination of the origin of Satan and the fallen angels.

Satan is a real being. The fallen angels are also real material beings. There is a kingdom of darkness. "Our conflict is not with flesh and blood, but with principalities, and with those in authority; and with the possessor of this dark world, and with evil spirits that are beneath heaven." Eph. 6: 12. (Murdock's Syriac Translation.)

Incomprehensible as it may be to our finite comprehension we read in the Bible of a time when there was "war in heaven; Michael (Christ) and his angels fought against the dragon (Satan); 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 deceived the whole world; he was cast out into the earth and his angels were cast out with him." Rev. 12: 7-9. Mark the statement that this rebel and his host were cast out of heaven to this earth.

Again we read of "the angels that sinned" (2 Pet. 2: 4), which kept not their first estate, but left their own habitation. Jude 6. When the seventy returned, rejoicing that even devils were subject unto them the Saviour said, "I beheld Satan as lightning fell from heaven." Luke 10: 18.

There is no trouble in knowing the origin of Satan and sin. We may not understand it, but we can believe God. Sin is a mystery. 2 Thess. 2: 7. No reason can be given for it, for the moment a reason could be assigned for its existence it would cease to be sin.

Before his fall Satan, or Lucifer, the light-bearer, was a high and holy angel around the throne of God. He was next in power and authority to the Son of God. He put the "seal to perfection" (Eze. 28: 12, French Translation), and was "perfect in beauty." "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 wast created, until iniquity was found in thee." Eze. 28: 12-15. A careful study of these verses will show that the description here given can apply to none other than Satan. It tells concerning a "cherub," "perfect in beauty" who not only has been in Eden but walked among the glittering stones of the New Jerusalem, a being who

though perfect from the day of his creation, reached that lamentable hour when "iniquity was found" in him, and who because of this was cast as "profane out of the mountain of God." Verse 16.

That which led to his fall is told in verse 17. "Thine heart was lifted up because of thy beauty." Pride did it all. His heart became "lifted up," and he said "I am a God." Verse 2. "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 unto heaven, I will exalt my throne above the stars of God I will sit also upon the mount of the congregation, in the sides of the north; I will be like the Most High." Isa. 14: 12-14.

This tells the sad story of the introduction of sin into the universe. Through self-exaltation Lucifer lost his exalted position as the "covering cherub," and was "cast out into the earth." And now, as in the days of Job, he goeth "to and fro in the earth," and walketh "up and down in it."

The beginning of Satan's deceptive work in Eden has been referred to before. Having lost his high position through rebellion, he sought to lead man in a similar pathway, and succeeded in doing so. By means of that famous lie in which he contradicted the statement of Jehovah that man would die if he ate of the forbidden tree, he led our first parents into transgression, and the dark footprints of sin have been seen in this world ever since. Satan said, "Ye shall not surely die." But man did die. Death passed upon all men, for all have sinned. Rom. 5: 12.

But Satan is a cunning deceiver. In order to substantiate his first lie, he has invented another. He has instilled into the minds of men the pagan idea of the inherent immortality of the soul, and led men to believe that there is no such thing as real death, but that the soul is the real man, and does not die. And this, we regret to state, is echoed in many a Christian pulpit.

As the crowning deception in the prolonged controversy, through Modern Spiritualism, Lucifer is making his most determined effort to prove that he is right, and Jehovah is wrong. In the seance of the spiritual medium, Satan professes to bring back the dead and show

CONTINUED ON PAGE 86.



## CHRISTIAN SCIENCE AND SPIRITUALISM.

L. A. SMITH.

IS there a connexion between Christian Science and Spiritualism? This question is answered in the affirmative by the fact that the two are alike in the one great essential point of spiritualizing away the meaning of the word of God. Any teaching which does this is essentially Spiritualistic. Spiritualism professes belief in Christ, but teaches that he was a Spiritualist medium; and that his words are to be understood in harmony with this alleged fact. Christian Science professes to accept the Bible, but explains it according to Mrs. Eddy's "Key," which is as different from the common understanding of the Scriptures; that is, the understanding based on the natural meaning of the words, as belief in the existence of matter is different from belief in the non-existence of matter. Both systems entirely rob the word of God of its plain meaning, and afford no basis whatever for Christian faith.

But there are particular circumstances and events which, apart from this, show that a direct connexion between Christian Science and Spiritualism does exist. The head of the Christian Science system, Mrs. Eddy, has been a Spiritualist medium, and the "spirits" have endorsed the teaching of Dr. P. P. Quimby, who was the originator of the system of teaching, if system it could be called, now known as Christian Science. Mrs. Eddy did not originate, but appropriated, this teaching, from Dr. Quimby, who was for quite a long period her doctor and instructor. This evidence regarding the direct relationship between these two systems is given in a series of articles now being published in *McClure's Magazine*. We quote the following from the article which appears in the February issue:—

"Spiritualism was then under discussion everywhere in New England, and Mrs. Crosby says that during this visit

both she and Mrs. Patterson [Mrs. Eddy was then known as Mrs. Patterson] became somewhat interested in this subject through communications from Mrs. Patterson's dear brother. Mrs. Crosby is authority for the following account:—

### Mrs. Crosby's Story of Mrs. Eddy and the Spirit of Her Brother Albert.

"Mr. Crosby's farm was rather isolated, and the two women found relief from the tedium of country life in spirit communications from Mrs. Patterson's dear brother, Albert Baker. Mrs. Patterson had been much attached to this brother, and described his talents and personality at great length to Mrs. Crosby, making such an attractive picture that he became a very real person to the young woman. Albert, Mrs. Patterson told her, was Mrs. Crosby's guardian spirit; he had long been trying to communicate with her, but had never been able to do so until his sister came to visit her, as Mary was his 'only earthly medium.' Mrs. Crosby says that she implicitly believed in Albert's care and guardianship over her, that she derived constant strength and comfort from it, and that this spirit friendship was one of the most real she has ever known.

"Albert's first communication to Mrs. Crosby occurred as follows:—

"One day Mrs. Patterson and Mrs. Crosby sat together at opposite sides of the same table. Suddenly Mrs. Patterson leaned backward, shivered, closed her eyes, and began to talk in a sepulchral mannish voice. The voice said that 'he' was Albert Baker, Mrs. Patterson's brother. 'He' had been trying, the voice continued, to get control of Mrs. Patterson for many days. 'He' wished to warn Mrs. Crosby against putting such entire confidence in Mrs. Patterson. 'He informed me,' Mrs. Crosby continues, 'through her own lips, that while his sister loved me as she was capable of loving any one, life had been a severe experiment with her, and she might use my sacred confidence to further any ambitious purposes of her own.'

"Mrs. Crosby was naturally amazed at this injunction. That Albert should select his own sister as the medium through which to warn Mrs. Crosby against her, seemed remarkable. Again if Mrs. Patterson consciously shammed, Mrs. Crosby could not understand why she should deliver a message so uncomplimentary to herself—unless, indeed, to make the mes-

sage seem more genuine. Several times in the course of this visit Mrs. Patterson went into trances. In one of these, Albert Baker's spirit told Mrs. Crosby that if, from time to time, she would look under the cushion of a particular chair, she would find important written communications from him. Mrs. Crosby, following the injunction, discovered now and then a letter. One of these is interesting chiefly as containing Albert Baker's spiritistic endorsement of P. P. Quimby. [A portion of this letter is given as follows:—]

"Sarah dear, be ye calm in reliance on self, amid all the changes of natural yearning, of too keen a sense of earth joys, of too great a struggle between the material and spiritual. Be calm or you will rend your mortal and your experience which is needed for your spiritual progress lost, till taken up without the proper sphere and your spirit trials more severe.

"This is why all things are working for good to those who suffer, and they must look not upon the things which are seen, but upon those which do not appear. P. Quimby, of Portland, has the spiritual truth of diseases. You must imbibe it to be healed. Go to him again, and lean on no material or spiritual medium. In that path of truth I first found you."

Thus it appears that the "spirits," using Mrs. Eddy herself as a medium, endorsed "Dr." Quimby's system of healing which Mrs. Eddy appropriated after his death, and without substantial change enlarged into her system of Christian Science. These facts plainly put the stamp of Spiritualism upon the whole system.

### THE LOWLY EXALTED.

God chooses the humblest instruments. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming-bird. He passes by the lofty pine and huge elm tree, and lavishes blossom and perfume on the violet. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd-boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was an armourer; Carey the originator of the plan of translating the Bible into the language of the millions of Hindustan, was a shoemaker; Luther was the child of a poor miner;

Fuller was a farmservant; Morrison who translated the Bible into the Chinese language, was a last-maker; Dr Milne was a herd-boy; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay, of Bath, was a herdsman.—*Sel.*

## MAJORITY OR MINORITY.

J. S. JAMES



**W**E live in a world governed in many things by the voice and will of the majority. A question is put to vote and the votes of the majority decide it. In the Parliaments and Legislative halls of the world the will of the majority establishes or repeals law by which all are governed. In the courts, the lives, liberty and fortunes of individuals are placed in the hands of the majority. Nations operate on the principle that might is right. By the will of the majority nations have arisen and fallen, thrones are established or destroyed, kings are crowned or deposed and evil or good may be perpetuated.

There is little question but that it is safe to leave matters pertaining to this world at the disposal of the majority. Under existing circumstances we could not proceed on a safer principle and render justice to all. However, this principle of the will of the majority in worldly matters has been carried into another sphere and applied to things spiritual. Some have gone so far as to declare that "Vox populi vox Dei"—the voice of the people is the voice of God. Nothing could be farther from the truth. If we look to the Bible for examples we are confronted with the fact that in most instances the majority have been in the wrong. A great many people believe in a doctrine because the majority of the people in their neighbourhood believe it, or because it is supported by the most learned. It is possible for the majority and the learned to be right as well as any one, but the truth is not the truth simply from the fact that the majority believe or adhere to it.

As we turn to the inspired record we find it replete with examples where the majority were in the wrong and the minority right. So striking are the instances that we can scarcely help but feel

that God works upon the principle of deciding things by minorities rather than majorities. It has been truthfully stated by some one that "God and one man is a majority." This is a truth well to be remembered.

"Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment," is the divine admonition. Ex. 23: 2. By precept and example Noah preached the coming deluge for one hundred and twenty years and his message was opposed by all the learning and science of his time. Nevertheless, the flood came as he had preached, and Peter declares that only "eight souls were saved by water," God "bringing in the flood upon the world of the ungodly." The majority perished and those who stood with them.

Years later we find God choosing from among the nations of the earth a nation to be a holy people unto himself. What method did he pursue? Listen. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all the people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were *more in number* than any people; for ye were the *fewest of all people*." Deut. 7: 6-7. God does not see as man sees, neither are his ways our ways. He chose a people who were in the minority that he might be glorified in and through them.

Another example of a similar nature is found connected with the life of Gideon. The Israelites and Midianites had prepared for battle; Israel's host numbered 32,000. The Midianites and Amalekites were "like grasshoppers for multitude." Before the battle began the Lord declared that the Israelites were too great in number for him to deliver the enemy into their hands, "lest Israel vaunt themselves against me saying, Mine own hand hath saved me." Accordingly, 22,000 soldiers returned to their tents and still the Lord declared there were too many. Nine thousand seven hundred more soldiers returned to join their comrades, and out of a host of 32,000, Gideon took 300 chosen men, and under God won the victory.—By reading

the 7th chapter of Judges it will be seen that had Israel gone out to battle against the Midianites with the full number of their men they would surely have suffered defeat for their ranks would have been weakened by 22,000 fainthearted and 9700 unskillful men. But God could take 300 faithful chosen men and win the day.

Instances similar to this could be cited from the records of the Old Testament almost without number. It is the principle upon which God has chosen to work. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the weak things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty. . . . That no flesh should glory in his presence." 1 Cor. 1: 26-29. How forcible are the truths of this statement when we call to mind the natural qualifications of the men who were called to follow the Saviour in his earthly ministry.

The teachings of Christ plainly reveal to us that we can not depend on the majority for our example. He taught that in the last days the nations of the earth would be seeking after the perishable things of life. After exhorting his hearers to seek after the kingdom of God he adds: "Fear not *little flock*; for it is your Father's good pleasure to give you the kingdom." Luke 12: 29-32. When asked if there be few that be saved, he replied: "Strive to enter in at the straight gate for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 23-24. According to these statements it does not appear that the majority of people will be saved. The call has gone out to all the earth, the invitation has been given but few will take heed and accept it. This truth is strikingly portrayed in the Lord's parable of the supper as recorded in Luke 14: 16-24. The excuses offered by the three who were invited to the supper find an exact counterpart in the action of the majority to-day.

The closing scenes of this earth's history declare to us the sad truth that the majority of mankind will fall beneath the plagues of God's wrath. The 91st Psalm describes the time of the plagues and furnishes us an idea as to what extent the

wicked will fall. See verses 7 to 9. Eternal truth will be the shield and buckler of God's people in that day, and only those who dwell under the shadow of the Almighty will dwell securely and sleep without fear.

While the Apostle John was on the island of Patmos he was given a view of the multitudes who would be consumed in the fire that comes down from God out of heaven. They are described as "the number of whom is as the sand of the sea." Count the sands of the sea and you will find the number of the wicked who are lost. This is indeed the majority of the human race. Happy will be those who are numbered with the minority in that day. Upon such the second death hath no power. It will not be asked of us in the last day, "Have you stood with the majority?" or "were the wise and great men of the earth on your side?" Heaven's inquiry of us will be, "Have you built your faith in the power of God instead of the wisdom of men?" It is better to stand with the minority in a righteous cause and suffer in their taunts and jeers, and finally stand in the kingdom of God, than to occupy a seat of honour with the majority and lose the life that is eternal.

CONTINUED FROM PAGE 83

them to the living. But it is not the dead for they are dead. It is Satan himself or some of his fallen angels personating the form and appearance of those who have died. "Transformed into an angel of light" (2 Cor. 11: 14) they claim to be our dead friends. Thus in the seance instead of holding converse with our departed loved ones we have a face to face talk with an imp from the regions of darkness! This is a terrible deception. The superhuman, miracle working power is that of Satan himself. It is Satan's masterpiece to take the world captive. How thankful we should be that the terrible thing is unmasked by the word of God.

Next issue we will study that ancient seance, held with the witch of Endor.

A well-known essayist once wrote: "There is nothing less accidental than the painting of a fine picture or the chiseling of a noble statue." Should he not have added,—except the perfecting of a noble character.



#### A LETTER.

MRS. M. TAYLOR.

My Dear Pastor :—

According to promise I now write in reference to the Sabbath question. I have made a careful and prayerful study of the subject, and am quite convinced that God made the Sabbath for man (all men), and not for the Jews only, and that it was made at the creation of the world (Gen. 2: 2, 3) before the time of the Jews.

Although we have no statement of any express command in reference to the law before it was delivered on Mount Sinai, still we read in Gen. 26: 4, 5: "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all nations of the earth be blessed; because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Thus we see that God must have given commandments and laws to be kept, and Paul says without the law there is no knowledge of sin. When Cain killed his brother Abel, he would not have been condemned of sin if there was no knowledge of the law, "Thou shalt not kill." Also in Ex. 16: 4 (before the law on Mount Sinai was given) "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in My law or no." And in verse 26, "Six days ye shall gather it, but on the seventh day which is the Sabbath, in it there shall be none." Verses 27, 28, 29, 30. "There went out some of the people for to gather and they found none, and the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?" Verse 23. "This is that which the Lord hath said, Tomorrow is the rest of the holy

Sabbath unto the Lord." So we see plainly the Sabbath was commanded to be kept before the people came to Sinai.

Johaan August W. Neander says: "The festival of Sunday, like all other festivals, was only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday,"—"Neander's Church History" (Roses' Translation), p. 186.

John Kitto, M. D. F. S. A., says: "Thus was the seventh day appointed by God from the very beginning of the world, to be observed as a day of rest by mankind in memory of the great benefits received in the formation of the universe. The most judicious commentators agree that Adam and Eve constantly observed the seventh day, and dedicated it in a peculiar manner to the service of the Almighty; and that the first Sabbath which Philo, one of the most ancient writers, calls the birthday of the world was celebrated in Paradise itself, which pious custom being transmitted from their first parents to their posterity, became in time so general that the same Philo calls it the universal festival of mankind."—Kitto, "History of the Bible," pp. 67, 68.

Thomas Scott, D. D., writes: "The Lord called Moses to come up to Him in the mount to receive the law, even the commandments which God Himself had written on tables of stone, as well as spoken Himself from the mount. Thus a peculiar honour was put on the moral law, and it was authenticated in another manner than either the judgments or the ritual institutions."—Scott Comments on Ex. 24: 12. "This law, which is so extensive that we cannot measure it, so spiritual that we cannot evade it, and so reasonable that we cannot find fault with it, will be the rule of the future judgment of God, as it is of the present conduct of man."—Scott Comments on Ex. 20: 1-17, Practical Observation.

John Wesley says in "Sermons," Vol. 1, Sermon 25, pp. 221, 222: "But the

moral law enforced by the prophets. He [Christ] did not take away. It was not the design of His coming to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different basis to the ceremonial law, or ritual law, which was only intended for a temporary restraint upon a disobedient and stiffnecked people; whereas this was from the beginning of the world, being written not on tables of stone, but on the hearts of all the children of men when they came out of the hands of the Creator. And however the letters once written by the finger of God are now in a great measure defaced by sin, yet they can not be wholly blotted out while we have any consciousness of good and evil. Every part of this law must remain in force upon all mankind and in all ages as not depending either on time or place or any other circumstances liable to change, but in the nature of God and the nature of man and their unchangeable relation to each other."

Martin Luther, in "Spiritual Antichrist," pp. 71, 72, says: "I wonder exceedingly how it came to be imputed to me that I should reject the law of the ten commandments. Can it be imaginable there should be any sin where there is no law? Whosoever abrogates the law must of necessity abrogate sin also." In A. D. 1541 Luther wrote as follows: "He who pulls down the law pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will no longer be anything recognised as sin in the world, since the gospel defines and punishes sin only by recurring to the law." "I never rejected the law."—"Life of Luther," p. 217.

Matthew Simpson, D. D., L. L. D. (Bishop of the Methodist Episcopal Church), says: "The law of God, with its great and solemn injunctions should be clearly set forth. Our congregations should be gathered as around the base of Mount Sinai, while from its summit is heard the voice of God in those commandments, which are unalterable and eternal in their character. It brings the sinner to a recognition of his sins in having transgressed God's holy law, and shows him the fearfulness of the doom which is impending over him. The law must be followed by the gospel; the awakened sinner must be pointed to the Saviour that he may see and feel that deep as are

the stains of his transgressions the blood of Christ can wash them all away. The law without the gospel is dark and hopeless; the gospel without the law is insufficient and powerless. The one leads to servitude, the other two antinomianism. The two combined produce charity out of a pure heart, of a good conscience and of faith unfeigned."—Bishop Simpson Lectures, on Preaching, pp. 128, 129.

Dr. Albert Barnes says: "The moral laws are such as grow out of the nature of things which cannot, therefore, be changed; such as the duty of loving God and His creatures. These cannot be abolished as it cannot be right to hate God or to hate our fellowmen. Of this kind are the ten commandments and these our Saviour has neither abolished nor superseded. Hence we learn (1) that the law of God is binding on Christians; (2) that all the commands of God should be preached in their proper place by Christian ministers; (3) that they who pretend that there are any laws of God so small that they need not obey them are unworthy of His kingdom; (4) that true piety has respect to all the commandment of God and keeps them."—Dr. Albert Barnes, Notes on Matt. 5: 18, 19.

Dear Brother—I have given you a few extracts from the writings of these great men who have made such a great mark in the reformation because we have previously gone over numerous texts together on this subject, and think it not necessary to go over the same again; but I would like to draw your attention to the sealing of God's servants. Rev. 7: 1-4. What is a seal? All legal documents are stamped with a sign or mark to show their validity. In order to do this a seal must contain three points; First the name of the power issuing them; second, the title; third, the extent of his jurisdiction (power). Has the law of God a seal? Isa. 8: 16. Is there anything here to indicate that the restoring the seal to the law is the work for the last days. Isa. 8: 17. The fourth commandment (Ex. 20: 11) is the only one that contains the three points necessary in a seal, as it points out God the Creator of the whole universe, showing His name, title, and the extent of His jurisdiction. Was the Sabbath designed to be a sign? Ex. 21: 12, 13; Eze. 20: 12, 20. Can we not conclude the sealing work of Rev. 7: 1-4 is equivalent to Sabbath reform in the last days, foretold also by Isa. 56: 1, 2. Also Isa. 58: 12, 13. Observing the true Sabbath, the servants

of God are receiving His name in their foreheads. (Rev. 14: 1) Heeding the last message enjoining the worship of the Creator (Rev. 14: 7), and the warning against receiving the mark of the beast. Rev. 14: 9. Thus the remnant church becomes peculiarly a commandment-keeping people. Rev. 12: 17; 14: 12-14.

#### RAMABAI AND CHRISTIAN SCIENCE.

Some years ago Pundita Ramabai a converted Hindu so well known in India made a visit to America and she gives the following as her impressions after hearing about "Christian Science."

"On my arrival at New York last spring, I was told that a new philosophy was being taught in the United States, and had many disciples. The philosophy was called *Christian Science*, and when I asked what its teachings were, I recognized it as being the same philosophy that has been taught among my people for four thousand years. . . . As I was born and educated in this philosophy, having taken my degree of pundita in it, I am acquainted with both its literature and its influence on my people, and I want to witness to its degradation. . . . You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist when you realize that; that is philosophy.

"You Christians, are a people of some feeling. Everything is real. You feel when other people are starving you ought to give them something to eat; but out in India they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our late famine our philosophers felt no compassion for sufferers, and did not help the needy. Why should they help them when they claimed the suffering was not real, neither the dying of children real? The first results, then of this philosophy is the basest cruelty and selfishness; no compassion for sufferers, and supreme egotism."

In sad and loving memory of Edward Mac Farlane who fell asleep in Jesus at Nellore 22nd February aged 76 years and 8 months. Deeply mourned by his widow children and grandchildren. His last words were "I am trusting in the Saviour of sinners."

We mourn not as those who have no hope.

# THE ORIENTAL WATCHMAN

## Editorial.

### TITHING.



THE first example of tithing mentioned in the Bible is that of Abraham, Gen. 14 : 20. After the battle with the four kings who had taken Lot and his goods, Abraham returned victorious with a large amount of spoil and met Melchizedek, king of Salem and the record says :—"he paid tithes of all." This statement falls in a very natural way and gives the inference that tithing was a usual custom in those times.

By some it is urged that tithing is Jewish, but here is an instance of tithing three hundred years prior to the exodus of the children of Israel from Egypt. It is only reasonable to suppose that in the formation of the plan of salvation, provision was made for the support of those who were called to give their entire time to the Lord's work and so we may well conclude that all the patriarchs paid tithe.

It is very fortunate that Abraham's tithe paying is left on record. He is rightly called the father of the faithful. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3 : 29. Therefore being our father we have his example of tithe paying as a guide to us in Gospel support.

If we call Abraham our father, and surely every Christian should, we ought to do the works of Abraham. The Jews in Christ's day claimed to be the seed of Abraham, but Christ's reply to them was, "if ye were Abraham's children ye would do the works of Abraham." We can lay no claim to him as our spiritual father unless we follow his example.

And after all paying tithe is a profitable business. The Lord called Abraham away from his father's house telling him to go into a land that he would show him and he went out not knowing whither he went. He took his little all and obeyed God and notwithstanding his faithful payment of tithe he became exceedingly rich. Nine-tenths and God's blessing he found

to be enough to make him a wealthy man though he started with little or nothing at the beginning.

It should not require very much effort on our part to believe that God who has given us all we have can make nine-tenths go much farther than the whole apart from him. Abraham and Jacob are striking examples of prosperity and both of them were tithe-payers. Jacob said : "And this stone which I set for a pillar, shall be God's house ; and of all that thou shalt give me I will surely give the tenth to thee." Gen. 28 : 22.

There is a blessing pronounced upon those who pay tithes and a curse upon those who knowing their duty refuse to give God the tenth which belongs to Him. "Will a man rob God ? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Ye are cursed with a curse, for ye have robbed me, even this whole nation. Mal. 3 : 8, 9.

From this scripture we can plainly see that a curse rests upon those who fail to return one tenth of their income to God. The tithe is not ours : "*the tenth shall be holy unto the Lord.*" Lev. 27 : 32. He who uses it for himself becomes, as Malachi says, a robber and need expect nothing better than the curse of God.

But the good part of the tithing proposition is the promise of blessing upon those who are faithful in returning unto God that which he calls His own. The blessing is both temporal and spiritual. He asks us to prove Him by paying tithes and offerings and see if He will not open the windows of heaven in our behalf. "Bring ye all the tithe into the storehouse that there may be meat in my house and prove me now herewith, saith the Lord of hosts if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

What a large promise that is, larger than our capacity to receive, and still more He adds His temporal blessing. "And I will rebuke the devourer for your sakes and he shall not devour the fruits of your ground ; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts." Mal. 3 : 10, 11.

With promises so assuring as this the poorest of the poor need not hold back their tithes. Nine pence with God's blessing will go much farther than ten without it. J. L. S.

### HAGUE CONFERENCE OUTLOOK

SINCE the first meeting of the International Arbitration Committee at the Hague in 1899 the advocates and believers of the doctrine of a soon-coming millennium of universal peace and good will among men have not ceased to flourish this conference before us as one of the great signs of the coming age. It may cause them no little annoyance, that now we are approaching another of those gatherings, to see that prospects for disarmament were never so dark as now. The press is universally enthusiastic over the idea of all nations laying down arms, but is equally as pessimistic over the prospects of any thing being accomplished toward that end by the coming Hague Conference. In the words of Mr. W. F. Stead who writes in the *London Times*, "there will be practical unanimity among the governments as to the impossibility of forbidding the discussion of armaments at the conference, and an absolute unanimity as to the impossibility of arriving at any practical decision as to what should be done."

Since this opinion was published, dispatches from Berlin announce that Germany has accepted the program proposed by Russia, in which program no mention is made of disarmament. It is generally understood that France would oppose disarmament if it were suggested, and so as Mr. Stead says, if the question is to come before the conference at all either Great Britain or the United States must introduce it.

The way the problem stands at present every nation seems to favour disarmament on the part of its neighbours, but shows no inclination toward cutting down its own naval and military preparations. The result of this attitude is a mutual distrust of each other on the part of all the nations. As long as this distrust is felt the objection of France that "the time is not yet ripe" for disarmament, will voice the general attitude of the powers.

No less distinguished a person than Sir Henry Campbell Bannerman has lent his influence to the crusade for peace. "He argues that if it was desirable to attempt to limit the burden of armaments in 1898 it is still more desirable to-day, when the weight of this burden has increased enormously." The premier says further that "the sentiment in favour of peace and the idea of arbitration and peaceful ad-

justment of international disputes have become much stronger." But this sentiment in favour of peace is evidently more than offset by that in favour of a strong naval and military policy, for since 1898 the "burden has increased enormously."

That this distrust among the nations and the consequent feverish preparation for war will continue indefinitely we have every reason to believe. Late dispatches tell us that Germany, following the recent Government victory at the election, has inaugurated a new naval agitation which promises to eclipse anything she has yet proposed. This policy has found expression in a book recently written by a German count in frank opposition to the aims of the coming Hague Conference. This writer plainly declares that Germany is in no position to diminish her naval preparation in the least and has no intention of doing so.

Prince Buelow confirmed this opinion in his recent speech on the European situation, by declaring that Germany will "not participate in the discussion on the limitation of armaments at the Hague Conference, on the ground that it is dangerous and not likely to lead to any practical results." He emphasized the fact "that Germany always acted on the principle of securing peace by readiness for war" and thought that the best way of overcoming the dangers of Germany's geographical position was to "concentrate their strength and be prepared unitedly to defend her peace and honour." This being Germany's attitude, there is little likelihood that other powers will seriously consider decreasing their armaments immediately.

But there is another phase of this question which is not usually thought of. Even should Europe find itself in a position to settle all disputes by arbitration and thus dispense with the probability of a European war there is another side of the question to be reckoned with. The far East is rising into prominence, and the largest part of its awakening is along political lines. A new expression has been coined in late years to express Western appreciation of what this awakening means—the "Yellow Peril." This phrase carries with it its own significance and requires no comment. The cloud which looms up in the East is too ominous to be lightly regarded by Europe, not to speak of the peril of the long-threatened Mo-

ammedan "holy war," which has seemed of late years to actually hover over the horizon.

Considering all these things in connection with what God's word teaches concerning the last days of this world's history we confidently affirm that universal peace is not at hand. God's word says that the nations are angry (Rev. 11: 18), that this is a time of "distress of nations with perplexity" (Luke 21: 25), and that when the day of the Lord is near war shall be proclaimed. Joel 3: 9-14. The great battle of the day of God, the battle of Armageddon, and not universal peace is approaching. Rev. 16: 13-16. J. C. L.

### SPIRITUALISM AND PRAYER.

It is of small moment with the enemy of truth whether a doctrine bears the label of Christianity or not. The essential thing is whether he can flavour it strongly enough with error to lead its devotees down to perdition, in spite of their profession. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," said Christ: and he added, "Ye shall know them by their fruits." If error can combine with itself enough high ethical teaching to capture the minds of sober high-minded people who would reject it if alone, it has accomplished all it was set forth to do.

Just such an error as this Spiritualism. We have read no higher ideals than those set forth by this cult. No one offers a higher tribute to science and culture than do the devotees of Spiritualism. It does not hesitate to appeal in the name of all that is truest and best in religion if thereby it may capture the honest but unwary soul and introduce him to its dark mysteries.

This is illustrated in a new book—"The Psychic Riddle"—by Dr. I. K. Funk. After dwelling upon the high spiritual teachings of psychic research and its scientific possibilities, Dr. Funk devotes some space to the subject of prayer. Commenting upon an alleged communication on the value of prayer received by Dr. Hyslop from a spirit who purports to be Dr. Hodgson, a fellow-scientist who died recently, Dr. Funk says:

"When it is remembered that both Hyslop and Hodgson had been materialistic after the scientific variety, and were brought to a belief in a reality of a spiritual universe through

spirit communications, we have in his exhortation to prayer and assent a significant fact for the churches to ponder. Prayer implies faith in the All Creator. Can the church afford to overlook anything that brings materialism to their knees in this sadly materialistic age? Just how will my Seventh-Day Adventist critics and other good church people, who have been writing me warning letters, reconcile exhortations of this sort with their theory of 'evil spirits' as the source of all spirit communication? Yes, true, the devil is very sly, but then if it is a fact that he trembles when he sees the weakest saint on his knees, he surely takes a mighty big risk in urging a man like Hyslop to pray."

This will sound plausible to one who is not acquainted with the subject of Spiritualism but there is a phase of Spiritualistic teaching which has ever so much to do with the subject of prayer and which Dr. Funk has not touched. To what does Spiritualism teach us to pray? is the question that here arises. Dr. Funk has overlooked this point, and well for him that he has. At a seance reported in the *Banner of Light* a leading spiritist publication of July 11, 1868, the following question was addressed to the spirits and the accompanying answer received:

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."

The *Banner* reported another seance April 28, 1888 in which the question and the spirits addressed are quoted as saying in part the following:

Ques.—Some Spiritualists, I learn, believe in a God, otherwise they would not pray to him—taking for granted that there is such a being. Please enlighten us.

Ans.—We have yet to come in contact with a thorough Spiritualist, one who understands something of spiritual life and the revelations made by returning spirits, who directly believes in a personal God."

Certainly Dr. Funk could not offer us a more rank materialism than is put before us in the first quotation above. "Thou shalt worship the Lord thy God, and Him only shalt thou serve," would admit of considerable latitude under Spiritualistic teaching, it seems to us. "Thou shalt have no other gods before Me," sounds a bit incongruous if "everything is God." Let us read what Spiritualism says concerning prayer. In "Spirit Teachings," a Spiritualistic work of unquestioned authority, we read:

"Prayer, to be real, must be the heart-cry, spontaneous and impulsive, . . . to friends who

# HOME, AND HEALTH

## TWO VIEWS OF LIFE.

KATHERINE A. CLARK.

"Oh my life is wasted," she cried,  
As she mended the babies' frocks,  
And the tears fell on her work  
While she darned little worn-out socks.  
"Nothing but toil all day  
Just teach or cook or sew,  
No time for a higher life,  
To rich fields where I long to go,  
And no time for the Master's work  
Where the vineyard lieth white  
How poor my reward will be,  
In yon bright heaven of light."

But the Master said to the Scribe  
Who is keeping the book of Life  
"Write down as faithful this one  
Who serves "mid care and strife."  
She toiled from day to day  
At the task I have laid her down  
As I served years on earth  
In a cottage in Nazareth town,  
Humble and self-denying,  
She is living a life of love,  
And bright with gems is the crown  
I have ready for her above."

—:O:—

## THE WOOING OF SLUMBER.

G. H. HEALED, M. D.



HE young lover who shows himself unduly anxious to win his girl's heart may by his very anxiety defeat his own purpose.

This is the working out of a principle which manifests itself in other lines besides courtship.

What we are overanxious about is what we are pretty apt not to get. The anxiety acts as a preventive.

Sometimes a little child manifests inordinate impatience to gain a certain end, and the mother says, "You'll have to wait till your hurry is over, dear."

So it is with the anxious person who lies down dreading the night because of the hours of tossing which he, from past experience, fears are before him. He hears the clock strike ten, eleven, twelve, one, two; and each time it strikes, he gets more vexed, and seemingly more wide awake than ever.

But finally exhausted nature asserts herself, and he falls to sleep to awake unrefreshed, perhaps cursing his luck; because he is a victim of insomnia.

In his desperation he may be driven, notwithstanding he knows the danger, to indulge in sleeping powders, and as his nervous system is wrecked by the drug, he grows rapidly worse.

Now we may question whether, in the first place, loss of sleep is the cause of his awaking unrefreshed. Many a young person will be out nearly all night and not feel nearly so bad as the person who has tossed on his bed during the same time.

Many a person habitually restricts himself to four or five hours' sleep, and yet does an immense amount of work.

Is it not rather the worry, the fretting, that uses up the person who does not sleep? Is not the mental condition through which he passes enough to account for his ill-feeling the next day?

Let him make up his mind that he does not care whether he sleeps or not. Let him proceed to read in bed (this is not so bad a practice if the light and the book are placed in favourable positions), not with the hope that sleep will come, but with the determination to be utterly indifferent to sleep. It is probable that when he really assumes such an attitude, he will not be long in getting to sleep. Nature is saying to him, "Wait till your hurry is over, dear."

Even if he does not get to sleep right away, it's no matter, so long as he is not worrying. He is getting bodily rest, which is an important part of the night's duties. The way to wooslumber, then is to woo her by indifference.

But there are some physical conditions which will interfere with sleep; for instance an overloaded bowel. The remedy is obvious: an enema before bedtime, and the use of more laxative foods. Some persons wake in the small hours of the morning because of gas in the intestines. This sometimes comes eight or ten hours after the last meal; and in some instances at least relief is obtained by eating the last meal (light, of course) just before bedtime. This may postpone the formation of gas, until it is time to get up. Another preventive is the avoidance of those foods which cause the formation of gas,—usually fibrous foods containing a large quantity of cellulose such as cabbage, beans, radish, pears, green corn, apples, especially if the skins are eaten.

Where one is kept awake by slight sounds, the ears can be stuffed with cotton, or with paraffin, slightly warmed and moulded into the outer ear.

Overeating and hearty suppers are, of course not favourable to sound sleep. And the use of tea and coffee may take away altogether the desire to sleep.

Another cause of poor sleep, which is so patent that it need hardly be mentioned, is the practice of taking the business or household cares to bed, and there nursing them. One can by means of such a mental state drive away all hope of slumber.

So attending to the mental attitude that it is one of indifference and calmness, and keeping the digestive system in good condition, will do very much to restore one to habits of right sleeping.

## WHICH?

Entering the office of a well-known merchant I lifted my eyes and found myself confronted with the brightest and most thrilling temperance lecture I ever steered myself against in the whole course of my life. It was an inscription marked with a pen on the back of a postal card nailed to the desk. The inscription read as follows:—

WHICH?  
WIFE OR WHISKY?  
THE BABIES OR BOTTLE?  
HOME OR HELL?

## LIGHT-RUNNING MACHINES.

One of the commendations of certain sewing machines is that they are "light-running." They move easily, and require little strength or labour. A little girl says, "I like to sew when there is no thread in the machine, it runs so easy."

There are persons whose religion seems to be of the light-running order. There is nothing difficult about it; no bardens, no heart-breakings, no "strong crying and tears," "no groanings, that cannot be uttered," but lightness, ease, and airiness; a pleasant, comfortable way of putting things, which holds all orthodox opinions but never loses any sleep over them. Such persons would invite others to be saved as courteously as they would ask them to dine with them, and would consign them to perdition as easily as they would accept the regrets of persons invited to an evening party.

Machinery runs easily when no work is being done. A belt upon a loose pulley runs easily, but accomplishes nothing; but when that belt is thrown upon a fast pulley then every turn moves the machinery, and something is accomplished.

We need to get rid of this easygoing religion, these sewing machines which sew without thread, these faiths which are without works and are dead; the systems and creeds which stir no emotions in the hearts of saints, and work no convictions in the minds of sinners, and which produce no change in the lives of their professors. We need a Christianity which is reality as well as a faith, and a fact as well as a theory.

Life is short. We have little time for dreaming and dozing. With God's help we are to work for Him—work which will require effort, sacrifice and zeal in the Master's cause and which will tell on human welfare now and evermore. Let us be workers together with Him, that when He shall appear, we may appear with Him in glory. —*Exchange*

### WORRY VERSUS HEALTH.

F. M. ROSSITER, M. D.

THE apostle Paul gives this sound advice to all: "Be careful for nothing." Do not be anxious, do not worry, avoid fretting; "for the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." This is sound, wholesome advice, and embodies a great physiological law.

Worry is like a cankerous parasite eating the leaves off a plant, causing it to die a slow death. Worry is sneak-thief that robs one of much precious time and energy. Did you ever stop to think that worry is the cause of much of the drunkenness in this age? Hundreds of men take to drinking to drown the worrying cares of business failures. Worry has hastened many a life out of this world. Worrying produces death whether it occurs after a course of years or suddenly.

Worry torments its victim. The word "wolf" was given to the creature bearing that name because it worries its prey, and torments it, until it dies from exhaustion. Did you ever notice how a cat worries a mouse? Anything that worries a living creature prevents a healthy action of the body and brain.

To-day people are not worried or strangled by wild beasts; but small, petty cares and perplexities of every-day occurrence, are gradually destroying their lives causing the bloom to fade from the cheek, and the lustre from the eye, while the premature appearance of gray hairs indicates that changes incident to old age hasten on apace.

Worry is baneful in its effects. It destroys the beauty of the face, seaming it with lines and deep furrows. It has a most depressing effect upon the stomach, causing it to worry also, and at times bringing on the sulks. A number of years ago Dr. Beaumont studied the digestive process going on in the stomach of one of his patients. Alexis St. Martin received a gunshot wound which left an opening in his stomach, and the process of digestion could be seen through this opening. A great

many experiments were made. Alexis was a drinking man, and when he became angry or worried, digestion was slow and imperfectly performed. This showed that the stomach as well as the brain was worried. We learn from this that worry, sorrow, anger, anxiety, or depression of spirits interferes with its vital process. If this state of mind is persisted in, dyspepsia, with its relentless and aggravating symptoms, is a sure result. The stomach as well as the mind needs to be cheered up.

A great sympathetic system of nerves connects all the organs of the body with the brain, and these organs are individually informed as to what is going on in every other part. When worry and anxiety depress the mind, this condition is immediately telegraphed to the heart, lungs, stomach, liver, kidneys, arteries, veins, and skin; and as a result all work less freely. It is the presence of sad thoughts, dwelling upon the unpleasant pictures of life, borrowing trouble and surmising evil, that produce premature decay and death. "The sorrow of the world worketh death."

There is no good excuse or cause for worrying. Under no circumstances can it do good. It is productive only of evil. It robs its victim of peace of mind, saps out the vernal springs of life, and casts a gloom upon all about us.

If a wild beast were following any of us about, trying to worry our lives out, we would seek to have it removed at once. So these little difficulties and cares that are trying to destroy our health and happiness should be decidedly dealt with and got out of the way.

The absence of worry is an evidence of strength, not only moral, but physical as well. Freed from worry, one can shovel more dirt, lift heavier loads, think better prayers and sleep better sleep, than if under its influence.

God does not ask any man or woman to worry about his work. He can accomplish more work with us if we do not worry. It is no sign of unconcern or selfishness not to worry because our friends are in trouble, or even die. Not to worry does not mean lack of sympathy or depth of feeling.

"Be careful for nothing" is the command, and with it is the promise of help. The antidote to worry is a surrendered will, and the cultivation of a peaceful, serene, and cheerful disposition. Look on the sunny side of everything. "By sorrow of the heart the spirit is broken." "All the days of the afflicted are evil: but he that is of a merry heart hath a continual feast." "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." "Heaviness in the heart of a man maketh it stoop." "Be content, and let thine heart be merry."

### ONE USE OF TEA.

A striking fact about the Chinese use of tea which is told on the authority of a Chi-

nese officer, is that it is employed for preserving the bodies of the dead. A corpse placed in the centre of a box of tea, he says, will "keep" for years. He further states that tea which has been employed in this capacity is often exported for foreign consumption the boxes being marked in a way known only to the natives.—*Selected.*

### A WISE PRESCRIPTION.

Some years ago a lady, who tells the story herself, went to consult a famous physician about her health. She was a woman of nervous temperament, whose troubles—and she had had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Madam what you need is to read your Bible more."

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated with kindly authority, "Then come back to me a month from to-day," and he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides it certainly had been a long time since she had read the Bible regularly, she reflected, with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office. "Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person—I hope I am a different person. But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yes I confess, doctor," said his patient "that I came very near not taking it."

"Very few are willing to try it," I find" said the physician, smiling again. "But there

are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but his prescription remains. It will do no one any harm to try it. — *Selected.*

#### IN EMERGENCIES DO AND DON'T.

"Keep cool and don't get excited.

Be quick but don't hurry here and there aimlessly.

Carefully remove all obstacles to breathing as a tight collar, a corset, or a skirt band.

Smother the flames with an overcoat or a blanket, and don't fan them to fury by rushing about.

Remember fainting is due to lack of blood in the brain, and don't forget that blood, like water, runs down hill, and will flow readily into the head when the head is lower than the body. Also that blood freely flowing from a cut can be stopped by elevating the injured member and by pressure on the part. Press firmly, and don't wash away the blood too soon; allow it to clot.

There is always air to breathe on the ground or floor; don't walk, but crawl, out of a burning building.

If you find yourself in deep water, hold your breath as long as possible, and don't suck the water into your lungs. Keep cool; a struggling man is always a sinking man.

When your child has taken poison by mistake, empty the stomach at once by administering a teaspoonful of mustard in warm water. In a few minutes give a copious draught of milk, and send for the doctor. —

#### HOW TO UNLOAD THE LIVER.

A Simple Plan Which is More Effective and Less Injurious Than the Use of Salts.

Many persons habitually take every two or three weeks a dose of salts, calomel, or some other loosening medicine for the purpose of unloading the portal circulation to relieve a sluggish liver. The real trouble in these cases is not with the liver, and is not likely to be permanently helped by the means employed. Indeed, in the end the difficulty will be aggravated. The real trouble is the decomposition of fecal matter in the colon, flooding the system with poisons which overwhelm the liver with work. The liver and other abdominal organs are in these cases overflowed with stagnated blood, and temporary relief is obtained by the copious discharge of serum into the intestine, which produces the loose stools following a dose of laxative medicine. But this is an expensive way of relieving the condition. A purgative produces its effects by irritating the mucous membrane and lessening

its resistance. It also robs the blood of a large quantity of important nutrient material. The effect of a laxative is always weakening. Digestion is disturbed, and all the vital functions more or less perturbed. Better results may be obtained by an exceedingly simple method, which consists simply in deep breathing. With the chest held as high as possible, drawing in the abdominal muscles, take a very deep breath. Breathe out without allowing the chest to drop. Repeat ten or fifteen times. After resting a few moments, repeat the exercise. Every time a deep breath is taken in this way, the liver and all the abdominal organs are compressed between the diaphragm and the tense abdominal muscles, and thus emptied of their blood. It is thus possible to unload the portal circulation in one or two minutes even more completely than can be done with a cathartic, and without the loss of anything useful to the body. The habit of sitting and walking with the chest high and breathing deeply is a most effective means of helping a sluggish liver, and preventing stagnation in the bowels.

#### THINGS YOU OUGHT TO KNOW.

BATHE weak eyes in soft water containing a little borax.

MOISTENED powdered pumice-stone will remove the stains from ivory.

COVER ink stains with a solution of starch; when dry, rub off the hardened starch, and repeat the process until the ink entirely disappears.

A DRESS braid should always be put on by hand, and in most instances, "rolled on." If sewn on by machine, more time is consumed in ripping it off when it requires replacing than in both sewing on and ripping off a braid sewn on by hand.

IN removing almost every kind of stain, the yolk of an egg, says one writer, is unequalled, and should be applied to the injured material before washing. Break the egg, separate the white from the yolk, and apply the latter with the finger or brush; rub well, and leave the egg to dry on the stain. After ordinary washing the disfiguring mark will have completely disappeared.

#### DON'T BE TOO SENSITIVE.

There are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offence is designed. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his distraction in some mode personal to themselves, and take umbrage accordingly. They blame others for the results of their own irritability. Indigestion makes them see impertinence in every one with whom they come in contact. Innocent persons who never dreamed of giving offence, are astonished to find some

unfortunate word of momentary taciturnity mistaken for an insult.

To say the least, the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose that a slight is intended unless the neglect is open and direct. After all, too, life takes its hue in a great measure from the colour of our own mind. If we are frank and generous, the world will treat us kindly; if on the contrary, we are suspicious, men learn to be cold and cautious toward us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offence are vastly increased. — *Selected.*

CONTINUED FROM PAGE 89

hover near... True prayer is the ready voice of spirit communing with spirit, the cry of the soul to invisible friends with whom it used to speak." P. P. 103, 104.

"Pray then; but see that you pray not with formality, heartlessly, and with unreal supplication. Commune with us in communion of the spirit." P. 105.

This corresponds to their idea of God which is everything and may be anything except the God of the Bible. "As man is an embodiment of the universe in epitome, he contains in his central nature an incarnation of deity." *Lectures on Spiritual Science* by Rev. R. P. Wilson. The devil might without inconsistency admonish man to deify himself and then pray. The wicked spirits can well say, "Pray then," when prayer means "commune with us." The devil called upon Christ to pray in the wilderness of temptation, and when he calls to-day we would do well to follow our great Example and refrain. Better that a man remain a materialist and never pray than pray to the devil. Doubtless the devil has something to do with some of the prayers of to-day as he had of that one of long ago when the petitioner "prayed thus with himself; God, I thank thee, that I am not as other men."

Prayer is not in itself the great all and in all. It must be actuated by that faith which comes to God believing "that he is." Heb. 11:3. The heathen pray. But the poor Hindu who counts his beads and the Confucian who chews his paper prayers to cast at his god is but little lower in the scale than the man who worships himself or a psychic manifestation pretending to be a friend or relation. God is equally displeased with either. When Christ taught his disciples to pray it was to "Our Father who art in heaven," and not to an indefinite everything. Prayer is not with psychic beings not with God. J. C. L.

# CHILDREN'S PAGE.

## OUR JOHNNY.

When Johnny is playing outdoors with the boys,

He is bright as a brand-new penny;

In running and jumping and making a noise

He is seldom outdone by any.

But in learning his lessons in school, alas!

He isn't considered so clever:

For he frequently stands at the foot of his class,

At the head of it "hardly ever."

He can catch an idea as well as the rest,  
For he's fully as bright as his brothers;  
But to master the language in which it's expressed,

He never will try like the others.

One day when his teacher asked John to define

A circle, he thought of the riddle

A moment, and said: "It's a round, straight line,

With a great big hole in the middle."

"And what is an island?" his teacher once asked;

And Johnny, who bravely aspired

To answer the question, was heavily tasked  
To find the response she required.

But he put his whole mind right to work  
With a will,

And this is the answer it brought her:

"It's a place in the sea where the bottom," said he,

"Sticks up more or less through the water."  
—St. Nicholas.

## ONLY ONE VERSE.

**I** have read only one verse this week; there has not been time for any more."

The speaker was one of a class of seven girls who, with their teacher, had agreed to make a special study of Paul's letter to the Corinthians. There was a general exclamation over her answer quoted above.

"Why, Lora? One verse in a week! When will you get through Corinthians at that rate?"

Then the practical girl of the class spoke.

"I think as much! Do you happen to know that there are four hundred and thirty-five verses in that first letter? I calculated them

because I was making an estimate of how long it would take me if I should read ten verses a day; you know I haven't much time for such reading. But 'one verse a week,' dear me!"

"O, I read a little faster than that as a rule," said the one-verse girl, smiling genially on her critics. "But this verse seemed impossible to get away from. For one thing, it sent me all over the Bible. I didn't mean that I had read only that verse in the Bible this week, but it was the only one in Corinthians."

"O, well, I have time for nothing but Corinthians at present, so far as the Bible is concerned," said the practical girl, complacently.

"I believe in 'doing with your might what your hands find to do,' or your eyes, either. It was Paul who said that, wasn't it?"

Some of the girls laughed, but Katie West, the youngest member, was looking half wistfully at Lora. "I don't think I know how to read the Bible as you do it," she said. "What is your wonderful verse?"

"It is wonderful," the girl said. "That word just fits it. There are four wonderful things in it."

"What are they?"

The questioner's voice was still wisful, and Lora gave her a winsome smile as she said: "'Wisdom,' dear, for one,—God's 'wisdom and righteousness and sanctification and redemption.' Could more be packed into one verse?"

"But I don't see how that one verse could have sent you all over the Bible," said the practical girl. "It is all there, I'm sure, and in plain English."

Then for the sake of the wistful girl and myself I asked a question: "Won't you show us, Lora, how you followed up your one verse, and where it led you?"

"It isn't a new way," said the girl, timidly. "And it might not seem wonderful to others; but I am a beginner, you know, in Bible study. I got to thinking about that word 'righteousness,' it means so much; and I found that there was a great deal about it in the Bible."

"What, for instance? Katie and I want specific statements."

She blushed and laughed. "How can I give them, when there is so much? I found it away back among the promises and prophecies. A 'Righteous Branch,' you know, Jeremiah

promised, to be called 'Jehovah our righteousness;' and Malachi called him the 'Sun of Righteousness.' Then I found that we who love him and try to serve him are named 'trees of righteousness.' 'Rooted and grounded' in the right, that means, I suppose, doesn't it? I found that it was no common righteousness which was expected of us, because he says we are to become 'the righteousness of God.' That almost frightened me, until I saw that it wasn't any of the time my own righteousness, but, as Paul put it to the Philippians, 'the righteousness which is from God by faith.'"

She glanced from time to time at a small red note-book which she had taken from her bookstrap when I began to ask questions. It was evident that she had made careful memoranda of her study for future use. I felt sure from the look on her face that there was more.

"Will you give us your climax?" I asked her.

There was lovely light in her eyes as she flashed them for a moment on me.

"I think I haven't reached it yet," she said.

"I came upon that wonderful promise that 'the effect of righteousness shall be quietness and confidence forever.' And that seemed climax enough until I saw that outburst from the old saint, 'He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.' I didn't get any further; and I really don't know when I shall get through with that one verse."

Katie looked wistful still.

"I don't know how to read the Bible in that way," she said.

"But, dear me!" said the practical girl. "It is beautiful, of course, and wonderful, as you say; but how is one to accomplish anything by such reading? At that rate you will never get through with Corinthians, even!"

The girl of one verse looked at the wistful girl, and laughed. "No," she said, "I shall never be through with Corinthians as long as I live. Isn't that delightful?"

And I feel sure that she and the wistful girl will get together and help each other.—Pansy, in *Christian Endeavour World*.



### THE NEW THEOLOGY.

M. ELLSWORTH OLSEN.

The pastor of the City Temple, Rev. R. J. Campbell is a man who perhaps enjoys more popularity than any preacher since Spurgeon's time, preaching views which are so far removed from Gospel truth that they may well be said to form a metaphysic or a theosophy rather than a theology. No wonder Christian Scientists, Pantheists, Unitarians, and even Mohammedans and Buddhists are claiming Mr. Campbell as an adherent of their respective creeds.

Some brief statement of the New Theology may be proper here, in order that the reader may understand whatever comment may follow. The main points, summed up practically in Mr. Campbell's own words, are as follows :

"To say that Jesus was born without a human father, is untrue."

"Whatever Jesus is now, He certainly was not co-equal with God when on earth. What popular theology says of Jesus is true of the ideal humanity which is ever in the heart of the Father. Jesus was and is divine, but so are we; His mission was to make us realize our divinity; that is, our oneness with God."

"We believe that the story of the Fall in a literal sense, is untrue. It is literature, not dogma; the romance of an early age used for the ethical instruction of man."

"We reject wholly the common interpretation of the atonement—that another is beaten for our fault."

"Ultimately every soul will be perfected."

"Sin is simply selfishness. It is that which makes against lifewardness for the race."

Even the leader-writer of the "Referee," a weekly sporting paper, can see that these views involve a departure from the fundamentals of Christianity. He says that the New Theology, to his mind, is uncommonly like the old Free Thought and adds: "The only thing which makes it in any degree remarkable is the fact that it emanates from one who is still

content to describe himself as a Christian and a minister of the Gospel." He continues: "The plain truth is that the New Theology wants to run with the hare and to hunt with the hounds; to have its cake and eat it; to destroy its foundations and to have its superstructures standing. . . . Nothing can be hoped from the half-hearted and self-deceiving attempt to abolish the mysteries of the faith and to retain their significance in their original sense."

Thomas Spurgeon, son of Charles Spurgeon, and preacher at the Metropolitan Tabernacle, is horrified at what he describes as Mr. Campbell's "open and full declaration of disbelief." Writing in "The Sword and Trowel," of the New Theology, he refers to the anomaly of "so-called Christian teachers denying and destroying the Christian faith," and says that this is done, unfortunately, "not only in the City Temple, but in SCORES OF OTHER CHURCHES." He continues:

"The church of God is only half awake and the enemy has been busy sowing tares. Concerts have taken the place of prayer meetings, and matters social and political have preponderated over things purely spiritual. We are on the wrong track. The world is to be won for Christ not by philanthropies, still less by philosophies, but by telling men plainly of their lost and ruined state, by earnestly warning them to flee from the wrath to come by the uplifting of the Son of the Highest as a Crucified Substitute for sinners, and by tearfully entreating men to be reconciled to God."

These are sound words, and they are needed just now when the New Theology, in some form or other, is penetrating into nearly all the popular churches.

### WIDE SPREAD UNBELIEF.

The fact is that Mr. Campbell's position differs from that of many of his colleagues merely in that he has expressed his views freely and openly, while they have temporized with theirs, often for very unworthy reasons. This becomes evident in the criticism directed against the new movement. Very few of the ministers who have attacked Mr. Campbell have referred to the word of God as their authority. IT HAS BEEN TRADITION, CREED, CUSTOM, AND ECCLESIASTICAL SANCTION they have opposed to the new views, and the result has been that the people are at a loss to know where the truth really lies.

Some of them think, it would seem, that if they are to have a man-made theology they prefer Campbell's to that offered by his critics. Mr. Campbell himself declares that he has not given up the Atonement. He says: "on the contrary, I have little else to preach about. The New Theology is an attempt to restate the Atonement in terms of the ETHICAL IDEAL."

Another apologist for the movement calls it "a reasonable attempt to restate, in the light of modern thought, the saving truths which Jesus Christ brought to men."

Such statements are not very intelligible to the man in the street; but so far as they refer to man-made portions of the creeds now held by the popular churches, they may be seen to have some weight. The unscriptural doctrine of natural immortality and what may be called its corollary, everlasting torment, no doubt will need a good deal of restating before people will be satisfied. When men go outside the Bible for their creeds, they must expect to get something temporary and liable to change.

### AS FOR THE ATONEMENT

it is a part of all the evangelical creeds but in many cases this is as far as it goes. Higher critics have scoffed at the idea for years, and it is a mere convention in thousands of churches where it is not formally denied. How could any true sense of the value of the Atonement exist alongside the utter disregard for God's holy law which is so prevalent?

So also with sin and the fall of our first parents. Mr. Campbell comes out openly and denies in a set statement what hundreds of his colleagues are denying in a more quiet way. This, to be sure, does not justify him. No lover of the Gospel can help feeling very sad that a man of such fine attainments and one so well fitted in some ways to minister to the needs of the hungry multitudes, should be so grievously led astray. But for people who live in glass houses it is not seemly to throw stones, and some of Mr. Campbell's critics have been needlessly harsh and severe in their statements and have not scrupled to attribute more unworthy motives.

### VARIOUS VIEWS.

Dr. Clifford, a very prominent Baptist preacher, took sides with Mr. Campbell at the first; but owing doubtless to pressure brought to bear upon him from various quarters, he has since issued a dis-

claimer, so far as doctrines are concerned, though he still expresses his warm friendship for the man. But Dr. Clifford's preaching and writings are of very much the same general stamp as Mr. Campbell's and it is well-known that he accepts the main conclusions of the higher critics; so he does not have very good ground to stand on.

On the other hand, Dr. Campbell Morgan the pastor of Westminster Chapel has been a consistent upholder of the authority of God's word. He is the man who, of all the popular preachers, has done the most so far to give the trumpet a certain sound, and it is good to be able to say that his church, which accommodates some three thousand, is packed to the doors, and many are the fervent "amens" as he lays down the fundamental propositions of what he is pleased to call the "old theology."

Dr. Morgan said in a recent sermon that the many voices heard might be divided into two camps—those who believed the Bible to be the infallible word of God and those who did not. His own ministry was based on the former conviction, and he was glad to state his reasons for that view. Among other points he showed the danger of depriving the people of the Bible by giving the impression that only the higher critics could understand it.

Just as present Mr. Campbell is writing a book on the New Theology. When it is done no doubt the conflict will be renewed even more vigorously. Meanwhile there are most beautiful opportunities for preaching the glorious Gospel which alone can save from sin, which needs no restatement in order to meet the needs of all earth's struggling children—which is a message fresh from heaven, committed as a precious charge to the true minister of the Lord Jesus. Truly the situation to-day can not but remind us continually of our Saviour's solemn words: "When the Son of Man cometh shall He find faith on the earth?"

To live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to smile for the joy of others when the heart is aching,—who does this, his work will follow him. He may not be a hero to the world, but he is one of God's heroes.—*Dean Farrar.*

## HAROLD & Co.

3 Dalhousie Square,  
CALCUTTA.

**Pianos** from Rs 300 to Rs 3,000, special terms for Cash, for Hire, and on the Easy Payment system.

**Organs** from Rs 48 to Rs 1875. Best stock in India.

## Harmoniums

From Rs 30 to Rs 650. Specially built for India.

**Music** We have the best stock of Standard, Popular & Classical Music in India, and sell at bottom prices.

## BANJOES MANDOLINES GUITARS AUTOHARPS

The best Stock in the East, best values and lowest prices.

## VIOLINS

A fine selection of instruments at from Rs 7-8 to Rs 500. Strings and Fittings a Specialty.

## BAND INSTRUMENTS.

AND

## APPURTENANCES.

The largest and best Stock in India.

FORT, BOMBAY.  
**S. ROSE & Co.**

## OUR DAY SERIES

We are glad to be able to favour our readers with a new series of papers, on present truth called "Our Day" Series. They are in 5 Nos and 16 large pages in each number. No 1, "Our Day;" No 2, "The Coming King;" No 3, "The Outcome;" No 4, "Rest;" No 5, "Spiritualism." They are each a plain and powerful presentation of truth for the present time. Are well illustrated and only 8 as a set for the five numbers.

## STEPS TO CHRIST.

BY MRS. E. G. WHITE.

The rare ability of the authoress in the presentation of Scripture truth has never been used to better advantage than in this little work. "STEPS TO CHRIST" is not alone suitable as a guide to the enquirer and young convert, but is rich in thought and suggestion for the most mature Christian.

157 pp, in a neat cloth binding, Rs 1-8

## LIST OF TRACTS.

The following tracts are plain scriptural expositions of the subjects named. As 1 each

Bible Election.  
The Eastern Question.  
Immortality of the Soul.  
Full Assurance of Faith.  
From Sabbath to Sunday.  
Baptism: Its Significance.  
Return of the Jews.  
Living by Faith.  
Heralds of His Coming.  
Gospel Remedy for Present Day "Isms."  
The Thief on the Cross.  
The Fall of Babylon.  
We Would See Jesus.

A set of these post paid or by V.P.P. As 8.

INTERNATIONAL TRACT SOC.,  
39—Free School St Calcutta.

## If You have Poor Health,

you will want something to help you improve it, and if you have not you can't get on without our monthly journal

## "Good Health"

It tells how to keep excellent health if you have it, and how to find it if you have lost it.

Only Rs. 2 a year post free  
INTERNATIONAL TRACT SOCIETY,  
39-1 FREE SCHOOL STREET, CALCUTTA.

# THE ORIENTAL WATCHMAN

PUBLISHED BY

WATCHMAN PRESS, KARMATAR, E. I. R.  
FOR INTERNATIONAL TRACT SOCIETY.

39-1, Free School St., Calcutta.

One Year, Post Free Rs. 2.

PAYABLE IN ADVANCE.

Persons receiving copies of the WATCHMAN without having ordered them will not be asked to pay for the same. Such papers are forwarded by other parties or sent from this office at their request. Please read the WATCHMAN and hand it to your friends.

If you do not receive your paper, notify us promptly and we shall take pleasure in rectifying any such mistake.

When requesting change of address, be sure to give both your old and your new address.

**An interesting Letter.**—On a previous page will be found a letter which was sent by a lady to her pastor. Every pastor in the land should read it. The letter contains statements of careful consideration by some of the oldest Bible students of the Christian church.

**A Missionary Centenary.**—"Eleven English missionary societies are combining to hold a great popular gathering on October 31st, in the Royal Albert Hall, London. This meeting will be concerned solely with the position and prospects of Christian missions in China which have made wonderful progress since Robert Morrison landed at Canton just a century ago."

**Infant Mortality.**—Much has been said and written on the great proportion of children who die in infancy. Seemingly the most highly civilized countries suffer most from infant mortality. In Germany in 1903 34.5 per cent of all deaths were of children less than a year old. Departure from the simple laws of nature to highly artificial habits throws defiance at all the skill and progress of modern surgery and medicine. A return to the simple life is the only remedy.

**Japanese Armament Policy.**—Reports tell us that Japan is planning to increase her standing army to nineteen divisions. This is six more than she had prior to the war with Russia. Her increase in naval equipment is represented by a £4,700,000 larger expenditure this year than last, and besides this a special appropriation of £20,000,000 is to be ex-

pendent in instalments for increased efficiency in her present fleet. It is to be regretted that Western education and influence must carry with it into Japan the mad war spirit of other nations. What could better reveal the tendency of the times in which we live?

**Foreign feeling in China.**—Under the example and inspiration of Japan, say reports, there are remarkable evidences of improvement in the feelings of China toward foreigners and of an earnest desire on the part of the people of the celestial kingdom for western education. The movement for reform now on in China would seem from some late reports to be remarkably free from any antiforeign bias. Thus the way is being prepared for the gospel to spread unhindered among China's millions.

**China's Opium Problem.**—It would seem from late reports that there is less and less likelihood of overcoming China's opium traffic, as we come to know more of the condition of things in that country. Dr. Morrison tells us that the edicts purporting to be passed for the purpose of abolishing the trade and cultivation of the drug "are drawn up by Chinese philanthropists over a quiet pipe of opium, signed by opium-smoking officials whose revenues are derived from poppy, and posted near fields of poppy by the opium-smoking magistrates who own them." Therefore he declares that these edicts are worthless and deceptive to the outsider. Considering the situation as it is there is little probability that England will take any steps to restrict the importation into China of Indian opium.

**India's Pestilence Record.**—In the past two or three weeks India's plague returns have made a record. For two weeks in the latter part of April the number of fatalities reached 76,000 each week. The percentage of plague cases who succumbed was very high being 76,000 deaths to 87,000 cases for the last week of the month. The returns for the week ending May 11, are still more terrible, the death record having reached the 82,000 mark. This, we are informed, is India's highest list of plague victims on record. This pestilence together with cholera and smallpox cuts off hundreds of thousands of India's people every year. It has been thought that the present experi-

ence and facilities of India's medical fraternity would be able to hold the ravages of these diseases in check, but they have been able to do but little. Pestilences are a sign of the last days.

**Increase of Insanity.**—This subject has received much attention of late, especially in the English press, because it is in England that insanity seems to be on the increase. But a recent Blue Book on Irish affairs gives some most astounding statistics on lunacy in Ireland. In 1851 with a population of 6,552,385, there were 9,980 lunatics, but in 1901 with a population of 4,458,775 there were 25,050. That is, in 1851 there were 15 lunatics to each 10,000, while in 1901 there were 56 to each 10,000 inhabitants. As sin and crime increase the body suffers and hence the mind is weakened. The worry and rush and strain of modern civilization has much to do with increased insanity.

**Grievous 'Famine Accounts.**—From two countries come harrowing tales of a terrible famine. It has been well-known that China has had a famine on for some months, and now, in spite of all efforts to relieve the situation, reporters write that parents are devouring their own children. Not quite so well-known is the fact that Russia's famine is nearly if not quite as severe as that of China. 20,000,000 people in the South-eastern Russian provinces are dependent upon outside charity to save them from starvation until another harvest. Thousands have already died, and the end is not yet.

**Woman's Suffrage in Finland.**—"Without any recourse to the 'suffragette' agitation which has of late attracted so much attention in England, the women of Finland have been admitted to political equality with the men. The new constitution of Finland went into effect in January last. It establishes universal suffrage for both sexes, and provides that women shall be eligible for election to the Chamber. Consequently, a notable feature of the elections which have just recently taken place has been the return of nineteen women to the Finnish Parliament."

"The only true king of men is the man inspired by love."