

# THE ORIENTAL WATCHMAN

Vol. 10.

Karmatar, E. I. R., August, 1907.

NO. 8.





## The Oriental Watchman.

Devoted to the proclamation of the everlasting Gospel which is to go "to every nation, kindred, tongue and people" to "make ready a people prepared for the Lord."

Issued Monthly for

International Tract Society,

39-1 Free School St., CALCUTTA.

### Editorial.

#### PRESENT DAY RELIGIOUS TENDENCIES.

It seems to us hardly necessary to call attention to the general relaxation of simple faith in the Bible as the divinely inspired revelation of God's will to man. The hold which such movements as Higher Criticism and New Theology are now taking on the minds of men would have been impossible half a century ago. Expressions of belief which are now applauded by multitudes as revelations of idealism and higher religion would then have been denounced as infidelity. Faith in the God of the Bible is now commonly considered an evidence of mental deficiency or lack of the highest education.

Present day educational systems lie at the root of this unbelief. Education to-day is founded not upon faith but upon doubt. The principle lies in the motto, "Do not accept what can not be demonstrated." But faith is itself "the evidence of things not seen." Bare reason cannot demonstrate the experiences of a Christian. As, therefore, they cannot be demonstrated, (according to the present theory of education) they are untrue.

Moreover the scientific education of today tends to undermine faith. Geology would fain prove Creation a myth; paleontology discovers a fossil which it decides must be at least a million years old, and thus intentionally or unintentionally, Bible chronology is discredited; geogony concludes that the earth and the sun are co-essential, and from that, further concludes that sometime in the dim and distant ages gone by a terrible disruption separated this earth and other bodies from the sun. Thus through the teachings of

the average college, faith in the word of God is undermined. Before the average minister of the word has entered his theological course a preparation has been received whereby the soil of his mind is prepared for the seeds of unbelief. His course in theology completes the seed-sowing. The story of Jonah and the whale is pronounced a myth; Creation, if it is accepted at all, is made to conform with so-called science by declaring that each of its days represents an immense period of time; miracles are denounced as unreasonable, or, if reasonable, as the result of hypnotic influence, occultism or suggestion.

All these theories of doubt which a number of years ago began with the clergy have now

permeated the great mass of the laity. The sheep follow naturally the path trod by the shepherd. A noted clergyman not long since, in lamenting the faithless state of modern society, complained that even church goers are generally adverse to having anything said to them about the welfare of their souls. Oftentimes, declares this lover of faith, have men who should take an active interest in such subjects, treated as a bore the man who came to talk with them about religion. Such cases are not the exception but the rule. Few are the homes now where the sacred incense rises morning and evening to God from the family altar. Far too few are the hearth stones hallowed with the memory of father's prayers; far too few the churches blessed with a full attendance on the evening of the weekly prayer meeting.

It is a remarkable fact that the present unbelief has little effect upon Romanism. On the other hand it is working fearful havoc with Protestantism.

This is perfectly natural and reasonable. Romanism is founded upon the assumption that tradition and papal decrees are transcendent to the Holy Scriptures. As therefore unbelief is fundamental to Roman Catholicism it stands unmoved by the modern tendency to doubt. Contrariwise, Protestantism is founded upon faith. "The just shall live by faith," was the rock upon which it was built. This is why the historian could say; "The Bible, I say, the Bible only, is the religion of Protestants! Nor

is it of any account in the estimation of a genuine Protestant how early a doctrine originated, if it is not found in the Bible." When faith in the Bible is destroyed, a man loses faith in the Protestant religion. It is then but a short step over to Romanism.

This will explain why so many have remarked the decline in recent years of those salient principles which made Protestantism a power in its earlier days. It will also explain why there is less of opposition to the designs of Rome on the part of the various churches in the Protestant world than there was fifty years ago. It may afford a sidelight to the struggle now on in the Methodist church in America over the question of prayers for the dead. It is surely not amiss for us to enquire into the causes which have made such a question possible as a burning issue in one of America's leading Protestant churches. Quite naturally and properly Rome regards it as a signal of coming victory for her principles. Faith in the plain teachings of the Bible would leave no room for such a question.

"If the foundations be destroyed, what can the righteous do? "Ps. 11: 3. Now is the time for us to settle back on the sure and true foundation. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16,17.

"Give me the Bible, star of gladness gleaming,  
To cheer the wand'r'er, lone and tempest tost;  
No storm can hide that peaceful radiance beaming  
Since Jesus came to seek and save the lost."

#### THE CHRISTIAN'S ATTITUDE TOWARD THE PRESENT UNREST.

At the present time when India is becoming agitated in different places, the question naturally arises, What attitude shall the Christian take toward the present conditions of unrest in this country? It is only to be expected that we take a strong position on one side or the other. Shall we go with the multitude and join the ranks of unrest and dissension? Shall we by our silence, if in no other way, encourage those who are stirring up agitation, or, shall we stand by "the powers that be?"



and uphold the government? The question is an important one. We may see wrongs on both sides. No government has ever existed without fault and no people without blame. There is admittedly two sides in the present controversy in India and the Christian cannot altogether do his duty and keep silent. Where shall we stand? Whose side shall we take? Shall it be in the defense of the government or in behalf of the people? Let us turn to the word of God.

In 1 Tim. 2:1, 2 we read: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; *For kings and for all that are in authority*; that we may lead a quiet and peaceable life in all godliness and honesty." We see in this scripture an exhortation unto prayer on the behalf of kings and those who are in authority. The object of our prayer should be that "we may lead a quiet and peaceable life in all godliness and honesty." It is far better to pray than to criticise in respect either to persons or governments. Again in Rom. 13:1-3 we read: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same."

The duty of the Christian in any government, whatever its condition may be, is to uphold that government as long as it does not infringe upon the religious rights and privileges of the people. "The powers that be are ordained of God," says the Apostle Paul. Nations and kings are in the hands of God and through them He is working out His purpose. In Daniel 2:21 we read: "He removeth kings and setteth up kings." No ruler is placed upon the throne through his own will and plan nor through that of his subjects, unless it be the will of God. So long as it pleases the Almighty to allow a king to remain upon the throne, so long is he given power to rule. When the time comes for a change he is removed and another is put in his place. Gabriel one of the chief angels, told Daniel that he was going forth to fight in the behalf of Persia and when he

should leave the king of Persia then Grecia should come, and so it was? Gabriel stood by the kings of Persia until there came a time for change and then he withdrew. Persia fell even in her strength, and Grecia became a universal kingdom. So it is with other nations. Where then should the Christian stand? Admittedly on the side of "the powers that be."

In reading the history of the Jews we find that God warned them to turn from their evil ways telling them that if they did not obey His laws, they should be carried captives into Babylon. Again and again He sent his warnings through His prophets, but to no avail. The time finally came when he could bear no longer with their evil ways and raised the Babylonian nation to power, placing Nebuchadnezzar upon the throne to take the Jews captive. In this instance He calls Nebuchadnezzar His servant. Again, when the Jews had been in Babylon for seventy years, God said that they were to return to their own land; and the Babylonian nation that had taken them captive was overthrown and Medo-Persia was set up. Cyrus, the king of Persia whom God called His shepherd and who performed all His pleasure was placed upon the throne. The heart of Cyrus was stirred within him to make a decree that the Jews return to their own country to rebuild Jerusalem. That decree was in accordance with the purpose of God and was therefore carried into effect.

So it is in the history of all nations. It is not by the power and might of feeble men alone that India is placed under the rule of the British government. For hundreds of years this land and its people have been held in the captivity of idolatry, without hope and without God. In the good pleasure of God's will the time has now come when those desiring freedom may have it, and the Gospel which is the only thing that can set captives free has come to India. To accomplish this and to protect those who are carrying the good tidings of peace to the multitudes in India who sit in darkness, God has placed in authority a government moulded by the tenets of the Christian religion, that it should protect His servants and provide facilities for the quick transmission of His Word.

Should the English government be removed from India how terrible would be the blow to Christian missions and how greatly the progress of the Gospel would be hampered. Before the Britons ruled,

scarcely twelve months passed by that there were not wars between different nations, and thousands of India's sons shed their blood. But for half a century there has been peace and quiet, and what an opportunity it has been for Christian missions; and a splendid work has been done. It is through the English that the printing press was first brought to India; through them that education is fostered and advanced, and railroads running to all parts of the country and elaborate telegraph and postal systems have been established. These are all agents for the accomplishment of God's purpose and advancing the truth which is to reach its climax in the second coming of Christ.

Just before Christ was crucified the disciples in conversation with Him asked the question: "What shall be the sign of thy coming and the end of the world?" His reply was: "This gospel of the kingdom shall be preached to all nations, and then shall the end come." From this reply made by Christ to His disciples we have in His own words the assurance that before He comes the gospel is to be carried into all the world, and with it the promise that when it has gone to all the nations then He will come. India is a part of the great vineyard and the light of truth is to shine into all its dark corners. Lamp-posts are to be erected everywhere, and a government which protects these agencies of light is the one that will bear rule in this land until all are warned and the captives wishing liberty are set free, and Christ shall come.

What then is our attitude toward the present conditions of unrest in this land? The Scriptures plainly teach that it is our duty to pray for those who are in authority that "we may live peaceably in all godliness and honesty." We are to recognize the government in control as holding its power through the authority of God. In doing this we shall be doing our duty as Christians towards God and be agents in accomplishing His purpose in this land. J. L. S.

"Great reproach has been brought upon the good name of Christianity through the class of amusements and entertainments held under the auspices of various church organizations. Indeed, this has come to be one of the crying evils of our time. It is encouraging to note that religious papers of standing and commanding influence are vigorously protesting against the practise."



## The Crucifixion of Self.

MRS. E. G. WHITE.

**T**HE most hopeless, the most incurable of all sins is pride, self-sufficiency. This sin stands in the way of all advancement, all growth in grace. It has caused the ruin of thousands and thousands of souls. A man may be a great sinner, but if he realizes that he has sinned against God, if he repents and confesses his sin, and strives to make restitution for the past, he will receive forgiveness. God declares, "Him that cometh to Me I will in no wise cast out." His promise to the contrite, repentant soul is, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

But when a man is so filled with self-sufficiency that he cannot see his faults, how can he be cleansed from sin? "They that be whole need not a physician." How can a man improve when he thinks his ways perfect? Self-sufficiency was the ruin of the leaders of Israel. They did not come to Christ, because they did not think they needed a Saviour. They refused to admit that they cherished sins which needed to be repented of and forsaken.

Many, many Christians are lacking in power because they are self-sufficient, because they do not feel the need of an abiding Christ. They suffer great loss; and the world in need of their testimony also suffers great loss. Lying in the darkness of error, the world needs the light which those who claim to love and serve God, should reflect. But many who stand as witnesses of the Saviour exalt self. Jesus is hidden by poor, selfish humanity. The world does not see the pure, holy example that should be a bright and shining light amid its darkness.

Some feel that in their Christian experience they have need of nothing more, that they are "rich and increased with goods." Could they see themselves as God sees them, they would acknowledge that they are "wretched, and miserable and poor, and blind, and naked." To such the True Witness says, "I counsel thee to buy of Me gold tried in the fire,"—the gold of faith and love,— "that thou mayest be rich; and white raiment,"—the robe of Christ's righteousness,—

"that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

Let no one who reads this description become discouraged and say, "If this is my condition, I can never be an acceptable witness for Christ." Take the word of God, and search its pages as never before, that you may learn what it means to be a Christian. You need not be discouraged; for the One who died to save you declares, "Ye shall receive power,"—power to overcome self and selfishness, power to reveal Christ as He is, full of grace and truth.

In order to work for God successfully, we must die to self, surrendering all to God. In words of great tenderness, Christ invites us, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." When you respond to this invitation, when you learn what it means to find rest by lifting the cross and bearing it after the Lord, you will be true witnesses for Him. But until this lesson is learned, self will appear, and Jesus will be kept in the background.

Come to Christ, and His gentleness and love will break down the harsh, cold selfishness that prevents you from revealing Him to the world. Your hasty temper will be subdued, your pride expelled. Jesus will fill your heart with His gentleness, His patience, His love. Then you can lift Him up before sinners. Working for Him, you will lose all thought of self. For His dear sake you will be willing to endure shame and reproach.

The Lord says, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols, will I cleanse you."

We must have a knowledge of ourselves, a knowledge that results in contrition, before we can find pardon and peace. It is only he who knows himself to be a sinner that Christ can save. We must know our true condition, or we shall not feel our need of Christ's help.

We must understand our danger, or we shall not flee to the refuge. We must feel the pain of our wound, or we shall not desire healing.

Are you willing to cast down the idols you have cherished? Are you willing to let Jesus enter the heart to cleanse it from all that defiles? Are you at all times and under all circumstances, obtaining the mastery over yourself? Can you say, "For me to live is Christ," I am His? Whatever I have, of time, or strength or influence, all is His? Are you representing Him by your forbearance, your patience, your unselfishness? Are you learning to be like Him?

God's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He calls upon every one to crucify self. Those who respond grow strong in Him. They learn daily from Christ, and the more they learn, the greater is their desire to build up God's kingdom by helping their fellow-men. The more enlightenment they have, the greater is their desire to enlighten others. The more they talk with God the less they live to themselves. The greater their privileges, opportunities, and facilities for Christian work, the greater is the obligation they feel to work for others.

Human nature is ever struggling for expression. He who is made complete in Christ must first be emptied of pride, of self-sufficiency. Then there is silence in the soul, and God's voice can be heard. Then the Spirit can find unobstructed entrance. Let God work in and through you. Then with Paul you can say, "I live; yet not I but Christ liveth in me." But until self is laid on the altar, until we let the Holy Spirit mould and fashion us according to the divine similitude, we can not reach God's ideal for us.

Christ said, "I am come that they might have life, and that they might have it more abundantly." This life is what we must have in order to work for Christ, and we must have it "more abundantly." God will breathe this life into every soul that dies to self. But entire self-renunciation is required. Unless this takes place, we carry with us that which destroys our happiness and usefulness.

The Lord needs men and women who carry with them into the daily life the light of a godly example, men and women whose words and actions show that



Christ is abiding in the heart, teaching, leading, and guiding. He needs men and women of prayer, who, by wrestling alone with God, obtain the victory over self, and then go forth to impart to others that which they have received from the Source of power. God accepts those who crucify self, and makes them vessels unto honour. They are in His hands as clay in the hands of the potter, and He works His will through them. Such men and women receive spiritual power. Christ lives in them, and the power of His Spirit attends their efforts. They realize that they are to live in this world the life that Jesus lived,—a life free from all selfishness; and He enables them to bear witness for Him that draws souls to the cross of Calvary.

#### GIFTS OF POVERTY.

"The gifts of poverty," says an eminent writer, "are the richest gifts to the church. I refer not now to the widows' mites, richer though they be than all the gifts of wealth; but to gifts richer than the widow's mite. A few years ago, on a wintry morning, a boy in the habiliments of poverty entered an old school house among our western mountains, and avowed to the master his desire for an education. There was poverty

laying one of her richest gifts on the altar of religion; for that boy was Jonas King. On his humble shoemaker's bench Carey laid the foundation of British Baptist Missions. John Newton found in his congregation an unfriended Scotch boy, whose soul was then glowing with a new-born love to Christ. He took him to John Thornton, one of those noble merchants whose wealth, whose piety, and whose beneficence increase together. They educated him; and that boy became Claudius Buchanan, whose name India will bless when the names of Hastings and Clive are forgotten. John Bunyan was a gift of poverty to the church. Zwingli came forth from an Alpine shepherd's cabin; Melancthon from an armourer's workshop; Luther from a miner's cottage; the Apostles, some of them, from fishermen's huts. These are the gifts of poverty to the church.—*Sunday-at-Home.*

#### THE UNSPEAKABLE GIFT.

I recently received through the mail from an unknown friend a generous gift. Its reception touched a tender chord in my heart and opened the fountain of tears. This gift and the giver have often since been in my thoughts, and as often

has my heart overflowed with gratitude both to my kind friend and to the bountiful Giver of all good. This kindness has been to me the means both of temporal and spiritual good. It has led me to think more highly of God's "unspeakable gift," and has called forth more fervent gratitude to Him for it. I have been led to ask myself: "If I am so grateful for a gift comparatively so small, how grateful should I be to my heavenly Father for bestowing upon me the greatest gift in His power to bestow?" I can conceive of nothing that could have been more costly than the gift of His only Son, infinitely dear to His heart.

"O, 'twas love, 'twas wondrous love!  
The love of God to me,  
It brought the Saviour from above  
To die on Calvary!"

Amazing love, too, was it, that Christ, the Son of God, should love me, a poor sinner, and give Himself for me. Hard indeed, must be my heart not to melt, and to overflow with gratitude at the contemplation of such kindness and compassion. And yet there are those that can hear of this love all unmoved. Not a tear do they shed; not an emotion of gratitude do they feel. They are grateful in view of human kindness, but are as indifferent as the brutes at the amazing love of their infinite benefactor. *Sel.*

## Mr. Moody and the Ten Commandments.

IT is related of a clever infidel that he sought an acquaintance with the truth of the Bible, and began to read at the books of Moses. He had been in the habit of sneering at the Bible, and in order to be able to refute arguments brought by Christian men, he made up his mind, as he knew nothing about it, to read the Bible and get some idea of its contents. After he had reached the Ten Commandments, he said to a friend:

"I will tell you what I *used* to think.

I supposed that Moses was the leader of a hoard of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fire-works to the amazement of his ignorant followers, who imagined in

their fear and superstition that the exhibition was supernatural. I have been looking into the *nature* of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot! It is perfect!

"The first commandment directs us to make the Creator the object of our supreme love and reverence.

That is right. If He be our Creator, Preserver and Supreme Benefactor, we ought to treat Him, and none other as such. The second forbids idolatry. That certainly is right. The third forbids profanity. The fourth fixes a time for religious worship. If there be a God, He ought surely to be worshipped. It is suitable that there should be an outward homage significant

of our inward regard. If God be worshipped, it is proper that *sometimes* should be set apart for that purpose, when all may worship Him harmoniously, and without interruption. One day in seven is certainly not too much, and I do not know that it is too little.

"The fifth commandment defines the peculiar duties arising from family relations. Injuries to our neighbour are then *classified* by the moral law. They are divided into offences against life, chastity, property and character; and I notice that the greatest offence in each case is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offence must include the least of the same kind. Murder must include every injury to life; adultery every injury to purity;



and so of the rest. And the moral code is closed and perfected by a command forbidding every improper *desire* in regard to our neighbours.

"I have been thinking, where did Moses get that law? I have read history. The Egyptians and the adjacent nations were idolators; so were the Greeks and Romans; and the best Greeks and Romans never gave a code of morals like this. Where did Moses obtain that law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent times can detect no flaw. Where did he obtain it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. It has convinced me of the truth of the religion of the Bible."

The infidel (now an infidel no longer) remained to his death a firm believer in the truth of Christianity.

We call it the "Mosaic law;" but it has been well said that the commandments did not originate with Moses, nor were they done away with when the Mosaic Law was fulfilled in Christ, and many of its ceremonies and regulations abolished. We can find no trace of the existence of any law-making body in those early times, no parliament or congress that built up a system of laws. It has come down to us complete and finished, and the only satisfactory account is that which tells us that God Himself wrote the commandments on tables of stone.

Some people seem to think we have got beyond the commandments. What did Christ say? "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The commandments of God given to Moses in the Mount at Horeb are as binding to-day as ever they

have been since the time when they were proclaimed in the hearing of the people. The Jew said the law was not given in Palestine (which belonged to Israel), but in the wilderness because the law was for all nations.

Jesus never condemned the law and the prophets, but He did condemn those who did not obey them. Because He gave new commandments does not follow that he abolished the old. Christ's explanation of them made them all the more searching. In His sermon on the Mount He carried the principles of the commandments beyond the mere letter. He unfolded them and showed that they embraced more, that they are positive as well as prohibitive. The Old Testament closes with these words: "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold I will send you Elijah the prophet before the coming of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

Does that look as if the law of Moses was becoming obsolete? The conviction deepens in me with the years that the old truths of the Bible must be stated and restated in the plainest possible language. I do not remember ever to have heard a sermon preached on the commandments. The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation. We do not want a gospel of mere sentiment. The Sermon on the Mount did not blot out the Ten Commandments.

When Christ came He condensed the statement of the law into this form: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbour as thyself." Paul said: "Love is the fulfilling of the law." But does this mean that the detailed precepts of the decalogue are superseded, and have become back numbers? Does a father cease to give children rules be-

cause they love him? Does a nation burn its statute books because the people have become patriotic? Not at all. And yet people speak as if the commandments do not hold for Christians because they have come to love God. Paul said: "Do we then make void the law through faith? God forbid. Yea, we establish the law." It still holds good. The commandments are necessary. So long as we obey, they do not rest heavy upon us; but as soon as we try to break away, we find they are like fences to keep us within bounds. Horses need bridles even after they have been properly broken in.

"We know that the law is good if a man use it lawfully; knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for sinners, for unholy and profane, for murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine."

Now my friend are you ready to be weighed by this law of God? A great many people say that if they keep the commandments, they do not need to be saved by Christ. But have you kept them? I will admit that if you perfectly keep the commandments, you do not need to be saved by Christ; but is there a man in the wide world who can truly say that he has done this? Young lady, can you say: "I am ready to be weighed by the law?" Can you, young man? Will you step into the scales and be weighed one by one by the Ten Commandments?

Now face these Ten Commandments honestly and prayerfully. See if your life is right, and if you are treating God fairly. God's statutes are just, are they not? If they are right, let us see if we are right. Let us pray that the Holy Ghost may search each one of us. Let us get alone with God and read His law—read it carefully and prayerfully, and ask Him to show us our sins and what He would have us to do.

True is this statement of a noted essayist: "The more a man really knows the less conceited he is."



## EVOLUTION.

Evolution signifies unrolling. You unroll a monad a few millions of years, and you have an oyster. You unroll your oyster for ages on ages, and you have a tadpole. You unroll your tadpole long enough, and you have a monkey: and you unroll your monkey a few thousand centuries and you have an infidel! And this is science? But will this theory stand the test of experiment?

Suppose for illustration that a man should say to me, "there is oak tree five hundred years old, which originally sprang from an oyster!"

"I don't believe it," I promptly reply.

"Of course *you* do not believe it, *you* are not a scientific man, and you have not lived five hundred years. But if you will go and get an oyster and plant it here, and get you a three legged stool and sit down and watch it five hundred years, you will see."

But I am not prepared to do that, and the man of science seems to have the best of the argument. But I say.

"Let us walk up through the grove, and see what we can find. There is an oak three hundred years old, there is one fifty years old, another thirty years old, another twenty years, another ten,

another five, another three, another two, another one year old, and there is another *just sprouting out of the acorn* and coming forth to light. Now why do I want to wait five hundred years to see if an oyster will turn into an oak, when I can by walking five hundred yards, see the whole process of the oak's growth from from the acorn to the proudest monarch of the forest."

We are told that there is a regular gradation from the lowest to the highest organized forms. So there may be a regular gradation from a tea-kettle up to an ocean steam boiler, but that does not prove that a tea-kettle will ever develop into a steam boiler. There is a regular gradation from a gill cup to a gallon measure, but the gill cup will never grow to hold a gallon. The pint will always be a pint, and the gallon a gallon, just as the monkey will always be a monkey and never become an infidel even if the sceptic insists that they are very near together, and need nothing but a "missing link" to unite them. That missing link will always be missing. The middle round of a ladder is much nearer the top than the bottom round, but it will never climb an inch higher; it stays where it was put.—

*H. L. Hastings.*

Being cut off from the source of light because of the stubbornness of his heart, Saul turned his face to seek help from those who because of their wickedness, by the command of God, he had banished from the land. He said to his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her." Verse 7. Being informed that a "witch" could be consulted at Endor, he disguised himself and went and requested that she bring him up Samuel. The pretended Samuel came in response to her incantations, and informed Saul that the battle would go against him, and that he and his sons would be slain. Now the question is: Did the prophet Samuel really appear? That he did not is evident from various reasons.

1. Samuel was dead (1 Sam. 28:3), and the dead have no "portion forever in anything that is done under the sun." Eccl. 9:5.

2. The Lord had departed from Saul and "answered him not." It is evident, therefore, that had Samuel been living the Lord would not have communicated with Saul through him; and even though were he conscious in death, it is preposterous to think that the Most High God would send the soul of his beloved prophet to communicate at the behest of this depraved soothsayer, whom he said should be cut off out of the land. Lev. 20:6.

3. Saul requested that Samuel be brought "up." And the "medium" said, "An old man cometh up." 1 Sam. 28:14. "Up" from where? Do immortal souls live in the ground and go around looking like old men, with mantles on? We do not think that redeemed souls will look old and infirm, and go around wearing the same kind of clothing they did when living. The only difference between this "seance," and that held now is that then they brought the spirits "up," and now they bring them "down"

4. Samuel was buried at Ramah. 1 Sam. 28:3. Ramah was about sixty miles from Endor. How could Samuel come "up" in the house of the "witch" sixty miles away? Was there some subterraneous passage by which he could come?

5. This pretended Samuel asked, "Why hast thou disquieted me, to bring me up?" Again we ask, do immortal souls come up, and complain because they have been disturbed?

6. Saul did not see anything himself. He enquired of the witch what she saw,

## Modern Spiritualism. 7.

G. B. THOMPSON.

NOTWITHSTANDING the plain teaching of the Bible that the dead are unconscious, and, therefore, cannot communicate with the living, some contend that there are instances narrated in the Scriptures which show that they are conscious, and can converse with those who are living. In proof of this the case of the witch of Endor recorded in 1 Sam. 28, where Saul, king of Israel, received a communication from Samuel who was dead, is cited.

Here we must confess is a case of real "spirit manifestation." This woman belonged to the ancient necromancers who held pretended communication with the dead. At the present time she would be known as a Spiritualist, and called a "medium."

This narrative opens with Saul sore

pressed by the Philistine army, and a decisive battle impending, the result of which he was in doubt. In his distress he sought God for light, but because of his wicked and rebellious course the Lord was not pleased to impart any instruction to him. Samuel, the aged prophet of Jehovah, was dead, and this means of communication was cut off. He had recourse to the Urim and Thummim, the brilliant stones in the breastplate of the High Priest, which shone with a light indicating the approval or disapproval of the Lord. If the Lord sanctioned the thing a light was seen to appear on the right side; if he disapproved, a light was seen on the left side. But "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Sam. 28:6.



and "perceived" from her description that it was the dead prophet. The woman doubtless did not know Samuel when he was living, and hence supposed that it was the person for whom Saul had enquired.

7. This apparition informed Saul that he and his sons would be with him on the morrow. 1 Sam. 28:19. If this was Samuel's immortal soul from heaven, then if Saul went to dwell *with him* on the morrow, he must have gone to heaven! This is a conclusion too awful to be considered.

8. In 1 Chron. 10:13, we read. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it." The visit to the witch of Endor was the crowning act in Saul's apostasy. It is preposterous to think that the Holy God was a party in that wicked transaction by sending the soul of his sleeping prophet to converse with the one whom for iniquity he had rejected. The bare mention of such a thing seems almost profane.

Satan did in that ancient seance, what he does to-day in the seance of Modern Spiritualism. He himself was "transformed unto an angel of light" (2 Cor. 11:14), and appeared *personating* the prophet of the Lord, and Saul, whom the Lord had rejected, held a face to face talk with an imp from the bottomless pit. The sleeping saint of God was not there. A familiar spirit personated Samuel as he looked when living, and delivered to the distressed king a message void of all comfort or hope.

This instant affords no proof as to the consciousness of the dead, and stands as an awful warning against the ungodly practice of going to "mediums," or those having "familiar spirits," for light.

#### THE READING OF THE WORD.

A few striking incidents have recently come to our knowledge from over the sea of how simple reading of the New Testament without a word of comment has been blessed to the conversion of individuals of God's ancient people the Jews. A young Israelite in the Crimea, a highly cultivated man, and thoroughly instructed in his own faith, became acquainted with several Christian families and conceived the idea of writing a novel in which the families of the Jews and Christians should be contrasted. The

better to understand the latter, he bought a New Testament and had not long studied it before he became convinced that Jesus was the promised Messiah of his people.

In Berlin a Hebrew artist, desiring to find a new subject for pictures, began to search for them in the New Testament. As he read, the moral beauty of the Saviour made a deep impression, upon him. The more he read the deeper was the impression, until he came to the profound conviction that Jesus was the Son of God.

Such, when once they begin to study it, is the influence of the New Testament upon those who have never known it. And yet how many of us Christians, who fancy we know it well fail to find any decided evidence in our lives that we are gaining anything from it. We read it, but we do not grow by it. Is the reason that we are looking in it rather for doctrines, for truth, perhaps we may call it, than for Jesus Christ, who is the Truth. To know Him, this is life eternal.—

*American Messenger.*

It is a grim comment on the triumphs of progress to find some of the foremost physicians in sceptical France hypnotising a hysterical woman and then pretending to transfer her "sensibility" to an india-rubber doll, held in front of her, so that when you pinch it she squeaks. If it were the other way about and the doll squeaked when you pinched the woman the thing would be more convincing. The suggestion is that by hypnotism you you might "draw off" a disease from a patient into the doll, and thereby effect a cure! So at last modern science and mediæval witchcraft at the end of the century clasp hands over the gulf of the ages! Everybody knows how witches used to be burned for making images of their enemies and by sticking pins into the bewitched doll cause the death of the person whose vitality had been transferred to it. We make him a Professor of Medicine in a French University.—*Chronicle.*

"The more real culture one possesses, the more kindly, considerate, and forbearant will he be to others that err."

## The Atonement. No. II.

J. S. JAMES.

THE Scriptures teach very plainly that the death of Christ on the cross was to pay the penalty for our sins. The punishment inflicted upon him would have been visited upon every transgressor had no substitute appeared.

By many it is taken for granted that Christ's death upon the cross and the atonement are one and the same thing. But they are not identical, as we shall see by a further study of this question. Bear in mind, I do not say that Christ *has nothing to do with the atonement*, but that his *death on the cross* was not the atoning work. To hold that it was is to misconstrue plain Bible teaching and confuse the meaning of the terms applying to them. What, then, was the death of Christ for man's sins?

The death of Christ was in part a fulfilment of the typical laws given to Israel after leaving Egypt. These ordinances made provision for the offering of sacrifices in which the life of certain creatures (principally goats and calves) were to be taken. These sacrifices were a substitute for the individual offering

them, and pointed forward to that time in the future when Christ would offer his life as a sacrifice upon the cross. These offerings are known and called in the Bible "sin offerings" and were always offered by one who had sinned. "And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, . . . then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering." Lev. 4:27-29. We know that this ceremony foreshadowed the death of Christ for the following reasons: 1. This was a sin offering. Christ was offered for our sins, "the just for the unjust." 2. The transgressor was to take the life of his offering. Christ, "as a sheep before her shearers is dumb," was delivered into the hands of sinners and slain. 3. This offering was slain "in the place of the burnt offering," which was outside the temple. The apostle Paul



says, "Wherefore Jesus also, that he might sanctify the people with his own blood, *suffered without the gate.*" Heb. 13:12. 4. The priest makes the atonement for sin *after* the sinner had slain his offering. From this it is clear that the atonement of Christ was not performed *at the time of his sacrifice* but was reserved for a future period. If this is not a just and correct conclusion from the type, then there is no need to look for harmony between the shadow and the substance. Paul declares that these offerings were "shadows of good things to come; but the body (substance) is of Christ." Col. 2:17. We must therefore expect the fulfilment of these shadows in the work of the antitype who is Christ. Instead of the sin offering being the atonement we find that it is *preparatory* to the atonement. Thus it is in the antitype. Sacrifice first, atonement second. One is preparatory to the other but not identical.

Now we come to the work of atonement in the type. It should be borne in mind that the sin offerings were sacrificed *throughout the year* and were *daily occurrences*. The atoning work in the earthly sanctuary is described in Lev. 16. This service was to be performed *only once in the year* and that on the tenth day of the seventh month (verses 29-30). The services on the day of atonement differed from those carried on in connection with the daily sin offerings in the following points: 1. Two goats were chosen for this service. 2. Lots were cast over them. 3. The priest killed the goat upon which the Lord's lot fell. 4. The blood was taken into the sanctuary and sprinkled on and before the mercy seat, under which reposed the law of God. This would indicate to us very clearly that atonement is made over a broken law.

On the day of atonement the priest stood as a type of Christ in his meditorial work. After killing the sin offering he carried the blood into the most holy place to make an atonement for the sins of the people. But where, in the earthly life of Christ do we find him officiating as a priest. We always find him in his life upon earth acting in the capacity of a sacrifice but never as priest. The apostle Paul speaking upon this point says, "For if he were upon earth, he should not be a priest, seeing there are priests that offer gifts according to the law." Heb. 8:4. And in the seventh chapter of Hebrews he says (verse 14) "For it is

evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood."

Seeing then, that the priesthood of Christ as set forth in the type could not be fulfilled on earth we must look for it elsewhere. We are not kept long in suspense. The apostle gives us the exact time and place of its fulfilment. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:11-12. We are further told that this place into which Christ entered with his own blood was "heaven itself, now to appear in the presence of God for us." Verses 24-25. Thus we have the type as presented in the earthly sanctuary literally fulfilled in the work of Christ both in earth and heaven. The sacrifice and means provided for reconciliation on earth, and meditation, atonement and blotting out sins in heaven with Christ officiating as our great high priest.

#### The Scape Goat.

It has been supposed that the scape goat which was presented with the Lords goat on the day of atonement was also a type of Christ; but this is a supposition which for the Scriptures give not the least warrant. Let us examine this view for a moment. Two goats were presented before the Lord on the day of atonement and lots cast over them to ascertain which should be the Lord's goat, and which the scape goat. But why cast lots to determine which should be the Lord's goat if both were to be His goats? The very act of casting lots, which was done for the purpose of distinguishing between the two, proves that the two goats were to typify a work altogether different in its nature. This is doubly evident from the fact that no disposition was made of the scape goat until after the atonement was completed; not until the priest had finished blotting out the sins in the sanctuary. Again, the manner in which the scape goat was disposed of would be a violation of the type of Christ's death. The scape goat was sent away into the wilderness possibly to wander and die of hunger and neglect. We find no such parallel in the work of Christ. The scape goat was not put to death by the shedding of blood,

"and without shedding of blood there is no remission of sins." Heb. 9:22. Surely this could not typify the work of Christ for he shed his blood for the sins of the world.

#### Meaning of the Scape Goat.

The word "scape goat" is rendered in the margin of all standard Bibles as "Azazel." By many eminent authorities this word is supposed to refer to the devil. The Syriac translation renders it "the angel who revolted." The Septuagint, or oldest Greek version renders this word "apompaios" a word applied by the Greeks to a malign diety. Origin, one of the most learned of the Fathers whose testimony is worth much as to Hebrew definitions, says, "He who is called in the Septuagint 'apompaios,' and in the Hebrew 'Azazel,' is no other than the devil." We all know that in the common acceptance of the word, "scape goat" is applied to any miserable vagabond who has become obnoxious to the claims of justice. It is revolting to all our conception of the beauty of Christ's life to apply this term to him. However, no better name could be found more appropriate to designate the one who is styled in the Scriptures as the "accuser," "adversary," "angel of the bottomless pit," "Beelzebub," "Belial," "dragon," "enemy," "serpent" and many other evil names. Some would have it that the slain goat was a type of Christ's death and the scape goat a type of his resurrection. If this be so, inspiration chose the very poorest way to foreshadow it. It is well to remember that the scape goat was so unclean that whoever touched him became unclean and necessitated a thorough washing. Christ was not unclean in his resurrection.

The antitypical work of the scape goat will be noticed in another article.

Every young man and woman will do well to remember this excellent observation of Carlyle: "He who has battled, were it only with poverty and hard toil, will be found stronger and more expert than he who could stay at home from the battle, concealed among the provision wagons, or even rest unwatchfully 'abiding by the stuff.'"

The ancient Brahmanic scriptures erred but little, if any, in saying: "The parent who does not teach his child a trade teaches him to be a thief."





### NEW SORT OF SUNDAY-SCHOOL.

**A**N exchange says: "The socialists have inaugurated a new series of lessons, in which hymns are sung and maxims inculcated which have no reference to anything excepting the blessings and liberties of the present life." But Socialism is not alone in this. Says the same exchange further:—

"We find in current literature and in the newspaper press and the great monthly reviews a tendency to minimize the necessity of religious teaching for children. Instruction that is so rigorous and severe as to make the Bible and the catechism distasteful has caused a reaction that has driven some minds to an opposite extreme. One remarkable article by Mr. Havelock Ellis, published in the *Nineteenth Century and After*, (London), not only contains arguments against the religious instruction of children, but proposes a program of teaching to replace religion. Mr. Ellis thinks that all children on reaching adolescence reject the mental pabulum of early years, just as they abandon milk diet. They are apt therefore to turn with distaste from the religious doctrines which have been forced upon their immature minds. In fact, he thinks, religion has been made a dreary task to most children, and they prefer any lesson to the religious lesson.

"Children are, after all, he goes on to say, merely savages as regards the rudimentary character of their mental processes and conceptions. It is therefore proper to give them only such teachings with regard to supernatural and transcendental things as primitive mankind evolved and fed upon. Fairy-tale and myth form the best foundation for the religious superstructure which only adult minds are capable of rearing. 'The child's restless, inquisitive, imaginative' brain is not however, 'to be left without food during all these early years.' He is to be taught on the principle that 'the savage sees the world almost exactly as the civilized child sees it.' Hence the mind of childhood is best nourished on 'the myths and legends of primitive peoples' and on fairy-tales. To quote Mr. Ellis's own words:

'Fairy-tales are but the final and transformed versions of primitive myths, creative legends, stories of old gods. In purer and less transformed versions the myths and legends of primitive peoples are often scarcely less adapted to the child's mind. Julia Gayley argues that the legends of early Greek civilization, the most perfect of all dreams, should above all be revealed to children. The early traditions of the East and of America yield material that is scarcely less fitted for the child's imaginative uses. Portions of the Bible, specially Genesis, are in the strict sense fairy-tales; that is, legends of early gods and their deeds which have become stories. In the opinion of many, these portions of the Bible may suitably be given to children.'

"A Bible for childhood would comprise a collection of these ancient stories, 'a collection of books as various in origin and nature as are the books of the Hebrew-Christian Bible.' This would supplant the 'thin and frothy literature' at present provided for children and would be a work 'which however fantastic and extravagant it might often be, would yet have sprung from the deepest instincts of the primitive soul, and furnish answers to the most insistent demands of primitive hearts. Such a book, even when finally dropped from the youth's or girl's hands, would still leave its vague perfume behind.'

"This teaching would properly be supplemented, remarks Mr. Ellis, by knowledge 'of flowers, plants, and, to some extent, of animals, objects which to the savage also are of absorbing interest.' The child should also be taught 'the meaning and value of truth and honesty, of justice and pity, of kindness and courtesy.'

We have quoted thus at length that our readers may see the trend of such teaching. It is all directed against the good old-fashioned Sunday-school method of teaching the straight Scriptures to the children, and thus implanting in their minds the wholesome principles of Bible doctrine. Undoubtedly mistakes have been made in giving children religious instruction. But because some children have suffered from improper feeding during infancy, would anyone advise that the natural food be taken away and they be fed husks? God has given His Word for mankind, and there are portions of it adapted to children's minds, just as certain foods are adapted to children's bodies. Old Greek legends, fairy-tales and stories of old gods are worse than useless, and can never take the place of religious teaching. They are chaff. To divest the record of

Genesis of its verity and make of it a mere myth is to take from it all its nutriment and spiritual power, and lower it to the level, as Mr. Ellis says, of the dusty trash of legendary antiquity. Lessons in nature, combined with Bible teaching simplified to meet the child's mind, are a perfect mental food, and will promote a healthy mental, moral and physical growth.

Rome during the Dark Ages deprived the people of the Bible, and fed their minds upon the musty husks of Church tradition. The Reformation which exalted the Bible to the skies and scattered its leaves broadcast brought light and knowledge. Now that God's Word is accessible to all and it is impossible to take it from us, men would hide it under the rubbish of hoary and disreputable tradition. The devil can accomplish his object as easily through Protestant rejection of the Bible as through Roman suppression of it. Teaching the lies of tradition will only enhance the value of error in a child's mind, and the early teaching will remain as all early impressions do, and finally may give him a prepossession toward scepticism. Is it safe for us to stand upon the true and tried foundation, and make the Bible the basis of our teaching.

### MR. CAMPBELL'S YOKE-FELLOW.

The theological position of the Rev. R. J. Campbell has been so anomalous that he has been claimed as a yoke-fellow by many and various professors of creeds. Now it is Mr. Robert Blatchford, editor of *The Clarion*, (London) who declares; "Mr. Campbell is a Christian minister and I am an infidel editor; and the difference between his religion and mine is too small to argue about. But I sail under the Jolly Roger." The "New Theology," asserts Mr. Blatchford, is "God and my Neighbour" (his own book) "with the soft pedal on." It is, continues the exuberant Mr. Blatchford, "Thomas Paine in a white tie, . . . the Ingersoll fist muffled in a boxing glove." The editor of *The Clarion*, avowing himself "an agnostic socialist," confesses himself "naturally pleased" with Mr. Campbell's book, and hopes "every Christian in the Empire will read it, and will read 'God and my Neighbour' immediately after it." The "conjunction,"



he says, "will prove surprising," and he goes on to indicate some of the ways thereof:

"Mr. Campbell believes—I think—in the immortality of the soul. I express no opinion on that subject, as I have no data.

"Mr. Campbell calls nature God. I call nature nature.

"Mr. Campbell thinks we ought to have some form of supernatural religion, and we ought to associate with Christ. I prefer a religion of humanity without idolatry.

"Mr. Campbell thinks Jesus the most perfect man that ever lived. I think there have been many men as good, and some better. But beyond those differences I think I may venture to say that there is nothing Mr. Campbell believes that I deny, and nothing I believe that he denies. Beyond those differences I am as much a Christian as is the Rev. R. J. Campbell, and the Rev. R. J. Campbell is as much an infidel as the editor of the *Clarion*.

"Mr. Campbell rejects the doctrines of the fall and the atonement. He denies the divinity of Christ, virgin birth, and the resurrection. He denies the inspiration and infallibility of the Bible, and he rejects the idea of divine punishment and everlasting hell. So do I.

"Mr. Campbell abandons the orthodox theory of sin, and says that selfishness is sin, and that unselfishness is mortality and, salvation. So do I.

"Mr. Campbell meets me more than half way on the subject of determinism, and will, I believe, come the other half when he has thoroughly mastered the problem.

"These are bold assertions, and perhaps Mr. Campbell may think them too sweeping; but the proof is easy.

"The best proof is a comparison of 'The New Theology' with my 'infidel' books."—*Literary Digest*.

## SECOND COMING OF CHRIST.

You cannot unthread this doctrine out of this sacred book and have a living word left. As well unthread the nerves out of the body and have a living organism left. And you cannot unthread it out of the faith of the church without driving the knife to the heart of thousands of its godliest confessors. Say what men may, one thing stands well attested

through, the ages, that wherever this belief in the Lord's literal return has gotten possession of men's hearts, it has invariably exalted the authority of the word of God, emphasized all the doctrines of grace, lifted high the cross of Christ, exalted the person and work of the Spirit, intensified prayer, enlarged beneficence, separated believers from the world, and set them zealously at work for the salvation of men.

I say it deliberately, I say it as the profound conviction of my soul, no greater blessing could come to the church of our day than a revival of ancient faith. It would lead God's people oftener to their closets, and keep them longer there. It would make them more reverent, more diligent, and more prayerful students of God's word. It would lead them to long more earnestly for the full indwelling of the Spirit, and for the life hid altogether with Christ in God. It would open their purses and pour forth treasures with unstinted hand for every form of Gospel work. It would send them forth to personal service in comforting the saints and saving the lost. It would lay upon their hearts the burden of the unevangelized millions of the race, and give them no rest till the Gospel should be preached to every kindred and people and tongue under the whole heaven. It would fasten their eyes on the promises of the Lord's return, and by day and by night keep them toiling, praying, waiting, with ever-increasing earnestness and longing, till the flash of His glorious coming shall athwart the sky. It would hasten mightily that coming, and thus the inbringing of the kingdom whose glory is to fill the world.—*Dr. Goodwin*.

## THE APOSTLES' CREED.

THAT which commonly goes under the above name is only apostolic in the name, and in nature as far as it agrees with what the apostles taught; but as a distinct creed they knew no more of it than Luther did of the Methodists. The earliest possible trace of this creed is in the fourth century, since which time its form has been almost entirely changed.

But if we are interested to know what the apostle Paul believed, as stated by himself in a few words, we have but to read his defence before Felix: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all

things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and the unjust." Acts 24: 14, 15.

His faith in the Scriptures, or "law and prophets," is also set forth in his words to Timothy: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This grand apostle of Christ believed in the sacred word of God as it was given, not "in the light of modern knowledge" as it is now taught. He believed in the resurrection as an essential part of the work of salvation, not as a secondary matter of but little account.—*Bible Echo*.

## FAITH.

THAT is a grand story of Alexander's confidence in his friend and physician. When the physician had mixed him a potion for his sickness, a letter was put into Alexander's hand, warning him not to drink the mixture, for it was poisoned. He held the letter in one hand and the cup in the other, and in the presence of his friend and physician, he drank up the draught, and after he had drained the cup, he bade his friend look at that letter, and judge of his confidence in him. Alexander had unstaggering faith in his friend, which did not admit of doubt. "See now," said he, "how I have trusted you." This is the assurance which the believer should exercise toward his God. The cup is very bitter, and some tell us it will prove to be deadly; that it is so nauseous that we shall never survive the draught. Unbelief whispers in our ear, "Your coming tribulation will utterly crush you." Drink it, my brother, and say, "If he slay me, yet will I trust in him." It cannot be that God should be unfaithful to his promise or unmindful of his covenant.

—*C. H. Spurgeon*.

A pleasing paraphrase of Paul's thought is this utterance of Lord Bacon: "A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love."



# Happy Hours at Home.

## THE WEIRD OF THE MORROW.

You'll be sorry to-morrow, sorry  
For the harsh words said to-day.  
You will wish you had waited a little,  
Till the ill mood passed away.  
You will grieve for the friend you wounded,  
But you'll grieve till your heart is sore  
For the strife and sin that entered in  
When anger set wide the door.

You'll be sorry to-morrow, sorry  
That an old face quivered and broke,  
As if a blow had struck it,  
At the hasty words you spoke.  
You'll be low in your mind to-morrow,  
That a little child with dread,  
At the glance of your eye went hurrying by,  
With downcast, drooping head.

You'll be sorry to-morrow, sorry  
That you played the cowardly part,  
That you hid in a mask of silence  
And the hypocrite's hateful, art;  
For silence is sometimes shameful,  
And borne of the mean degree,  
And it creeps away at the end of the day,  
To lurk where the mean things be.

Sorry to-morrow? Truly  
'Twere better to be content,  
And have no guilt to atone for,  
No wilful sins to repent.  
The word, the look, the action,  
By the help of God may wear  
That light of heaven, forever given  
In the hush of the answered prayer.  
—Margaret. E. Sangster.

## BREAKING HIS SPIRIT.

Mrs. TRAVERS lay back in her chair, pale and exhausted. A voice startled her into a sudden sitting up which sent the blood surging to her head, and for the moment brought on a blinding headache. It was her next-door neighbour, Mrs. Allen, who had that peculiar "neighbourly habit" of coming into the house at all hours of the day without announcing her self in any way.

"My! how pale you look! You ought to take something! You look to me as though you were going to be down sick! What can I do for you?" And Mrs. Allen bustled about in a manner tending in no way to allay nervous excitement.

Mrs. Travers tried to conceal her feelings, but she could not help wincing a little at the strong voice and bustling movements. She shook her head gently, and replied,—

"O no! There's nothing special the matter with me. I'm just tired out a little. I've been having a tussle with Harry. They come

just once in so often, and they always exhaust me."

"What do you mean?"

"Why, every once in a while, not very often but sometimes, Harry refuses to obey me, and then it is a question of who wins. Of course I am always victor in the end, but sometimes the siege is pretty long, and I grow very weary before it is over. But I have always had the strength to hold on."

Mrs. Allen sat straight up in her chair, her eyes snapping.

"Well!" she exclaimed emphatically, "I'd like to see one of my children defy me! I always end the matter swift, sharp, and sudden. A good sound whipping always settles matters for the day."

Mrs. Travers opened her eyes.

"For the day, Mrs. Allen! Why, when I settle matters it lasts for months! Sometimes six months go by before I run up against Harry's obstinacy again."

"Well, that isn't my way!" with tone and manner as though the speaker regarded her dictum as settling all matters with which she came in contact. "I have no fight. Just the minute I see a sign of rebellion, I take the switch to 'em. The next day I try 'em on the same thing again; and if they grumble, down comes the switch. About three times generally settles it. I had to whip Mary three times the other afternoon for acting ugly about putting on her pink dress when she wanted to wear her blue one."

"Did it make any difference which one she wore?"

"Not a bit; but I knew she liked her blue one best, so I told her to wear her pink one. You've got to break their spirit early, Mrs. Travers, or you'll have trouble."

"It seems to me Mrs. Allen, that you are having more trouble than I am. I only have a fuss about once in six months or so, and you have one every day," said Mrs. Travers, with a little smile.

Mrs. Allen seemed a little taken aback by this presentation of the case.

"Now, let me tell you, dear Mrs. Allen, that I think you are making the mistake of your life, and one that you will regret most bitterly later along. The trouble with Harry this morning was that he had taken a pencil from his father's coat, and did not return it when I asked for it. Taking the pencil was disobedience, not returning it was defiance. His father wanted me to take it from him, and settle the matter; but I said, 'No, he must give it to me. I have told him to do so.' So for an hour and half he sat on a chair with me beside him. All I did was to say in

an even, firm tone, 'Harry, give mama the pencil!' At the end of that time he handed the pencil over, threw his arms around my neck, burst into tears and promised of his own accord to be 'be good.' I shall not have any trouble with him for a long time again. To be sure, he is but two years old, but he understands."

Mrs. Allen was learning a few things.

"And, dear Mrs. Allen, believe me, they really understand much earlier than one gives them credit for, if one only notices. And as to 'breaking their spirit,' O that is an awful thing to do! Imagine! why, you are eradicating all the determination out of them. Don't you know you ought to thank God every day of your life for the obstinacy in your children? Don't you know that that is what makes will-power and determination later in life, if it be properly directed?"

A light broke over Mrs. Allen's face. "That must have been what my Cousin Mary meant one day. I forgot to ask her. Her mother was complaining of the second child as being so obstinate. 'Now I never have the least trouble with Jack,' Aunt Louise said, 'he is very easy to manage. No matter what happens, he gives in right away; but as for Jennie, she is as obstinate as a mule when she takes a notion.' 'That's just the trouble, mother,' said Cousin Mary, with a worried expression on her face. 'I've no fear about Jennie getting along in the world. Her obstinacy will carry her through. But Jack troubles me a good deal. To be sure he is only five now, but he is so easily governed that I fear for him. He will be easily led. Pray God he may learn to be firm as he grows older, or I fear there are bad days ahead of him.' It struck me strangely at the time, but I think I see what she meant."

Mrs. Travers nodded and then replied eagerly,—

"And then their *tastes*, Mrs. Allen! These should be consulted, or how can the children learn to form judgment? From the time I can remember, my mother always took me with her to buy my clothes, and selecting two or three pieces suitable in kind, price, and colour, allowed me to choose one for myself. She also gave me a choice as to what I should put on, explaining why anything I selected was unsuitable. We never 'fussed' at home about anything, and we were all very close to mother."

There was a little silence, and then Mrs. Allen said, with a little quaver in her voice,—

"I hope that after this my children, too, will become 'close to mother,'" and she went away without another word, while Mrs. Travers lay back again in her chair, her face illuminated with a tender smile.—E. Hewett.



## A GOSPEL HEALTH TALK.

**G**OD wants everybody to be well. I am sure of it, for God says: "I wish above all things, that thou mayest prosper and be in health." 3 John 3:2. More than half of the children born now-a-days die before they are three years old; and the people sit quietly by and call it a "dispensation of Providence," when it is really a dispensation of ignorance and bad diet. If one-half of the lambs died before they were three months old, the Government would make large appropriations to inquire into the cause and the country would be stirred to find the source of the trouble and avoid it. But the lambs of the household may die, and mothers weep and grave men call it "an act of Deity," when God had nothing to do with it, but wanted everyone of them to live, and mothers and fathers to wake up to study the causes of their death and avoid them.

The life of Christ was an exposition of the mind of God regarding disease. He healed all the sick who came to Him. Disease of every kind fled at His presence. Luke 4:40. He

commissioned His disciples to heal the sick in connection with their ministry. Now, if sickness is one of God's special means of grace, to be meekly submitted to as a heaven sent discipline, then Jesus worked against the law of God. But Jesus did not work against grace. He was its best and truest exponent. Satan is the destroyer; Christ is the Restorer. There will be no pain or sickness in heaven, for everything will be as God wants it there. Sickness is a companion of sin, the result of a violation of the natural law of God. Provision is made in the gospel for the healing of all our diseases as truly as for the forgiveness of all our sins. Ps. 103:1-3. Christ bore all our sicknesses that He might remove them from us. Matt. 8:16, 17.

Men are a long way from the original bill of fare as given by God to Adam, and they are also a long way from living the long lives they lived back there, and from their mental and physical strength. Adam knew enough to name all the animals, and birds, and insects on earth, and the names he gave cling to them. Really good food looks good, smells good, and tastes good. But "high" meat

doesn't smell good; old cheese doesn't smell good. Our eyes, and brains, and noses were given us, located above our mouths, to enable us to decide intelligently what ought to go into the mouth, but most people consult only their taste, ignoring their better judgment. Men are going mad after animal food, and some are going mad as the result of eating it. They eat the body and brains, and the tongues and tails of their good fellow creatures who love to serve them. "Everything is saved but the squeal," said Armour, the great pork packer; but that is not lost to the ears of the Creator or the sensitive ear of one who loves the lower creatures. Better food hangs temptingly over our head, in the fruits, grains and nuts, and also in the finer vegetables, and no life is taken to obtain them. Many lives are sacrificed as a result of eating such a variety at a single meal, and washing it down with the poisonous tea that is producing the headaches and backaches so common among women.

Let us return to the simplicity of nature, and as a result obtain its joyous health and happiness.— E. W. FARNSWORTH.

## FATHER'S AND MOTHER'S COUNSEL.

## THE PARENTS IN THE HOME.

**Life is a training-school, from which parents and children are to be graduated to the high-schools in the mansions of God."**

What the parents are, that to a great extent, the children will be. The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are, to a greater or less degree, reproduced in their children.

The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents the better will be the life equipment they give their children. In cultivating that which is best in themselves, parents are exerting an influence to mold society and to uplift future generations.

Fathers and mothers need to understand their responsibility. The world is full of snares for the feet of the young. Multitudes are attracted by a life of selfish and sensual pleasure. They cannot discern the hidden dangers or the fearful ending of the path that seems to them the way of happiness. Through the indulgence of appetite and passion, their energies are wasted, and millions are ruined for this world and for the world to come. Parents should remember that their children must encounter these temptations. Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.

Parents, let the sunshine of love, cheerfulness and happy contentment enter your own

hearts, and let its sweet cheering influence pervade your home. Manifest a kindly, forbearing spirit; and encourage the same in your children, cultivating all the graces that will brighten the home-life. The atmosphere thus created will be to the children what air and sunshine are to the vegetable world, promoting health and vigour of mind and body.

The father should enforce in his family the sterner virtues,—energy, integrity, honesty, patience, courage, diligence, and practical usefulness. And what he requires of his children he himself should practise, illustrating these in his own manly bearing.

But, fathers, do not discourage your children. Combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good.

The father should do his part toward making home happy. Whatever his cares and business perplexities, they should not be permitted to overshadow his family: he should enter his home with smiles and pleasant words.

In a sense the father is the priest of the household, laying upon the family altar the morning and evening sacrifice. But the wife and children should unite in prayer, and join in the song of praise. In the morning before he leaves home for his daily labour, let the father gather his children about him, and,

bowing before God, commit them to the care of the Father in heaven. When the cares of the day are past, let the family unite in offering grateful prayer and raising the song of praise, in acknowledgment of divine care during the day.

Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self.

Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. Troubles may invade, but these are the lot of humanity. Let patience, gratitude, and love keep sunshine in the heart though the day may be ever so cloudy. In such homes angels abide.

It is by the youth and children of to-day that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and crime that curse humanity. If the home life were pure and true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!

Parents may lay for their children the foundation for a healthy, happy life. They may



send them forth from their homes with moral stamina to resist temptation, and courage and strength to wrestle successfully with life's problems. They may inspire in them the purpose and develop the power to make their lives an honour to God and a blessing to the world. They may make straight paths for their feet, through sunshine and shadow, to the glorious heights above.—*Ministry of Healing.*

#### WHAT A GIRL SHOULD LEARN.

To sew.  
To cook.  
To be gentle.  
To value time.  
To dress neatly.  
To keep a secret.  
To be self-reliant.  
To darn stockings.  
To avoid idleness.  
To respect old age.  
To make good bread.  
To keep a house tidy.  
To make home happy.  
To control her temper.  
To be above gossiping.  
To take care of the sick.  
To take care of the baby.  
To sweep down cowwebs.  
To marry a man for his worth.  
To read the very best of books.  
To take plenty of active exercise.  
To keep clear of trashy literature.  
To be a helpmate to her husband.  
To be light-hearted and fleet-footed.  
To wear shoes that do not cramp the feet.  
To be a womanly woman under all circumstances. *Selected.*

#### HINTS FOR DYSPEPTICS.

##### How to Aid nature in the Cure of this distressing Malady.

EAT slowly, masticating the food very thoroughly, even more if possible than is required in health, says *Public Health Journal*. The more time the food spends in the mouth, the less it will spend in the stomach. Avoid drinking at meals; at most take a few sips of warm drink at the close of the meal if the food is very dry in character.

In general, dyspeptic stomachs manage dry food better than that containing much fluid. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken when digestion is very weak. Strength depends not on what is eaten, but on what is digested. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. Never eat more than three times a day, and make the last meal very light. For many dyspeptics two meals are better than more. Never eat a morsel of any sort between meals. Never eat when very tired, whether exhausted from mental or physical labour. Never eat when the mind is worried or the temper ruffled if possible to avoid doing so.

Eat only food that is easy of digestion, avoiding complicated and indigestible dishes and

take but one to three kinds at a meal. Most persons will be benefited by the use of oatmeal, wheatmeal, cracked wheat, and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.—*Anon.*

Aspiring writers will do well ever to bear in mind this wise conclusion of a noted author; "When one is tempted to write a clever but harsh thing, though it may be difficult to restrain it, it is always better to leave it in the inkstand."

## Some Good Hot Weather Recipes.

During the hot months often one feels the desire for some relish. We are giving in this number of the ORIENTAL WATCHMAN some recipes, which while simple will afford some relishing dishes for those whose appetites may be waning. In the place of vinegar lemon juice has been substituted in the recipes. We have tried the use of lemon substitute. Often people who cannot eat salads and sauces where vinegar is used find that they can use the same dishes where lemon juice is substituted.

The readers will also notice that pepper and chillis are not used but in their place flavourings are given which do not destroy the natural flavours of the foods. *Mrs. J. L. SHAW.*

#### Harmless Chilli Sauce.

1 quart tomatoes (fresh or canned). Cut in small pieces, medium sized onion;  $\frac{1}{2}$  teaspoonful celery salt;  $\frac{1}{2}$  teaspoonful common salt; 2 sprays of parsley minced. Cook slowly for half an hour.

#### Tomato Catsup.

2 gallons strained tomato, 2 medium sized onions, 2 bay leaves,  $1\frac{1}{2}$  teaspoonful celery salt, 1 tablespoonful common salt, 2 stalks celery, juice of 2 lemons, 2 tablespoonfuls brown sugar. Cook slowly until well thickened. If put in sealed bottles will keep indefinitely.

#### Potato Salad.

Boil six medium sized potatoes and when cool chop fine and add one raw minced onion. With this mix the following Mayonnaise dressing.

Dressing: Juice of three lemons, yolks of six eggs. Beat the yolks till light and add to the boiling lemon juice. Stir till thick, then add

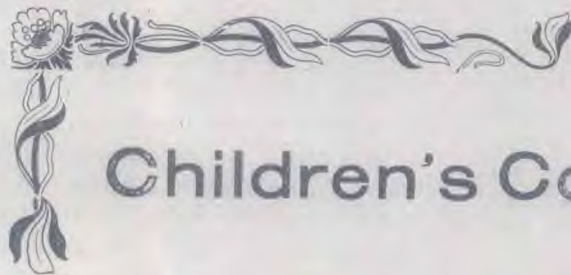
one teaspoonful of celery salt, one teaspoonful common salt and set away to cool. When cool, beat  $1\frac{1}{2}$  cup sour cream and add to mixture. When cream is not available add one teaspoonful of butter to the boiling lemon juice. This dressing should always be served cold.

#### Prune Pudding.

Stew one pound best prunes. Remove stones and drain off the juice, well mash. To this add the beaten whites of six eggs and three quarters of a cup of sugar. Bake thirty minutes. Serve cold with either whipped cream or custard.

#### Egg Sauce for Pudding.

Beat together one cup of sugar, piece of butter size of an egg, yolk of two eggs. Cook on a stove over boiling water stirring constantly until of the consistency of cream. Beat the whites of the two eggs to a stiff froth, stir with a half cup of sweet milk beat altogether, flavour with vanilla and set away to cool.



## Children's Corner.

#### THE BOYLESS TOWN.

A CROSS old woman of long ago  
Declared that she hated noise;  
"The town would be so pleasant, you know,  
If only there were no boys."  
She scolded and fretted about it till  
Her eyes grew heavy as lead,  
And then, of a sudden, the town grew still—  
For all the boys had fled.

The cherries rotted and went to waste—  
There was no one to climb the trees;  
And nobody had a single taste,  
Save only the birds and bees.  
There wasn't a messenger boy—not one—  
To speed as such messengers can;  
If people wanted their errands done  
They sent for a messenger man.

There was little, I ween, of frolic and noise;  
There was less of cheer and mirth;  
The sad old town, since it lacked its boys,  
Was the dreariest place on earth.  
The poor old woman began to weep,  
Then woke with a sudden scream;  
"Dear me!" she cried, "I have been asleep,  
And O, what a horrid dream!"

—*St. Nicholas.*

#### ONE AT A TIME.

"PILE them straight and evenly, my boy."  
Will's father came and stood near him as he  
was piling up some wood.

"But then I shall have to lay every one  
separately," said Will, in a complaining voice.  
"That is a good way—one by one."



"One by one! Oh, dear! it takes so long. I like to take a half-dozen at a time. Just think of going all through this great pile, laying the sticks one by one."

"One by one, little by little, is the way most of the great things are done in this world," said the father.

"It's the way I'm laying this walk," said Robert, Will's older brother, who was working near by,—"one stick, and then another."

"It's the way I'm doing this knitting," said grandmother, with a smile, from her seat on a bench in the shade,—"one stitch, and then another."

"If I had my way about things, I'd have it different," said Will. "I'd have things done in one big lump."

"I don't think I'd like that," said Robert. "I like to see things grow under my hand."

"When we think how many things are made up of one small thing added to another," said his father, "it gives great deal of dignity to little things. Look at the leaves on the trees,—how they wave in the soft wind, every new movement giving them a new gleam in the sunshine."

"I don't think I'd fancy a tree with just one big leaf on it," said Robert, "or a lawn with one big blade of grass to it."

"Water is made up of drops, land of grains of sand or earth, and the sunshine of separate bright rays," said his father.

"Sure enough: there are plenty of littles," said Will, who was becoming interested in the discussion.

"But," the whine coming back to his voice, "there's so much tug, tug, tug, to it. At school it's day after day, and day after day. And it's one figure after another on your slate, one line after another in your lesson."

"Well," said Robert, "what would there be for us to do if it wasn't one thing and then another? Would you like to get through, and then have nothing more to do?"

"No," said Will. "I really didn't think of that. No, I don't think it would suit me to be all through with everything."

"I think," said his father, "It is well for us sometimes to remember how few of the great things in the world are done by just one person or through a single great effort. They come of the united force of a dozen or a hundred or thousands of men, and from all these through the adding of one day's effort to another. So now, having preached my little sermon, we will go to dinner."

"And after I've finished this woodpile, we'll have our game of ball," said Will.

"That will be one pitch after another," said his father.

"One bite and then another," said Robert, with a smile at his brother, as they were at the table.

"Yes," said Will, laughing. "I shouldn't like it all in a lump."

—N. Y. Observer.

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**Russia's Debt.**—Dispatches state that Russia is about bankrupt. A recent writer advises the government to cancel the whole or at least a part of the debt without regard to her creditors. This would be a little hard on those financiers who have heavy investments in Russian securities.

**Cholera in Cashmere.**—For several months an epidemic of cholera has been raging in Cashmere. Hundreds have died every week. The authorities have employed every means, according to reports, to combat the disease but with no large measure of success. At last accounts the number of cases and mortalities had shown a little decrease.

**The Hague Conference.**—Matters have been discussed at the Conference with a calmness and consideration worthy that august assembly. So far as we have been able to learn no very vital issues have been raised by the Conference, nor is there much likelihood that questions very seriously affecting disarmament have been touched. Most European editors seem to consider any advances toward disarmament made by any other nation than their own, worthless and insincere.

**The Salvation Army in Japan.**—A telegram from Tokio states that the Emperor of Japan received in audience General Booth, whom he warmly thanked for the work done by the Salvation Army. General Booth discussed with the nobles the Japanese schemes on behalf of the poor. Among them is the erection of a hospital for which an English lady has promised 200,000 yen. The general has been photographed with Marshal Oyama

and count Okuma. At the Buddhist Conference prayers were offered up for General Booth.

**A Striking Comparison.**—We would call the attention of our readers to the article in our Outlook Department, entitled "Mr. Campbell's New Yoke-fellow." It is certainly worthy our notice in how many respects the infidel writer of this article agrees with Mr. Campbell and in how few respects he disagrees. This is not a good sign. But it shows to us the times in which we live, for Christ said in speaking of the time of His second coming, "When the Son of Man cometh, shall he find faith on the earth?"

**Warships: Big or Little?**—The question of how long nations are to go on increasing the size of ships of war is always a live one. Recently a debate in the British House of Lords touched the question of which would be more profitable—fewer vessels of the large type, or more of the smaller. The consensus of opinion seemed to be that the monster battleship has come to stay. This may furnish some food for reflection for those who are looking for a soon coming era of universal peace.

**A United States Pacific Fleet.**—Telegrams state that the United States Government has dispatched eighteen vessels from the East to the Pacific Ocean for a winter cruise. Also that great plans are being laid for the fortification of all the important points on the Pacific coast, and that the purchase from Mexico of a strategic point for a coaling station is impending. So much preparation in that quarter just now is raising suspicion on the part of some exchanges that there are prospects of trouble between America and Japan. Washington authorities have taken pains to assure us that such is not the case.

**Situation in Morocco.**—The weakness of the governing powers in Morocco have not been better illustrated than by the dilemma into which the Sultan of that country finds himself in his efforts to protect foreign residents. Recently Sir Henry Maclean, who has been negotiating terms of pardon with the famous brigand and rebel, Raisula, was decoyed out and captured by the latter. The government finds itself utterly unable to bring the robber to justice, and it is expected that a heavy ransom will be de-

manded and received for the release of the Englishman. The pacific attitude of Europe toward Morocco for the past three years would not cause us to look for other than conciliatory measures from England. Dealing with a situation from which a Mohammedan uprising may result is not an altogether undelicate matter.

**Colossal Wealth.**—An exchange states that if the vast fortune of John D. Rockefeller, the world's greatest money king, were counted in silver it would outweigh two "Dreadnought" battleships. "His regular income, year in and year out, is estimated at £20,000 a day, or nearly £30 a minute. Even now he could, if he liked, pay every year the incomes of all European kings and pay off the interest on national debts, and that without encroaching upon his capital at all."

**Signs of an Awakening.**—That the East is gradually arousing from its sleep of centuries is evident from more than one standpoint. Recently in Calcutta a club with a mixed European and Indian membership has been formed. This is a real forward movement, but it is not the greatest advance step that has been taken. In Poona a ladies' club has been formed of both Europeans and Indians with a charter membership of 119. This shows that the barriers are breaking down, and it is our earnest belief that the time is soon coming when the gospel will have free access to the hearts and homes of India's people, unhampered by the restrictions of caste and purdah. May that time quickly come.

**Some Astronomical Geology.**—Prof. W. H. Pickering, the well-known American astronomer, has been trying to demonstrate that the moon was originally a part of the earth, and was hurled into space from the bed of the Pacific Ocean. Of course the theory itself is conjectural. But the only "evidence" he has given us that the moon once filled the bed of the Pacific is that the average density of the moon is nearly the same as that of the surface of the earth. We wonder that it did not occur to the professor that the small size of the moon would not admit of enough specific gravity to make its average density more than about that of the earth's surface. But it is such theories and reasonings as these that men eagerly accept and then complain that the Bible does not accord with science.