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"For the invisible things of Him are clearly seen, being understood by the things that are made, even His eternal power and Godhead."



They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and his wonders in the deep.

PSALM, CVII-23

GOD'S VOICE.

There's grandeur in the silence of the quiet woods,
 There's music in the murmur of the pine:
 There's wealth and beauty in the mountain solitudes,
 To him who reads the handiwork divine.

There's peace beside the roaring waterfall,
 In weary wilds, ne'er heard by human ear:
 There's wisdom in the pheasant's thrumming call,
 To him with eyes to see and ears to hear.

There's health beside the wild and rocky shore,
 And pleasure in the wilderness untrod;
 That mind is vacant that can stare at nature's store,
 And not behold the ways and works of God.

"By terrible things in righteousness wilt thou answer us, O God of our salvation, Who art the confidence of all the ends of earth, and of them that are afar off upon the sea. Which by his strength setteth fast the mountains; being girded with power. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people. They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the out goings of the morning and evening to rejoice. Thou crownest them with thy goodness; and thy paths drop fatness. Ps. 65: 5-8, 11.

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."

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Editorial.

THE HAGUE CONFERENCE AND THE WAR OUTLOOK.

There is nothing the religious world is more interested in just now than the workings of the Hague Peace Conference. And the only thing that keeps all the rest of the world, social and political, from being equally interested in it is the fact that events are not developing in a manner to inspire confidence in the tribunal so largely represented by all nations.

Our readers know that from the beginning the ORIENTAL WATCHMAN has not centred large hopes in the Hague Conference. This is not because we are not interested in peace. We are representing a quiet and peace-loving people who would fain see all war at an end—the swords beaten into plough-shares and the spears into pruning hooks. We believe the words of our Saviour that those who take the sword shall perish with the sword. We appreciate fully the disaster and desolation attending war and would join with any effort to prevent it.

Why then our attitude of distrust toward the various peace conferences which have sprung up in recent years? There are more reasons than one. Undoubtedly we have shared to some extent the general feeling that the nations most concerned are insincere, that every one is in favour of his neighbour disarming but wishes to hold to his own naval and military equipment and add to it. Undoubtedly we have heard the talk of peace and seen the preparation for war—every year a corresponding increase in the burden of military and naval expense,

until, after following the vision of peace for a time, we have concluded it must be a mirage.

But these considerations are secondary. A greater reason lies in the fact that the teaching of God's word does not hold out the prospect of universal peace. "Prepare war; wake up the mighty men, let all the men of war draw near," says the prophet Joel in speaking of these last days. "When they shall say, Peace and safety; then sudden destruction cometh upon them," we read again. (1 Thess. 5: 3.) Prophecy holds before us the prospect of a battle of Armageddon immediately to precede Christ's Second Coming, and tells us the spirits of devils will prepare the whole world for it. Rev. 16: 13-16.

It will not be amiss for us, in view of this teaching of God's word, to consider briefly the progress the present Hague Conference has made toward peace. When the conference opened it was well known that Great Britain and America were the only representatives of a peace policy in attendance. Germany and France emphatically declared against even a discussion of the question of disarmament, before they came. A significant comment on the inconsistency of Russia's plea for international peace lay in the fact that, according to reports, she found it necessary to station a strong body of police beneath the conference hall to insure the safety of her delegates against assassination by terrorists from within her own borders. Certainly her anxiety for peace, like charity, ought to begin at home.

No vital question affecting disarmament has been touched at the conference. Such subordinate topics as immunity of private property at sea from capture *in time of war*, the use or nonuse of balloons or other aerial craft *in time of war*, the means to be used whether force or otherwise to secure the payment of South America debts etc., have been before the conference; but the more important matter of reducing the terrible burden of preparation for war has been considered so visionary as to merit no attention.

The general concensus of opinion seems to be that so far as any practical results are concerned the conference will prove to be a huge failure. Even in the com-

mon-place topics discussed there has been a notable absence of unanimity on the part of the delegates. "Endless talk and no results" was the expressive phrase cabled to the world in the midst of the session to convey the results of its sittings.

In the meantime the feverish preparation for war in every nation increases apace. England during the last month has drawn up her home fleet in a splendid pageant of 188 vessels covering 24 miles in the Solent. Two new cruisers more powerful than the *Dreadnought* are being constructed by England with a third in view "if the Hague Conference prove abortive." Russia, in spite of her nearly bankrupt condition, is planning two *Dreadnought* type vessels besides a number of others. France and Germany are rivals in a new scheme of aerial warfare. And all other nations are determined not to come behind, even to slumbering China which is arousing and has in view the organization of a standing army of 500,000 men in the next few years.

No, we cannot be enthusiastic over the peace conference. Would to God that we could see a little respite in this restless world from the never ceasing winds of strife. We are weary of war and tumult, of strife and bloodshed. But we look not for peace while this earth stands in its present condition.

Is there then no prospect of peace? Yes, thank God, there is. Christ is coming; He has promised it. And more than that His coming is near. It draws on apace. This very eagerness in war preparation is a harbinger of the Prince of Peace, not as a mere righteous influence but as a personal King to blot out from under heaven the striving powers of earth and to reign supreme as King of kings. Then righteousness shall cover the earth as the waters cover the sea, and peace shall reign from zone to zone.

THANKFULNESS.—A Christian sailor who lost one of his legs in the battle of Trafalgar, said that he could very often measure the spirit of the people who conversed with him, by the way they alluded to his misfortune. Nine out of ten would exclaim, "What a pity you lost your leg," and only one in ten, "What a blessing the other was preserved."

MORMONISM AND POLYGAMY.

Recently some one kindly (or unkindly) sent us a small brochure entitled "Official Declaration," which was really a statement of principles put out from Salt Lake City, Utah, U. S. A. by the dignitaries of Mormonism. Many of these principles are based upon sound reason and the Scriptures, but this fact makes it only more necessary that we understand clearly their teaching regarding those which are not in accordance with the light God has given us. Especially is this true in view of the worldwide propaganda they have inaugurated to spread their faith.

One of these unsound principles is that of polygamy. Plural marriage has been sanctioned, taught and practised as a religious duty among the Mormons from their earliest history to the present time. In presenting their principles before outsiders this has been artfully evaded until the person was converted to and grounded in other doctrines. If pressed with questions regarding the matter of polygamy the Mormon emissary admits that formerly the doctrine was taught and practised but denies that such is the present teaching and practise of the church. A few quotations from the booklet above mentioned will serve to enlighten our minds regarding this question. Under the heading, "The Problem of Polygamy" on page 8, we read :

"This principle was introduced by the Prophet Joseph Smith, at Nauvoo, Illinois. The practise was continued in Utah, and published to the world as a doctrine of the church in 1852. . . . It was not until 1862 that Congress enacted a law forbidding plural marriage. This law the Latter Day Saints conscientiously disregarded, in their observance of a principle sanctioned by their religion. Moreover, they believed the enactment to be violative of the Constitution, which provides that Congress shall make no law prohibiting the free exercise of religion. Notwithstanding this attitude and conduct on the part of our people, no decision of the supreme court upon this question was secured until 1878, more than thirty years after the settlement of Utah; nor were determined efforts made to enforce the law until a further period of five or six years had elapsed. Surely this toleration, under which the practise of plural marriage became firmly established, binds the United States and its people, if indeed they are not bound by

considerations of mercy and wisdom, to the exercise of patience and charity in dealing with this question.

"If it be charged by those who find extenuation for offences committed prior to the decision of 1878, that our subsequent duty as good citizens was clear and unmistakable, we reply that the situation as viewed by some of our members, developed a conflict between duty to God and duty to the Government. Moreover it was thought possible that the decision of the supreme court might be reversed, if what was regarded as a constitutional right was not too easily surrendered. . . .

"While it is true that for many years they contested the constitutionality of the law of Congress, and during that time acted in harmony with their religious convictions in upholding by practise, as well as by spoken and written word, *a principle committed to them from God*, (italics ours) still when every means of constitutional defence had been exhausted the church abandoned the controversy and announced its intention to be obedient to the laws of the land. . . . It should be remembered that a religious conviction existed among the people holding this order of marriage to be divinely sanctioned."

From the above quotation the following facts are patent :

1. That Mormonism by the mouth of its prophet Joseph Smith openly espoused the doctrine of polygamy.
2. That this doctrine has been persistently maintained since it was first introduced.
3. That laws against plural marriages were stoutly resisted until the U. S. government made determined efforts to have them enforced.
4. That, though now the church under pressure obeys the law forbidding it, inasmuch as polygamy was introduced as a principle of religious duty, it is still regarded by Mormonism as "a principle committed to them from God," all statements to the contrary notwithstanding.

The question of their right to practise polygamy as a matter of religious conviction in defiance of the laws of the land is merely a pretence to cover their condemnation. Polygamy is not a matter affecting the duty of man to God, but affecting that of man to man. As such it falls naturally and properly within the sphere of civil enactment. As an out-

rage to womanhood and humanity, and not as a matter of religion, it should be handled by the civil power. It is a striking instance of where the sacred name of religion has been prostituted to serve human and selfish ends to that extent that it has interfered with the safety of society and the rights of others. In restoring and protecting these rights the civil power acts within its sphere and is not persecuting.

Polygamy is adultery. It is opposed to the whole spirit and teaching of the Scriptures. And now that Mormonism has committed itself in plain words to the teaching that polygamy is "a principle committed to them by God," it seems to us that our readers need not be deceived as to its real character. "To the law and to the testimony if they speak not according to this word, it is because there is no light in them." Isa. 8 : 20.

GO STRAIGHT.

A STRAIGHT line is the shortest distance between two points. This is a fact in nature and an axiom in mathematics. It is also true that the straight line of righteousness is the shortest and safest way through the allurements and preplexities and temptations of this world. When one offers as an excuse for not keeping the Sabbath, or denying his appetite, or any other duty, some other reason besides the true one, he makes a blunder. The man who tries to escape the consequences of wrong-doing by some indirect method, rather than by doing his plain duty, will become entangled in the snare of the devil. Pilate sought to escape the crime of putting Jesus to death by begging the multitude to allow him to release him. Better far would it have been for him to act the man and go straight to the mark and discharge a plain duty and set his prisoner free. Temporizing never mends matters. Going round about to secure a good end requires longer time, and never answers the purpose. Doing right because it is right is always safe.—*Selected.*

Those enduring great trial and injustice for the truth should comfort themselves with the thought that "the martyr is not a failure, if the truth for which he suffers acquires a fresh lustre through his sacrifice."

Love and Obedience.

MRS. E. G. WHITE.

IF ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." It is not enough to profess love for God, Christ asks an evidence that we do love him. Willing obedience to the law of God proves the truth of our profession. We have heard from the pulpits of to-day that the law is not binding, but this cannot be. Christ says, "This is the love of God, that we keep his commandments; and his commandments are not grievous." How could we know what sin is, unless we could look into the law of God? John, the beloved disciple, defines sin as the "transgression of the law." He says, "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law."

Says the prophet, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." We must search as diligently in the word of God as did the noble Bereans, who "received the word with all readiness of mind," and searched the Scriptures daily whether those things were so." We should dig as for hid treasure in the mines of truth. Christ has warned us that false prophets would arise and would deceive many. There are many who profess to have great faith. They make great claims to holiness, but do they speak according to the law and the testimony? If they do not, it is because there is no light in them. Men fold the garments of their self-righteousness around them, and claim perfection of character; but they have only measured themselves with a standard of their own creating, and with sacrilegious hands they have torn down the true standard of all righteousness. The law of Jehovah is a discernor of the thoughts and intents of the heart. The sinner wants to get it out of the way because it condemns him. It is thought burdensome by the transgressor, but the obedient can say with David, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure,

making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward."

The law of God so defamed and trampled upon by transgressors, is declared by Paul to be "holy, just, and good." David prayed, "It is time for thee, Lord, to work; for they have made void thy law." If David could make that prayer in his day, how much more should it be our prayer in our day! We see on every hand that the law is trampled under unholy feet. There was never a time when we needed to walk more carefully in the path of righteousness, nor to pray more earnestly, than at the present time. The same spirit of prejudice exists now against the commandments of God that existed when Christ was upon the earth; and if we think that we can keep the commandments without exciting the malice of Satan, we mistake; but we shall never have to suffer one-hundredth part of what our Redeemer suffered.

We should meditate on the sacrifice that Christ has made in our behalf. He left his honour and glory and majesty, to come to our earth, to be a man of sorrows, and acquainted with grief. It seems astonishing that the world did not accept and believe on him whom the Father had sent from Heaven. He said to those he came to save, "Ye will not come to me that ye might have life." How grieved he must have felt when he entered the cities and found so few who manifested any interest in his mission. Every soul was precious in his sight; but the things of time and sense claimed the attention of men, and blinded their eyes to the Redeemer's merit. When I think of the many disappointments our

Saviour met, I do not wonder that he was a man of sorrows. How sad it makes us feel when we make earnest efforts to bring the truth to those we love, and they will not hear us. Christ felt this sorrow as much more keenly than we can, as his nature was higher and holier than ours. When we think of what the Saviour endured, can we become discouraged in our work? We have a precious truth to bring before the people, and just as long as we have breath, we should lift up our voices and proclaim that the transgression of God's law is sin.

Christ said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Those who have faith in Christ will obey the words of Christ; "for faith without works is dead." If we have genuine faith in Jesus as our Saviour and example, we shall reflect his character, and correctly represent him to the world. We must keep his commandments, even as he kept his Father's commandments. If we do this, we shall find that there is not a precept of the law but that is for the good and happiness of mankind, both in this life, and in the future immortal life. If we want to be like Christ when he is revealed in his glory, we must purify ourselves, even as he is pure, in this our day of probation. We want living faith, faith that works by love, and purifies the soul. Although everything around us may be dark and trying, yet we must show that we have implicit confidence in our Redeemer. We should cast ourselves upon the promise, "If ye keep my commandments, ye shall abide in my love." Genuine Christians are the happiest people in the world, and they have the assurance that God will enable them to stand as faithful sentinels for the truth.

In the last days there will be a people who will be loyal to God's holy law. Through obedience to his precepts, they will be prepared to stand in the great day of wrath. Trouble and affliction will come upon them, for Satan will come down, having great wrath, because he knoweth that he has but a short time. He will work with all deceivableness of unrighteousness in them that

perish ; but we need not be deceived by his fatal delusions. We should study the Scriptures for ourselves so that when the enemy comes in like a flood, we may not be moved from the foundation of eternal truth, but may find that the Lord will raise up a standard against him. Let no soldier of Christ be discouraged. The Captain of your salvation will aid you in your battles with the enemy. If you have done all on your part that you can do, his arm will be stretched forth in time of need, and you will realize that help has been laid upon One that is mighty to save.

Men may talk of the law as a yoke of bondage ; but the question of vital interest is, If you are found disobedient to God, can they pay a ransom for your soul? I beg of you, do not take the word of man that the law is abolished, for that law is as immutable as the throne of God. If the law could have been altered to meet man in his fallen condition, Christ need never have died. The cross of Christ is an unanswerable argument demonstrating the changeless character of the law. The very fact that Christ died establishes the law.

Says the apostle, "Do we then make void the law through faith? God forbid ; yea, we establish the law." Christ died to vindicate the justice of God, and to remove the obstacles that man had placed between himself and eternal happiness. Through the intercession of Christ, man may now lay hold of eternal life. While we see that sin and iniquity abounds we would say, Pray, pray as you never prayed before. We must walk in humility before God, rendering obedience to his holy law, and by and by we shall receive the reward. When the warfare is ended, Jesus will with his own right hand, place the crown of immortal glory upon our brows, and we shall each hear the heavenly benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

GEMS FROM THE POETS.

"'Tis man's perdition to be safe,
When for the truth he ought to die."

"At thirty pence he did Christ's death devise
Who at three hundred did the ointment prize."

Govern thy lips
As they were palace doors, the king within.
—Edwin Arnold.

"I have no power to look across the tide,
To see while here the land beyond the river ;
But this I know, I shall be God's forever,
So I can trust."

Where art thou beloved To-morrow ?

In thy place ? " Ah ! well-a-day !
We find the thing we fled—To-day !"
—Shelley

My sorrows have not been so light
Thy chastening hand I could not trace,
Nor have my blessings been so great
That they have hid my Father's face.
—Phæbe Carey.

I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart the work that God
appoints.

I will trust in Him,
That He can hold His own ; and I will take
His will, above the work He sendeth me,
To be my chiefest good.

—Jean Ingelow.

Come, brothers, ease the Saviour's pain;
Let flesh and soul to Him be given ;
Shall He who loves us love in vain,
And shed the only tears in heaven ?
FRED T. ELKIN.

"THE direst poverty in this world is
poverty of goodness."

What Is the Objection to the Theatre?

IN his merging of his personality in simulation, as a very essential of his profession or of his "art," the actor's profession or art differs from that of any other. There is nothing like it in the true mission, or in the best work, of any other honest or reputable profession. There is nothing akin to it any other approved sphere of art. A man may describe evil, or portray it, in literature, in poetry, in music, in painting, in sculpture, without putting *himself* into that show of evil ; without merging his personality in another personality ; but in the art of the actor he who would portray the tyrant, the murderer, the adulterer, the seducer, or the betrayer of a sacred trust, must strive to think and feel and speak and act as if he were himself this evil-doer. Shakespeare himself seems to recognize the essential unworthiness of such an art, when he makes Hamlet say:

"Is it not monstrous that this player here,
But in a fiction, in a dream of passion,
Could force his soul so to his own conceit
That from her working all his visage wann'd,
Tears in his eyes, distraction in his aspect,
A broken voice, and his whole function
sutting
With forms to his conceit? and all for
nothing!"

Even if truly noble characters are, in exceptional instances, represented by leading actors on the stage, it may be said, unqualifiedly, that rarely if ever has an eminent actor or actress in modern times made or rested a reputation on the portrayal of a truly noble character (not including in this estimate, of course, the exceptional remnant of the original religious drama in the Passion Play of Ober Ammergau). And if a man or a woman tries at one time to seem better and at another time to seem worse than his or her real self, the tendency of such acting

as a whole must inevitably be toward the lower rather than toward the higher standard, since it is always easier to go down hill than to go up. If in the Passion Play, for example, the same man were to assume in alternation the diverse characters of Jesus and Judas, the effect of acting would be more likely to give a show of Judas than Jesus in his face and bearing, if not indeed in his character.

A recent English writer computes that Mr. Henry Irving has committed at least fifteen thousand murders on the stage, while Mr. Barry Sullivan has added at least two thousand more stage murders than this to his list ; that Mr. Charles Wyndham has been divorced from twenty eight hundred wives—on the stage ; that Mrs. Bancroft has in the same public place been "fouly betrayed," or abducted thirty-two hundred times ; that Miss Ada

Cavendish has been "betrayed, deserted, or abducted," fifty-six hundred times; and so on, all along the list of popular actors. Can any intelligent person, any person of refined sensibilities, or with a fair knowledge of psychological laws and influences, believe for one moment that the deliberate and purposeful indulgence in simulated evil to the extent here indicated has had no effect in deadening the moral nature of the actor to the enormity of the offences simulated or dallied with?

To be a great actor (and surely the actor's profession is seen at its best in the person of its greatest representatives not its poorer), the real self must be merged or lost in the simulated self, during all the time of acting—whether before the public or in preparatory rehearsals. The good self of the actor's personality must for the time being be lost in the evil self of the character acted. And what an effect is this! The greater the actor, the completer the transference of self, and the profounder the evil!

Hear Charlotte Bronte's graphic but terrible description of the peerless Rache's acting in the part of Phedre: "For a while—a long while—I thought it was only a woman, though a unique woman, who moved in might and grace before this multitude. By and by I recognized my mistake. Behold! I found upon her something neither of woman nor of man; in each of her eyes sat a devil. These evil forces bore her through the tragedy, kept up her feeble strength—for she was but a frail creature; and as the action rose and the stir deepened, how wildly they shook her with the passion of the pit! They wrote Hell on her straight, haughty brow. They tuned her voice to the note of torment. They writhed her regal face to a demoniac mask. Hate and Murder and Madness incarnate she stood."

And this is a woman's tribute of praise for a woman's rarest success in the art and profession of an actor. Would any true and pure woman intelligently crave the power of such a hellish transformation of self as this? Crave it for herself, or for one whom she loved and honoured? Can any pure and true man or woman intelligently approve as a life profession the actor's endeavour after such power of transformation hellward?

Is there wonder, then, that all along through the ages there have been indications of well-founded hostility to, and an abhorrence of, the profession of an actor, even among those who themselves approved and sustained the theatre itself? Among the ancient Spartans, only an alien or a slave could be degraded to an actor's profession. Solon denounced that profession in ancient Greece, as "tending, by its simulation of false character, and by its expression of sentiment not genuine or sincere, to corrupt the integrity of human dealings." Under the Roman Republic, he who pursued the profession of an actor "became in the eye of the law *infamis* [disreputable] and incapable of holding any honourable office." Under the Roman Empire also the legal ban was still upon the actor, as satirized by Tertullian, when he said: "What perversity! They love whom they abuse; they mark with infamy the artist. What a condemnation, that one should be vilified on account of those things through which he is held to win merit. Aye, and what a confession of the evil of the thing it is, that its doers, even when most accepted, are not left without the mark of infamy." And so with only varying degrees of difficulty down to the present day, the professional actor, even when most honoured as an actor, has had to struggle for a full moral recognition as worthy according to his personal worth.

There are worthy men and women in the actor's profession; but not one of them is in a worthy profession. No pure or noble man or woman ought to be in a profession which demands a life of simulation and of un-selfing. No pure or noble man or woman who is outside of that profession ought to give countenance or support to the institution of the theatre which demands these lives of simulation and un-selfing. Even to enter the doors of a public theatre for the witnessing of the performances of professional actors is to give such unjustifiable countenance and support.—*S. S. Times*.

SPIRIT OF CHRISTIAN SCIENCE.

A doctor who set out to test the claims of Christian Science relates that he did so by means of the following letter, written in behalf of a girl patient who had lost one of her eyes:—

"I am a girl of sixteen, and have had the misfortune to lose the sight of one of my eyes. This will be a great impediment to me all my life. I wish it might be cured, but my doctor says he cannot help it, and thinks that the sight of my eye is gone forever. Can you do something for it?"

The letter was worded as a young girl might be expected to write, and was signed by the girl after being told of its purpose. Then it was sent to all the leading Christian Science healers that the doctor could learn of. "Pretty soon," he says, "letters came back from every one of them saying, 'I will cure it.' Their terms were from one to five dollars, a treatment. They agreed for five dollars or three dollars, or two dollars, or even one dollar, to sit down once a week and think about that eye until they thought it back, though of course they did not know the eye was gone. They promised to cure it, without asking any questions at all, provided the money was sent in."

Then the doctor wrote another letter to the "healers," like this:—

"I am a very poor girl. My parents are very poor and cannot possibly pay so much. Wouldn't you as I am such a poor girl and it is so important for me to have the sight of my eye, do it free for me?"

Just one reply, he says, came back to this letter, that being from a young lady in Boston, who said she had just finished a course of lessons under Mrs. Eddy, and was without experience, but was willing to undertake the case without remuneration. When she learned, however, that the eye had been removed, she did not care to undertake to think it back into its place.

Contrast this grasping spirit with the spirit of Christ, who went about healing the sick and crippled without money and without price, or the spirit of Peter when he said to Simon Magus, "Thy money perish with thee, because thou hast thought to obtain the gift of God with money," and you will be able to see just how much Christianity there is in Christian Science.—*Southern Watchman*.

"WHOEVER is overanxious for power to control others is in grave danger of losing the power to control himself."

HOW JESUS KEPT SUNDAY.

THORO HARRIS.

It is a matter of history—and historical facts are not subject to alteration—that God in the beginning did sanctify the seventh day; and this sanctification would necessarily endure so long as the earth, whose creation it commemorates, should exist. How shallow, then, how delusive, are the sophistries employed to bolster up the Sunday-sabbath!

To offset this inevitable conclusion that the Sabbath of Jehovah is a perpetually-binding institution, it is asserted that Jesus Christ "nailed" the seventh-day Sabbath "to the cross;" and that His resurrection on the first day of the week inaugurated a new sabbath.

If this were the case, would we not expect Him to make this fact manifest? would we not expect to find Him taking the first opportunity to show this change by Himself doing, or giving direct permission to others to do, servile work upon that original Sabbath day?

But what are the facts? After His death upon the cross, our Redeemer was

laid in the grave on Friday before sunset. All the next day He spent in *absolute rest*; while the holy women, we are also assured, "rested the Sabbath day according to the commandment." Just as truly as God did rest in the beginning on the seventh day, just so truly did Christ keep Sabbath in the grave at the close of His earth-work.

The following day, the first day of the week, so far from being a Sabbath of rest, was one of the busiest our Saviour ever spent. He went from place to place appearing first to Mary Magdalene, then to Peter and John, to the two who journeyed to Emmaus, and at night to the eleven; and there is reason to believe that He even visited His Father in heaven to confirm His work on earth. (Compare John 20:17, Matt. 28:9). It would seem as though every moment of the day was occupied; what time remained for rest and refreshment, the essence of Sabbath observance?

Christ is our example. To imitate Him is to rest on the seventh day and labour most industriously on the first.

"Even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness." 2 Thess. 2:9-12.

Here is a plain declaration that at the time when Jesus comes, Satan will be working with all manner of signs and lying wonders, to deceive souls. "A great outbreak of Satanic power is to be seen just prior to the coming of the Lord. In modern Spiritualism the first steps of this work are already taken; the others will quickly follow." Truly we may all stand aghast at the terrible, overwhelming delusions which are multiplying about us.

In 2 Tim. 3:1-4 we have a prediction of the perils of the last days. In verse 8 we read

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

Jannes and Jambres were the magicians who, by means of Satanic miracles, withstood Moses when he appeared before Pharaoh. So in the "last days," Satanic miracles will be performed to hinder the progress of the gospel.

Other scriptures state clearly that spirits of devils will work miracles in the last days.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

The controversy will continue till the end. The last mission of these evil spirits will be through miracles to deceive the whole world and gather them to the final battle of Armageddon. The crowning delusion in this terrible conspiracy of evil is that of Modern Spiritualism, clothed though it be in angels' robes.

We have in these few articles briefly placed before the readers of the WATCHMAN the main points on this question. With the following summary from the pen of another, we conclude the series.

1. "Spiritualism, so far as its phenom-

Modern Spiritualism. 8.

G. B. THOMPSON.

CONCERNING the world-wide, miracle working power of modern Spiritualism which has been under review in these articles, the Lord has foretold in his word. Divine omniscience has not only revealed its character, but forewarned us regarding its deceptive, soul-destroying power, and the part it will act in the closing scenes in the history of the world. It stands connected with the greatest event in the plan of human redemption—the Second Advent of our Saviour. Its work stands as a startling sign and sure precursor of his speedy return.

Just such a work as is being performed by means of modern Spiritualism is to be seen in the last days. Deceptions of extraordinary power are to be seen just before the Lord appears: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils," 1 Tim. 4:1.

This is a startling statement, and foreshadows a terrible apostasy. Note the statement, "seducing spirits," and "doctrines of devils." Again, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

This scripture must apply to the last days, when Satan realizing that time is short, and his period of deception is almost over, works with intense power.

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Matt. 24:24.

This statement was made by the Saviour when uttering his great prophecy concerning the signs of his coming and the end of the world, and applies especially to the last days. Once more:

ena are concerned is not humbug and trickery, but a real manifestation of power and intelligence.

2. "But the marvels and wonders are not performed by the spirits of the dead.

3. "Evil spirits step in and counterfeit what are supposed to be the spirits of the dead, in which men have been taught to believe, simulating points of identity to any minute particular that may be required.

4. "Besides starting on this false assumption, all their teaching shows that they are agents of evil, not of good, and their work is to degrade, not elevate.

5. "The world by long resistance of the truth, has prepared the way for this deception, which the spirit that worketh in the children of disobedience is not slow to improve.

6. "Even the churches of Christ, by rejection of the truth, are preparing themselves for the same snare.

7. "The Scriptures have plainly pointed out this great outbreak of the working of Satan, and invariably connected it with the last days and the second coming of Christ.

8. "Spiritualism is thus a subject of prophecy, and an infallible sign and precursor of the soon-coming end.

9. "The great day of the Lord is near and hasteth greatly; and all things now call upon all men to prepare for its eternal decisions.

"Is this the lesson? Who will heed it and thus escape the delusions and perils of these last days, and be finally saved in the kingdom of heaven?"

CHRIST OUR ROCK FOUNDATION.

H. A. ST. JOHN.

In Matthew 7, and Luke 6, Jesus taught that the wise man always digs deep and establishes his house on the rock. Only such houses, or characters, as are thus founded, can ever stand. All others are built on the sand, and some day will fall, and great will be the fall. No other foundation can any man lay than that which is laid, and that is Christ.

This rock foundation is found by the sinner only by digging deep. Great was the condescension of Christ to become a rock upon which we may build for eternity. From his humble birth in a manger, all through His earthly life He humbled Himself as a man, even to the death on the cross, a crucifixion. He

descended into the lower parts of the earth—the heart of the earth; He was bruised for our iniquities; wounded for our transgressions. He made His soul an offering for sin. This Jesus, by descending to the very depths of human woe, became the rock foundation, to which, by humiliation, and repentance, and crucifixion, the sinner may dig. Finding that Rock, he falls upon it, is broken and healed.

Thus was Christ as a lamb slain from the foundation of the world. The experience of the condescension of Christ to constitute Himself the foundation rock or basis, for man's salvation and elevation, for long centuries was daily and continually typified by the divinely-appointed service of offering animal sacrifices. Only such animals were acceptable as were young, sound, clean, and perfect. Then this desirable and beautiful animal was taken, slain, its blood spilled, its body cut in pieces, eaten in part, and burned.

How great, how incomprehensible, the love of God, who gave His beloved Son, the Lamb of God, to die for man to get a sure footing upon a pathway that leads to everlasting life! Let none deceive themselves by thinking they can climb up to heaven in any other way, for "there is no other name under heaven

given among men, whereby we must be saved."

Now when the sinner has found Jesus as the true foundation, when he has been all broken with contrition and godly sorrow for sin, when he has, by that almighty Saviour, been lifted from the mire and clay, and set upon *the rock* with the new song of praise to God in his mouth, he is now entered safely through the straight gate upon the narrow way; and henceforth he is to pattern after the Christ life, to grow up into Him in all things. For Jesus not only died our sacrifice, thus becoming our Rock-foundation, but He also lived our example and thus becomes the model or the pattern of the building that we are to erect on the Rock.

In the parable of the sheepfold Jesus represents Himself first as the *door* to the sheepfold, second, as the sheepfold itself, then third and last, as the Good Shepherd. Likewise in this parable Jesus is the *foundation*, the *model*, and also the *owner* of the building. If at last it is found that our characters are built on Christ as the only true foundation, and are built after the pattern or model, then Christ, the *owner*, will say to us at last, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord."

The Atonement. No. III.

J. S. JAMES.

IN our previous study of the atonement especially that portion having to do with the scape goat we find it impossible to identify it with the work allotted to the Lord's goat, which was slain to make the atonement. What, then, is the signification of the scape goat in the type? To get the points of contrast clearly before us let us briefly review a few things connected with the type in Lev. 16.

(1.) For this special service of atonement *two* goats were selected instead of one. (2.) Lots were cast upon them in order to distinguish between them, which clearly indicates that both goats could not represent one and the same thing. (3.) The goat upon which the Lord's lot fell was slain and his blood taken into the most holy place by the high priest and sprinkled over and in front of the ark

of God to make an atonement for the sins of the people. (4.) It was not until *after this atoning work* was finished and the high priest had come out of the sanctuary that any disposition whatever was made of the scape goat. (5.) Instead of the scape goat suffering death at the hands of the high priest, which would be necessary in order to typify the death of Christ, he was sent away *alive* by another man into a desolate place, never again to appear in the camp of God's people. The scape goat not being killed, his blood could not enter into the sanctuary, and consequently he could have nothing to do whatever with the atonement made for the sins of God's people. It is evident from this that whatever lot or part the scape goat was to have *it must be confined to a period following the work of the atonement.*

Now to the application of these types. The Apostle Paul in the book of Hebrews clearly shows us that when Christ ascended to heaven he entered at once upon his office of great high Priest in the heavenly sanctuary, of which the one in the earth, with its round of service, was but a type. On this point read the eighth and ninth chapters of Hebrews carefully. In the first apartment of this heavenly sanctuary, Christ officiated as priest and mediator until the time came for him to make the final atonement for sin. This atoning work is spoken of by the prophet Daniel as being a work of cleansing and that it should begin at the close of the long prophetic period of 2300 days (literal years). Further studies in the book of Daniel will reveal that this time ended in 1844. At this time Christ entered into the most holy place of the heavenly sanctuary with his own blood, (See Heb. 3 : 3 and 9 : 12), there to perform the last service in behalf of man's salvation just before he comes to this earth the second time. We must therefore conclude that the work of Christ in the most holy place continues until the close of human probation, and then, and not until then, can any provision be made for the antitypical scape goat. We will consider that feature for a moment.

When Christ completes the work of atonement he lays aside his priestly robes of meditation, and clothed in kingly attire with sceptre and crown he comes to this earth to take the righteous living and dead to their long promised inheritance. John 14 : 2-3. 1 Thess. 4 : 16-18. At the same time the wicked who are living on the earth are smitten dead by the brightness of his coming (2 Thess. 2 : 8), and the desolating scenes described in Jer. 4 : 23-28 and Jer. 25 : 31-33 will take place. This is the scene to which the revelator John looked when he saw Satan bound and cast into the bottomless pit where he is to remain a thousand years. Rev. 20 : 1-8. By reference to the scripture use of this term abyss (rendered bottomless pit in Rev. 20 : 3) we find the very idea of Lev. 16 : 21-22 is carried out, for it is literally a desert waste, void, or land uninhabited. Thus the earth is to be desolated, broken down without form and void, even as it was when first created. In this condition it

will be the involuntary abode of the prince of darkness where he will be confined to behold the desolation and ruin which his rebellion has caused. Thus the antitype of the scape goat will be sent away with all the sins of God's people resting upon him "to a land not inhabited." All this takes place after the atonement of Christ is finished and the sins of the people forever removed, and this exactly agrees with the type.

This does not detract in the least from the efficacy of Christ bearing our sins for us, or rob him of any glory as the Redeemer. Jesus Christ bore our sins to save us from their inevitable results—death. Satan must bear our sins in the end, not as a Saviour, but as the *instigator and author* of sin. God is just and equable in all his dealing with his creatures, even Satan; and what could be more just and fitting than that the great fountain head of every wickedness should be made to receive back upon his own head the guilt of those transgressions which he has incited in mortals to commit.

This is a truth of transcendent importance to every child of God. Then the sins of God's people will be borne away to be remembered no more forever. Then shall the serpent's head receive the fatal bruising by the woman's seed. Then will the work of the enemy in sowing tares among the wheat be forever remedied, the tares be gathered into bundles to burn, but the wheat into the garner of God. Then our great High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the devil, raise their glad voices in the song of Moses and the Lamb. Indeed, it is a day to be longed for by God's waiting people. May the Lord hasten it in his good time, and the reader of these lines share in its raptures.

A WISE PRECAUTION.

The *Kölnische Zeitung* relates this anecdote of the late French senator, Renaud:—

"When Renaud first came as senator to Paris he engaged a room at a hotel, and paid a month's rent — one hundred and

fifty francs — in advance. The proprietor asked if he would have a receipt.

"It is not necessary," replied Renaud; "God has witnessed the payment,"

"Do you believe in God?" sneered the host.

"Most assuredly," replied Renaud; "Don't you?"

"Not I, monsieur,"

"Ah," said the senator, "I will take a receipt, if you please." *Selected.*

SELF.

THERE is a little person well known to each of us, often a very troublesome little person. He needs constant watching and checking, or he will become our greatest enemy. He dwells inside each of us, and if we do not master him he will master us — and we shall become self-willed, self-conscious, self-ruled, selfish, and thus disagreeable to all; and in the end there will be self-ruin.

There are many Bible stories which show us the sad end of selfishness. An uncle and nephew were travelling together, with their families and all their servants and cattle, through a strange country, when the servants began to dispute as to where they should feed their flocks. The uncle called his nephew and said, "We cannot have this constant quarreling going on, and had better separate — you choose which way you will go, and I will go in the opposite direction." Now, the younger man was *selfish*, and instead of saying to his old uncle, "You go there, in the beautiful valley by the river for there is the best grass and verdant pasture," he said, "I will go there because it is so lovely." God came and specially blessed the unselfish old man, and the nephew eventually got into great troubles. Do you know who they were? Read Gen. 13 : 31.

Jesus told us a beautiful story about a *selfish* boy who was tired of living at home, and asked his father to give him his share of money and he would go off and please himself. Oh, what troubles he got into, and how good and loving the father was to him when he returned a ragged beggar to his old home! (Luke 15. 11-32.)

How many young people there are nowadays who think they are old enough to please themselves, and will not listen

to their parents or be guided! They grow up to be just like the men whom the apostle Peter describes as "daring and self-willed" (2 Pet. 2. 10, R. v.). If you read on to the end of the chapter quoted, what a sad description you find of those who had once known and loved the Lord Jesus. Naturally we are all selfish, but one of our noblest powers is SELFCONTROL; and by God's grace we can, if we will, conquer self, and in all our words and actions be always considering what others would like best.

Only one Man who ever lived on earth had the right to please Himself; and of Him it is written, "Even Christ pleased not Himself" (Rom. 15. 31). Think of Him, the King of glory, on the throne in heaven, worshipped by all the glorious beings; yet because there was no one else to save poor lost sinners He gave it all up, and came down to suffer, and to die. All His life on earth was one great giving up of self. One day when He was very hot and thirsty, he forgot his thirst and tried to teach the poor sinful woman that He was the Saviour (John 4.). Another time, when very tired, he went away to a quiet place to rest; the people followed Him, and in His loving pity for them His own weariness was not thought of (Mark 6. 30-44). Just try and think how our Lord Jesus was mocked and beaten, spit upon, blindfolded, and in such an agony; and He could have asked His Heavenly Father to send more than twelve legions of angels to deliver Him: but no, He saved others, *Himself He would not save* (Matt. 26. 53). He "*His own self bare our sins,*" &c. (Pet. 2. 24).

How many of us are following Jesus, ready to give up our pleasures, our own wills and wishes, for others? We can only be like Him when His Spirit dwells within us. In 2 Cor. 13. 5, Paul tells the Corinthians that they must "Try, or test, their own selves," and see if their unselfish lives show that they belong to Christ. And when writing about the Christians at Macedonia, who had denied themselves and gave even more than they could easily spare, he says it was because "they first gave their own selves to the Lord." Oh, what a change it makes when self is put down, and Jesus rules our lives, and makes us like Himself! — *Selected.*

Prove all Things.

L. J. BURJESS.

The Apostle Paul has given us some good advice in these words; "Prove all things. Hold fast that which is good."

We often have questions which come to us, and to which we must give an answer. There are two sides to every subject. The wise and just man always weighs both sides carefully and then decides which is right.

If we go to the Bazaar to buy some flour, the shopkeeper first puts a weight on one side of the balance and then puts the flour on the other until both are even. He does this very carefully so that there may be no mistake. In the same manner we should weigh every question or subject of truth.

Let us take a subject and weigh it, for an example, using the Bible as the scale or balance.

Faith

For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

Not of works, lest any man should boast. Eph. 2: 8, 9.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

For all have sinned, and come short of the glory of God; Rom. 3: 21-23.

Works

But wilt thou know, O vain man, that faith without works is dead?

James 2: 20.

Do we then make void the law through faith? God forbid: yea we establish the law. Romans 3: 31.

Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

Seest thou how faith wrought with his works, and by works was faith made perfect? James 2: 21, 22.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt, 7: 21.

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ: Romans 5: 1.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. John 15: 5.

What doth it profit, my brethren, if a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead being alone.

James 2: 14-17.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

Ecl. 12: 13, 14.

"It is far more important to know how to read human nature than how to read books; for more can be learned from the former than from the latter." *Scl.*

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This AND That.

A MILE A MINUTE AT SEA.

Mr. Peter Cooper Hewitt claims to have designed and built a boat or gliding craft which will solve the problem of going sixty miles an hour at sea and greeting New York, when the model is perfected, within 30 hours of Liverpool. The boat, which is driven by a gasoline motor, is really a development of the catamaran type of boat, but instead of parallel logs of smooth timber, cigar-shaped arrangements are attached to the hull of the vessel by means of which the catamaran glides over the water, constructed steel planes taking the place of the logs of timber in the catamaran, and these planes are attached to the craft by steel arms. If he cannot apply the idea to big liners, he says, he hopes to construct a craft of lightning speed which would be snapped up by the Navy for War purposes.

A HUGE TELESCOPE.

THE huge telescope presented by the late Mr. Yerkes to the Williams Bay Observatory is still the most powerful instrument of the kind extant, but a much larger telescope still is to be built for the Solar Observatory of the Carnegie Institution on Mount Wilson, in California. This telescope, for which the funds are being provided by Mr. John D. Hooker, of Los Angeles, is to be of the reflecting type; and some idea of the immense stride in telescopic construction which will be made by this new addition to the astronomer's resources may be gathered from some notes supplied to *Engineering* by Professor Hale, of the Observatory on Mount Wilson. The largest reflector hitherto made has a 60in. diameter silvered glass mirror, of which the glass has a thickness of 8in. and weighs one ton. In the proposed new telescope the mirror will be 100 in. in diameter, necessitating a thickness of glass of 13 in. and a weight of four and a half tons. The herculean task of casing and annealing this huge mirror has been entrusted to the Plate glass Company of St. Gobain. The equally formidable task of grinding, figuring, and testing will be undertaken in the workshops of

the observatory itself, under the direction of Professor Ritchey; and, last, the mounting of the instrument is to be entrusted to the Union Ironworks Company, a firm which is well known as the builders of battleships and cruisers for the American navy. It is estimated that the making and mounting of this telescope will take about four years. The question of its behaviour when finished will arouse considerable interest, for undoubtedly, if its performance be satisfactory, it will be great gain to astronomy. Its huge aperture, combined with comparatively short focal length, will make it extremely valuable for spectroscopic work of the fainter stars; but as telescopes of increasing size are taken into use very great difficulties are encountered. The question of temperature is a grave one, for a very slight difference in the warmth of the air in one part of the tube will spoil the chances of successful observation. In the case of this new telescope, it is proposed to keep the observatory always at one constant mean temperature as near as possible that of the night. — *The Statesman*.

THE MOULD OF FORM.

SINCE corsets are generally regarded as exclusively destined for feminine wear, it may come as a surprise to many readers to learn that the annual corset bill of many a smart man is much larger than that of an average smart woman. This is, nevertheless, a fact. A leading corsetiere, who supplies most of them, puts down a good customer's bill at £150 per annum. Let no one imagine that it is only fops wear them. The majority of wearers are military men who, I learn, require a greater amount of padding than civilians. Others are ordinary well-dressed men, given to manly sports, and by no means effeminate. A man's figure has to be gradually coaxed into shape, and is put first of all into a soft silk corset with scarcely any bones, until he attains by degrees to the full glory of the perfect figure. This process usually takes three months, and five special makes of corsets are employed in the development, or perhaps it would be

more accurate to say the "repression," of the figure.

The corsetiere to whom I am indebted for this information is loud in praise of her male clientele. They are not fidgety, they have good taste, and no matter what other bills they leave unpaid she is always sure of her money, possibly because few men would dare face a summons from such a quarter. — SUSAN CARPENTER, in *The Pall Mall Magazine*.

ALCOHOL FOR MOTORS.

A REVOLUTION in the motor world is fore-shadowed in an interesting article by Mr. Roger W. Wallace, K. C., in *The Car*. The revolution is to come by the use of alcohol as a fuel instead of petrol. The potentialities of alcohol as fuel for internal combustion engines are enormous. The cost, 1-6 per gallon, however, has been prohibitive as far as its general adoption for motor-car work is concerned—petrol at its highest price has always compared favourably with it. Now, however, all this is changed, and in a future article Mr. Wallace will tell of a remarkable scientific discovery, the result of a long chemical investigation extending over years, by means of which alcohol distilled from peat may be manufactured and sold with a wide margin of profit at 3d. per gallon. The new fuel, it is stated, is more efficient in every way. It is safer to handle, and will not overheat the engine, as petrol has a tendency to do. — *Exchange*.

"Those of us who live three years or so longer may expect to see a comet compared with which the present visitant is scarcely worth mentioning. This wonder of the skies is "Halley's Comet," which, after its mighty circuit through space, has for centuries paid us regular visits at an interval of about seventy-five years. On its last appearance, in 1885, its brilliant disc and flaming tail, spanning the heavens like an arch of fire, created the greatest excitement. Another remarkable comet of last century was that of 1811, which for several weeks blazed brilliantly in the northern sky. This comet, which was credited with a tail 200,000,000 miles long, more than long enough to encircle the earth 8,000 times, narrowly escaped a collision with the sun, only 32,000 miles separating their surfaces. The comet of 1861 was chiefly remarkable for the fact that the earth passed—without anyone being a bit the worse—through its tail."

Happy Hours at Home.

The Kiss that was Never Given.

It was a sorrowful morning,
And bitter words were said :
From the face of wife and husband
The sunshine of love had fled.
Their hearts were hot with anger,
As the husband went his way
With no kiss, and no kind words spoken
To think about all that day.

And the heart of his wife was heavy,
Lonesome and sad through the day,
"I was wrong," she said over and over,
As anger died slowly away.
"Had I spoken one kind word to him—
Had I given a smile for a frown—
It would all have been right between us
Had I kept the hard words down.

"When he comes from his work at evening
I will meet him with a kiss,
And say, 'I was wrong—forgive me
For all that has gone amiss,
For all the pain I have given,
Forgive me this time I pray,
And never again, God willing,
Shall we part as we did to-day.'"

That sad day neared its ending,
'The sun went down to rest,
And day's departing glories
Crimsoned the distant west.
The wife looked out and listened
For that step by the garden gate,
And wondered, over and over,
Why her husband was so late.

A step on the path—a stranger's :
A sudden and nameless fear
Came over the woman waiting
For the step she would no more hear.
"My husband!" she cried—"O tell me!"
And then in his face she read
The tidings he came to bring her,
Before a word was said.

Dead ! and they parted in anger :
Dead ! and he could not know
How bitterly she had repented
The words that had vexed him so.
That moment a heart was broken—
Alas for the love-links riven !
Alas for the word unspoken,
And the kiss that was never given !
—Selected.

JOHN'S OPPORTUNITY.

John Grant, a strong healthy boy eighteen years old, fairly good-looking, having a high school education, a quick perception of business methods, and one year's experience in a large business establishment, had attained to the wage of fifteen shillings a week, and had no prospect of advance so far as he could see.

The situation was freely discussed at home. His father was willing that John should make a change if he was convinced that he could do better : so after reading advertisements, looking about the city for several days and talking with friends, he found an opening in a large retail and wholesale hardware store. The salary would be but eight shillings a week for the first six months.

Mr. Williams, the junior member of the firm said to him : "I cannot promise you anything definite. The business is a good one to learn. You can make yourself a useful man to us by becoming thoroughly acquainted with all the details of the business ; and as fast as you prove yourself capable, we will recognize your services in some way. We have already several bright, young men who have learned the business, and their advancement would naturally come first. If you wish to come un-

der these conditions, the place is open to you."

John accepted the position, as it offered him some chance of advancement ; and as the complicated details of the business became more and more familiar, he felt that he was making progress. Yet a dozen others in the business were just as bright, and apparently had made the best use of their opportunities. Still he kept looking for some chance to do more.

By watching closely for several weeks every detail, he noticed that large lots of goods were constantly coming from abroad, and that Mr. Williams always attended to the checking of the bills and marking the goods. This seemed to him strange ; for Mr. Williams was a very busy man, and had enough to do without looking after such minor matters. John soon found, however, much to his dismay, that these bills were made out in French or German, and that no one in the store but Mr. Williams could decipher them.

John was not afraid even of two such formidable foes as French and German. He purchased books and began to study at once. By constant application, he was able, at the

end of the year, to make out a bill of goods in either of the languages. He obtained access to the old bills, and made a special study of them. All this time he was doing his very best work in the store, and often helped Mr. Williams in arranging the foreign goods.

One day a larger assortment than usual came in, much to the dismay of Mr. Williams who exclaimed, "I don't see how I can spend the time to mark these goods."

"Let me do it," quietly remarked John.
"You?"

"Yes sir ; I think I can do it correctly."
"But these bills are in French."

"I know it, and I have been studying French and German. I think I can read any bill that we have ever had."

"Well, try it, and see how you can make it out."

Mr. Williams watched him for a while, and then said : "You seem to know what you are about. If you can do this all right, it will relieve me more than I can tell."

John did the work so satisfactorily that at the next importation the bill was handed to him as a matter of course.

One day, a month later, he was called into the office and interviewed by both the active members of the firm. The senior member said : "In my forty years' experience in this business you are the first boy who has seen this opportunity and improved it. I had to do the work until Mr. Williams came ; and one reason that he became a member of the firm was because he could attend to this part of the business. We want you to take charge of the foreign goods. It is an important position ; in fact, it is a matter of necessity that we have some one who can do this work. You alone, of the twenty young men we have here, saw the place, and fitted yourself for it. We cannot pay you yet as much as we may pay you later, for it is necessary to prove your staying qualities, but we have little doubt they will be shown in due time. For the rest of the year we will pay you two pounds a week. At the end of the year we will consider the matter again."

The result was that after John had been there five years, he received four hundred pounds a year, and had been sent to France and Germany. "John Grant will probably become a member of the firm by the time he is thirty years of age," Mr. Williams said to a friend. "He saw the opportunity, and fitted himself for it at some sacrifice, but it paid. It always pays." —Selected.

In deciding upon a course of action, let every young person ask himself, "What will God approve?" not, "What will the world say?"

SHORT RULES FOR LONG COMFORTS

- Put self last.
- Be prompt at every meal.
- Take little annoyances out of the way.
- When any one suffers, speak a word of sympathy.
- Tell neither of your own faults nor those of others.
- Have a place for everything, and everything in its place.
- Hide your own troubles, but watch to help others out of theirs.
- Never interrupt any conversation, but watch patiently your turn to speak.
- Look for beauty in everything, and take a cheerful view of every event.
- Carefully clean the mud from your feet before entering the house.
- Always speak politely and kindly to servants.
- When inclined to give an angry answer, press your lips together and say the alphabet.
- When pained by an unkind word or deed, ask yourself, "Have I never done an ill and desired forgiveness?" —*Soldier and Servant.*

—:o:—

WHAT WE TALK ABOUT.

"The Messenger" has this to say in reference to the talk of women:—
Perhaps the decay of conversation, properly so called, is one of the causes of this. The talk one hears in drawingrooms has become very personal—mostly the first person singular

repeated ad nauseam. You hear people say something like this: "I wont call on Mrs So-and-So in a hurry again, she can talk of nothing but her own ailments—the medicines she uses. I declare it is perfectly sickening!" Another woman expatiates on her servant worries, still another entertains one with the wonderful remarks of her children, etc., etc., until one is driven to the conclusion that each thinks the entire universe revolves round her mighty ego!

Such self-centered women soon lose their friends. If you listen, as an onlooker, to conversations you will be surprised how many people there are who talk of little beyond their own personal interests. This, too, in an age when we have a wealth of subjects lying ready to our hand, if we would but fix our minds more upon what we read. However, it is considered "bad form" to introduce any subject that is in the least informing, only the most trivial inanities are permissible. Small wonder then that thinking women should strike out for themselves, save valuable time, and cultivate closer friendships.

The Psalmist exclaims, "Talk ye of all His wondrous works." The Saviour says, "Out of the abundance of the heart the mouth speaketh." We talk of that about which we think the most. The cure for conversation concerning selfish interests is to let the thoughts take in other things. It is not worth while to let the mind dwell only on our ailments, our finances, our troubles and discouragements, or even on our pleasant experiences. Take a broader view of life. Think of others, their happiness and welfare, and the conversation will become intelligent and interesting. *Sel.*

CHAPERONING BOYS.

We chaperon our girls, and carefully guard them against unworthy boys, but we leave the boy to choose for himself his associates and his achievements.

Girls are naturally winsome, gentle, companionable. They win their way into homes and hearts. But the boy, awkward, mischievous, is invited into few homes, and feels none too much at home in his own.

About the only door that swings with sure welcome to the boy, about the only chair that is shoved near the fire especially for the boy, about the only place where he is sure of cordial greeting, is where he ought not to go.

It is one of the hardest things in the world to get hold of a boy—to get a sure grip on him. He is hungry for companionship, and he will have it. You can't chain him away from it. He wants the companionship of boys, and nothing will take its place. If the crime of selfishness has so encased your heart that the joys and hopes of your boy can not enter into it the boy is to be pitied, but so are you. —*Chicago Journal.*

—:o:—

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.
The tissue of the life to be
We weave with colours all our own,
And in the field of destiny
We reap as we have sown.

J. G. Whittier.

A FEW HINTS ON HEALTH.

BE CHEERFUL.

"Be not as the hypocrites, of a sad countenance," when you fast, or at any other time. If not for our own sakes, for the sake of those about us, it is our duty to cultivate a cheerful, happy, hopeful disposition.

The observing physician recognizes the value of this in the treatment of his patients. "The cheerful countenance [of the physician] doeth good like a medicine." This is a part of the physician's stock in trade. It is a remedy that he can not dispense with, and expect to meet with success in his medical practice. It is probably of more value in the successful treatment of a large share of chronic maladies than any other remedy. Probably nine tenths of all diseases have their origin in a disturbed condition of the mind. Remorse of conscience, despondency, worry, lack of faith, and business disappointments lie at the very foundation of a great many diseases. The mind unconsciously influences every organ of the body; either vivifying and sending healthy, cheerful impulses to each, or else depriving or interfering with their healthy action, and laying the foundation for disease. A change of mind and of disposition must, therefore,

take place before a change in the disease of the body can occur. It is not necessary to go to the physician for this remedy. He is not the sole agent for it. The remedy is as free as the air we breathe, and may be in every home, and may be dispensed by every person.

What changes would come over the human family if all should possess or cultivate a cheerful, hopeful spirit, and a smiling, happy face to bless the lives of those with whom they come in contact! How may we obtain such a disposition?

Some time ago, physiologists discussed the interesting problem, "Whether a man smiled because he was happy, or was happy because he smiled." Undoubtedly there is truth in both propositions. We know that a merry heart maketh a cheerful countenance, but it is equally true that a man may cultivate a cheerful countenance for the sake of those about him, and thus come into possession of a merry heart, for God will bless every effort put forth to brighten the lives of others.

It may be necessary at times to force a smile, or to say, "This is a pleasant day," when everything looks blue; or to say, "Brother, be of

good courage," when our own courage is at low ebb. Talk courage, and you will have courage. "Give [when you have nothing apparently] and it shall be given unto you." "Is thy curse of comfort failing? Rise and share it with a friend." This is the only way to increase the supply. Thus a scanty supply for one may become a royal feast for two, or even more.

We are not so much in need of more light, as we are of dispensing what we already have. All are in the possession of some rays of light to bless others: for "This is the true light, which lighteth every man that cometh into the world." Therefore the Saviour said, Let it shine. Give such as you have, and more shall be given you. Do not ask to consume, for this is to ask amiss. But ask, to give, and you shall receive. If your friend hungers for a cheerful word, give it. This connects you with the Giver of every good gift, whose resources are infinite. D. H. KRESS, M. D.

—:o:—

"The grand essentials of life are something to do, something to love, something to hope for"

HOW TO LIVE LONG AND BE HAPPY.

The well known American writer, Julian Ralph, in a London letter to *Collier's Weekly*, says:—

One of the foremost surgeons, who is medical adviser to the Throne, was called in to prescribe for a lady friend of mine who is very active in fashionable life. She was suffering from nervous break-down. He found her generally out of order in brain, eyes, heart, and digestive organs. I am going to tell you freely what he said, though it cost her ten pounds to hear him. "I cannot cure you," said he, "but you can easily cure yourself. All you have to do is to go to bed at ten o'clock every night, no matter what company you are entertaining, or what temptation you have to go out and stay out late. I do it, and for years I have refused to allow my business or pleasures to interfere with my habits. If you do not do it, your friends will say, 'Mrs.— was a clever woman. How well she used to entertain us. But she is dead and gone.' If you do it they will have no chance to declare you are dead for many a year to come. There, that's my prescription. You will not follow it, I know, but it is all I have to offer or suggest."

WASP WAISTS.

This season has seen a very strong attempt to revive the "wasp waist." But to gain this necessitates martyrdom in the nursery, and that some mothers mean to take time by the forelock where fashion is concerned may be seen from the following pathetic note from a small girl, which runs as follows: "Can you put a notice in your paper that tight lacing is cruel and not the fashion? My mother is so cruel with my figure, and laces me so tightly that I can hardly walk even in the garden. Nurse told mother I was extremely laced, but mother insisted upon nurse reducing my waist another inch. I feel so uneasy. I have sometimes cut the lace, but mother puts horrible shoulder straps on me when I do. I am too frightened to do that now, and also I have to wear very small shoes with very long heels, and if I offend mother I have to do one hour's dancing in my smallest stays and shoes, which give me awful pain. When I can wear fourteen-inch stays and four-inch heels, mother says she will be very much pleased and I shall look very smart." The folly of tight lacing and its vulgarity has been so often exploited that the facts in the above letter seem almost incredible. *The Statesman.*

IN PRAISE OF A SPARE DIET.

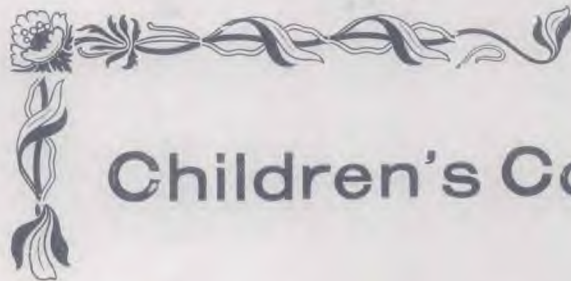
The enormous success of the spare-living Japanese, the impressions derived by General Booth from their abstemious habits, and the American craze for the simple life, are indications that sooner or later our standard of diet may have to be reduced; if not voluntarily on rational grounds, then by the compulsion of industrial competition between the heavy-feeding and light-feeding races. In the *World's Work* Mr. Maurice Carberry discourses on the waste of national wealth in food. He tells how he, an active journalist, has lived for thirty years on eightpence a day, and

is all the better for it. He started in consequence of infantile paralysis, almost a cripple at the age of nine. And yet the only headache he has had for many years was when he relapsed into the grosser diet at Continental hotels. The Irish, the Highlander, the Japanese, the Turk, have all wrought prodigies of valour and endurance on their simple vegetable diet. Mr. Carberry reckons that our annual meat bill comes to 150 millions a year, or an average of £18 10s. for a family of five. Add to this the diversion of soil from growing grain to growing cattle. He reckons that the whole arable land of the kingdom would support more than ninety millions of people.

Mr. Carberry wants to put the matter to practical experiment, and asks, Why not experiment on the army? If only under the attraction of reward, surely a hundred soldiers could be induced to try the experiment of a non-flesh diet for three months.

The Statesman.

"It is the little rift within the lute
That by and by will make the music mute.
And ever widening slowly silence all."

**Children's Corner.****WHAT BECAME OF A LIE.**

First somebody told it,
Then the room wouldn't hold it,
For the busy tongues rolled it,
And got it outside.

When the crowd came across it,
They never once lost it,
But tossed it and tossed it,
Till it grew long and wide.

This lie brought forth others—
Dark sisters and brothers,
And fathers and mothers—
A terrible crew.

At last, evil-boded,
It fretted and goaded,
Until truth it exploded,
In sin and in shame.

With a conscience on fire,
Rising higher and higher,
It condemned the sad liar,
And tarnished his name.

—Selected.

THE SPOILED PICTURE.

The Lloyd family had decided to have a family picture taken. All the family relations were to gather in the front yard at grandpa's home at four o'clock on a certain day, and the artist was going to have their pictures all taken together.

Kittie Lloyd was very much delighted, and

BOY-CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and so live the truth that there shall be no discount on his word. And there are such noble Christian boys; and wider and deeper than they are apt to think is their influence. They are the king boys among their fellows having an immense influence for good, and are loved and respected because of the simple fact of living the truth. — Selected.

"How far from home?" I asked as on
I bent my steps. The watchman spake:
'The long long dark night is almost gone,
The morning soon will break.'
I asked again: earth, sea, and sun
Seemed with one voice to make reply;
'Time's wasting sands are nearly run,
Eternity is nigh.' "

asked her mother a great many questions about it.

"Am I to be in it, mama?"

"Yes, dear,—all the family."

"And Baby Ruth too?"

"Yes, all the children and grandchildren."

"O mama! can't I have my dog Sandy in it, too? I think, if you have Baby Ruth, I ought to have Sandy."

"Well, you ask papa about it to-night."

When Kittie's papa came home that night, the first thing he heard, when his little girl came to meet him, was:—

"O papa! may I have Sandy in the picture with me? Mama's going to have Baby Ruth."

"I'm afraid you'll spoil the picture," responded Mr. Lloyd, "and Sandy is worse yet. You see, we shall all have to keep very still to have our pictures taken and I am afraid neither you nor Sandy can do that."

"Oh, yes, we can!" assured Kittie: "I'll teach Sandy."

Every day after that Kittie gave Sandy some lessons in standing still. The appointed day came at last, and Mr. Lloyd got out the big carriage, and took them all over to grandpa's where there was a large gathering of aunts, uncles, and cousins, who were to be in the picture. Sandy was allowed to go along, and Kittie was delighted.

At last the artist came in a newly painted wagon with a big, long word on the outside, which Kittie, after a good deal of spelling, learned was "photographs." It was very interesting to watch the artist take out his camera, and set it on on a little frame, and peep through it with a black cloth over his head. When all was ready, he called the family together on the front porch, and with grandma and grandpa in the center, the tall ones in the back, and the short ones in the front, they were arranged, and made ready for the picture. Kittie had a place in the very front of the picture, with Sandy by her side, who was to sit up on his hind legs.

"Now Kittie," said mama, "you must keep perfectly still, and not move, or you will spoil the picture. When the artist says 'Ready,' you must not even wink till he is through."

Kittie stood up very straight, and looked just where the artist had told her to look.

"All ready!" said the artist. "Now."

Kittie looked around quick to see if Sandy was sitting up all right, and just then the artist took the picture.

"Why mama, is it over?" asked Kittie, as they all began to move around and talk.

"Yes Kittie," answered mama, "it's all over now, and you can run about and play."

The next day the proof of the picture was brought to Mr. Lloyd, and he showed it to Kittie. There were grandma and grandpa sitting in the center, looking as calm and placid as ever. There was mama and Baby Ruth as plain as could be, and Sandy sitting up straight as a dog could; but in the place where Kittie's face ought to be, there was the back of a curly head and a blur.

"You moved," said papa gravely, "and you spoiled the picture."

Kittie burst into tears.

"I only looked around to see if Sandy was quiet," she sobbed, "and then it was all over. I didn't think the man would be so quick."

When the picture was shown to the other relatives, they decided it was so good of grandma and grandpa that it must be kept. So a short time after, Mr. Lloyd brought home the picture all finished and framed, and hung it up in the parlor. Kittie cried bitterly, and begged him not to hang it up, but papa said he must. Then mama took her little girl into the parlor, and talked to her.

"The picture is spoiled, dear, because you did not do as I told you at once. I told you to keep perfectly still when the man said 'All ready,' but you wanted to look around first and see what Sandy was doing. Now I want you to come and look at the spoiled picture very often, and always remember that it was spoiled because you did not obey promptly."

Kittie tried hard to remember the lesson, and when she forgot to mind promptly, her mama would often say, "Take care, Kittie, you are spoiling your picture now," and then Kittie would smile into her mother's face and hasten to do as she was told.

-Eva Kinney Miller.

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New Envoy at the Vatican.—An exchange says: "Se Ou Ting Fang is going to the Vatican as ambassador to regulate the standing of Catholic missionaries in the Celestial Empire. He is an exalted dignitary, and recently occupied the post of Minister of Justice."

The Theatre Evil. It has been estimated that Great Britain spends fifty thousand pounds sterling every day for theatres. Probably other civilized nations spend quite as much. Certainly so great an expenditure should be for some good. That it is evil and not good is clearly evident from our article on page 133 entitled "What is the Objection to the Theatre?" Read it.

More about the Soul.—Only recently we noticed the announcement of some American physicians that they could weigh the human soul. Now a man is seeking to demonstrate his claim that he has found a method of photographing the soul. But either weighing the soul or photographing it, or both, does not prove that the soul is immortal. "The dead know not anything."

Improvements in Ocean Liners.—The feverish anxiety with which the nations are strengthening their naval and military equipages has led them to utilize every available means of improvement. An exchange tells us that the great Vickers-Maxim firm of English shipbuilders are planning a battle-ship more powerful than the *Dreadnought* to be driven by gas engines. The advantages to be possessed by this boat are enumerated as follows: greatly increased speed, great economy in weight of fuel and engines, increased range of fire for the guns (on account of

absence of smokestacks), and the elimination of the black smoke which betrays the presence of the ship before her hull can be seen. An American firm has plans for an ocean liner which will cross the Atlantic in four days by gas engine propulsion.

Steps Forward.—Since the new parliament has been formed in Persia great changes are developing. "Local councils are being formed, schools are being established, newspapers are being published, and missionary effort is prospering." Superstition and prejudice are clearing away, and people's minds are opening toward Christianity. Persia seems to be sharing the impulse which is awakening the East.

Impurities of Coins.—The following from *Fry's Magazine*, if applicable in England, is certainly doubly needed in India: "If any one will boil in a small quantity of water for say five minutes (the time of a hard-boiled egg) five pounds worth of promiscuous money, and then look at the water, he will probably take to a chamois-lined purse forthwith, and frequently change the lining." Ten rupees worth of promiscuous money would probably be sufficient in India.

Turkish Outrages in Persia and Macedonia.—The "unspeakable Turk" has always been more or less of a trial to European governments. Just recently, after a brief lull, atrocities have broken out afresh in Persia where helpless women and children were ruthlessly massacred, and in Macedonia where Greek brigands have provoked Turkish intervention. Turkey seems to have a faculty of making herself obnoxious to the European powers. This is why she is hated and despised by all Europe.

The Situation in France.—The serious political and industrial disturbances in France have drawn attention away from the recent religious difficulties. Now that quiet is again restored a contemporary informs us that, according to reports, one hundred and sixty parishes "have formed themselves into *associations cultuelles* in spite of the bishops, and are calling themselves 'The French Catholic' church, in distinction from the 'Roman' Catholic. They have found priests to conduct their services and are about to appoint bishops, which will be a sign of independence of the pope. A new translation of the Bi-

ble has lately appeared in France, the first that has not been made from the Vulgate. Although made by a Catholic priest, now dead, the version commands high praise from Catholic scholars, and it is selling well." This we consider a hopeful sign that out of all the trouble between Rome and France good will come.

The Irish Problem.—The Irish situation presents a knotty problem to English statesmen. The recent Irish bill proposed by the English government, though not comprehending self-government, was a long step in that direction; but it was scornfully rejected by the Irish people. Since then strikes and lawlessness have been the order of the day in Ireland. Strong measures have been adopted by the government which, though not resulting in complete tranquillity, have had a wholesome effect.

Discontent in Korea.—The situation in Korea since the Japanese assumed control of the country has been by no means tranquil. A Korean deputation waited upon the Hague Conference with the hope that sympathy would be shown, but were doomed to disappointment. Late dispatches tell us that amid agitation and intrigue Japan has taken over complete control of Korean internal administration, and has disbanded the native army. Koreans evidently consider liberty with famine better than slavery with prosperity.

The Moroccan Trouble.—Some important developments have grown out of the situation in Morocco during the past month. Matters came to such a pass that France and Spain found it necessary in spite of the delicacy of the undertaking to employ armed intervention for the safety of their terror stricken subjects. Other powers have dispatched battle ships to the scene of disorder. It is not easy to foresee the end of this difficulty. A small spark might kindle a conflagration that would require all Europe to cope with it.

Glass Houses.—In France glass is being utilized in a number of new and various ways. By heat it is devitrified and while losing its transparency, its hardness, infusibility, and resistance to shock are increased. In a number of the cities of France this "glass-stone" is used for "interior walls to imitate marble, granite and mosaic, as well as the floors of houses, the pavement of sidewalks, courtyards, bath-rooms, or factories that require a strong resisting substance not attacked by acids." It is predicted that the old dream of glass houses will soon be a reality in France.