

# THE ORIENTAL WATCHMAN

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## FLOWERS.

Spake full well, in language quaint and olden,  
One who dwelleth by the castle Rhine,  
When he called the flowers, so blue and golden,  
Stars that in earth's firmament do shine.

Wondrous truths, and manifold as wondrous,  
God hath written in those stars above ;  
But not less in the bright flowers under us  
Stands the revelation of His love.

Bright and glorious is that revelation,  
Written all over this great world of ours ;  
Making evident our own creation,  
In these stars of earth, these golden flowers.

*Longfellow.*



## The Oriental Watchman.

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## Editorial.

### PROTESTANTISM, ROMAN-CATHOLICISM AND CHRISTIAN PEACE.

THE past has witnessed a fierce conflict between the Catholic Church and the various Protestant bodies. Protestantism arose as the result of principles squarely opposed to the doctrines of Rome. Rome has not changed an iota in the last three hundred years, and if now she is nearer Protestantism than formerly it is due to a shifting of the latter's position and not of her own. Necessarily some bitterness attended the struggle by which the separation was brought about, but considering the vast gulf between the new principles and the old the wonder is that the struggle was not more intense than it was.

The principles underlying the separation have occasioned more or less controversy ever since. Rome has not forgotten the shock she received from the hands of the Reformation. Nevertheless the gulf so broad and deep has been gradually coming together. Differences are less pronounced than formerly. From an attitude of active opposition Protestantism has lapsed into a state of indifference toward the principles so important to the times of the Reformation. In those stirring times men would have laid down their lives rather than sacrifice what their consciences assured them was the truth of God. It is therefore little to be wondered at that Romanism and Protestantism with such conflicting principles have not been at peace.

Now however a movement is on which affords a prospect of peace. On Christ-

mas day of 1906 a Protestant bishop of West Texas, U. S. A., addressed a letter to Pius Peace Congress. X imploring him to arise "to the occasion and call a congress" "of all Christians" to "secure the peace of the church" and to put an end to "our unhappy divisions." This congress is to be to the church what The Hague Conference is to the nations. To quote from this letter:—

"When the world Powers, including heathen nations, are preparing to meet at The Hague, to endeavour to secure the peace of the world, is it not an unspeakable shame that all Christians cannot hold a similar meeting to secure the peace of the church? And as this conference owes its existence to the temporal head of the Eastern branch of the church, how eminently fitting would it be that the congress I propose should be called by the spiritual head of the largest branch of the Western church." ..... Such a beginning would be taken as an earnest of better things to come, and all Christians, everywhere, would begin again, as in the early days of Christianity, to look to Rome as a leader in the great forward movement of humanity toward its final goal of redemption from the powers of evil, in a kingdom of righteousness here on this earth," etc.

Naturally we would expect Roman-Catholic comment on this letter to be favourable. It recognizes the pope as the real head of Christendom and appeals to him to exercise his power as such. But singularly enough most of the Protestant religious journals seem to take even a more friendly view of the proposition than the Roman Catholic publications.

There is little likelihood that either party will ever surrender all its principles in order to effect a perfect union. But, in the words of the above mentioned letter, a union may "be effected on the basis of the few fundamental principles of our religion..... briefly and clearly summarized in the Apostle's creed."

But what would be the good of such a union and the peace resulting from it? It might result in temporal prosperity to the church; it could hardly result in a spiritual uplifting. It might easily result in enhancing the political power of the Christian world, or in bringing the church into favour with the world. But Rome had all these benefits in the Dark Ages. Undoubtedly she would welcome them again though she had to share them, as long as she could reserve the lion's share.

The fact of the matter is Protestantism is stretching her hands toward Rome. The latter is just as zealous in her worship of the Virgin Mary and the saints as she ever was. She believes as firmly in penances as she did in the days of Luther. In countries where she has the power she is as intolerant as the Spanish Inquisition. Protestantism on the other hand is losing her grip on her first principles. The Bible and the Bible only as a rule of faith and practice is fast giving place to the Bible and science, or even to the so-called "higher Christian ideal." Jesus Christ as the one and only Saviour is supplanted by the "inherent divinity" doctrine which makes justification by faith ridiculous and unnecessary.

And so we might go on. Yes, Romanism and Protestantism may yet unite. Undoubtedly they will. Protestant straws show that the wind is blowing Romeward. And when the union comes it will be more of a reality than most people will realize.

### EDUCATION AND THEOLOGY.

IT is well known to the readers of THE ORIENTAL WATCHMAN that we have considered the influence of present-day education greater than any other factor in the mould that has cast modern theological thought. Higher Criticism and the New Theology have not come about by accident or chance. In a recent book, *The Creed of a Layman*, Mr Frederic Harrison a brilliant literary man tells his experience in losing "the simplicity of his early faith." Describing the influence of a long course of University sermons, he says:—

Every Master of Arts in orders had his turn and he naturally took the occasion to expound his cherished dogma. Sunday after Sunday, year after year, the official pulpit rang with some different point of view, from the extreme Ritualist to the ultra Calvinist. The select preachers and the Bampton Lecturers often broached a more philosophic scheme of thought. The thoughtful student who is obliged to summarize these diatribes, has every phase of theological thought forced upon his attention. The Creed—"necessary if we are to be saved"—of one Sunday becomes the heresy of the next. Priests who had all but "gone over with Newman" followed priests who had driven him forth with Protestant anathemas. One set of these sermons has been incorporated into the argument of Herbert Spencer's Agnosticism. Another set has been the base of the somewhat intermittent flash-light of the *Lux Mundi*.



It is not hard to see the effect of such wavering theology as this. No wonder that those who go out from Universities to be leaders of the flock, under such teaching, become unsettled as to the fundamentals of the Christian faith. Small wonder, too, that so many fair-minded and conscientious men refuse to enter the ministry because they cannot reconcile their convictions with what they have been taught or cannot preach what they have been taught without running counter to revelation and faith. More than this the very confusion, of the teaching of such a course of University sermons tends to foster the conviction that extreme views are not inconsistent with Christian doctrine. We quote again :

One of my friends, a most conscientious and excellent man, consulted me as to whether he should be ordained, whilst rejecting the divinity of Christ. I urged him not to take orders but he took orders and became an eminent Churchman, without changing his views. Another brilliant scholar, an avowed infidel, told us with a grin that at his ordination he mentally repeated the line in Tennyson's "Northern Farmer :—"

"Do God a-mighty know  
what a's doing  
A-takin' o' mea."

He lived and died a parish priest in the same mind.

This lets us into the secret of much of the unbelief seen among the laity. Much of the crookedness so manifest today in men of whom we should expect better things may be traced to the zigzag theology held up to the eyes of the weekly congregation who are looking to the pastor to direct their feet in straight and safe paths.

It is a thousand pities that schools founded for the purpose of training men to be teachers of the faith should rather make sceptics of such men as Mr Frederic Harrison. It is a sad comment on the tendency of our theological schools to teach Biblical criticism, comparative religion, constructive (more aptly expressed destructive) theology—in fact anything but the plain, straightforward word of God. It is a situation that calls for serious reflection on the part of those who are shaping the curriculums of our seminaries. There is but one remedy—a return to the simple faith of our fathers.

Such a return will be accompanied by a return of the power that attended the preaching of the apostolic church and the Reformers.

#### THE BREATH OF LIFE.

In the simple record of the creation of man the Bible says : "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life ; and man became a living soul." If man had always accepted this simple explanation of life we would find fewer advocates of the uncertain theories of Darwin, fewer gloomy agnostics groping their way in darkness, fewer who pass through life having no hope and without God in the world because they cannot force their minds to a belief that man has an immortal soul that will suffer untold agonies through all the ages of eternity.

There are one or two points in the above scripture that we would do well to notice. In the first place, God formed man of the dust of the ground. In this respect, that is, with regard to his physical creation man was in no way superior to the beasts. Secondly, God breathed into his nostrils the breath of life. Until this breath of life was inspired into him, man was perfect in every organ, ready for action as soon as the impulse of life should animate his frame. And when this breath of life came every organism sprang into activity. Man became a living soul. That is he became a living being capable living, acting, thinking. The difference between his condition now and before is that now he is alive, animate ; before he was lifeless, dead. We have no reason to believe that God imparted any new principle to man with the life. Adam was lying silent, a mere lump of inanimate clay, until life came. That the principle of life was not inherent in the first man is evident from the words of Paul, "The first man Adam was made a living soul ; the last Adam was made a quickening spirit." These are put in antithesis to show that the inherent life of the last Adam (Christ) was not possessed by the first Adam. Man was and is kept in life by the power of God, and this breath of life was God's means.

This truth is illustrated by a series of experiments carried on by a certain Prof. George Poe in America. Under conditions of asphyxiation, drowning, etc., in which every test known to science was applied and the animal or person was pronounced dead, the professor used an artificial respirator of his own device and completely resuscitated the so-called dead. One or two of the more remarkable restorations are described by a contemporary thus :—

"Many demonstrations have been given of the apparatus before committees of physicians and scientists, and these gentlemen have been treated to the strange sight of animals being resuscitated after the same had been examined by them and declared dead to the best of their professional knowledge. One of the most striking tests was that of a rabbit which was subjected, by one of the physicians of a committee, to an injection of two grains of morphine, and then given four ounces of ether. Every test known to science was then made, and the rabbit declared dead, after which the tubes were applied to its nostrils, and the plungers operated. Within three minutes the rabbit was breathing in a natural manner, and in six minutes was running about the room. That the rabbit evinced no sign of nausea proved conclusively that the ether was entirely out of its system. Another subject was a dog which for forty minutes had been smothered in acetylene gas, one of the most deadly of the poisonous gases. This dog was revived within a short period, and showed absolutely no effects from either the smothering or resuscitation."

This is merely an instance of where man has learned to utilize the means of life that God ordained for man from the beginning. So far as we have any means of knowing, the animals in the operations described above were dead. They came to life because a principle ordained of God for life was pumped into the passive organisms causing them to spring once more into action. Men would tell us that the soul of a man thus dead from the influence of ether had departed the body. If such is the case, does it return ? Does the mere pumping of oxygen into the lungs bring back the departed soul ? After being once freed from this mortal encumbrance, is the soul thus easily recalled ? Nay, rather how much better it is to believe the simple word of God that the dead know not anything, that when man dies he simply lays aside the life that God has given him, and is unconscious as in sleep.



## LET YOUR REQUESTS BE MADE KNOWN TO GOD.

I do not undertake to say  
That literal answers come from heaven,  
But this I know—that when I pray,  
A comfort, a support is given  
That helps me rise o'er earthly things  
As larks soar up on airy wings.

In vain the wise philosopher  
Points out to me my fabric's flaws;  
In vain the scientists aver  
That all things are controlled by laws;  
My life has taught me, day by day,  
That it availeth much to pray.

I do not stop to reason out  
The why or how: I do not care,  
Since I know this—that when I doubt,  
Life seems a blackness of despair,  
The world a tomb; and when I trust,  
Sweet blossoms spring up in the dust.

Since I know in the darkest hour,  
If I lift up my soul in prayer,  
Some sympathetic, loving power  
Sends hope and comfort to me there:  
Since balm is dropped to ease my pain,  
What need, to argue or explain?

Prayer has a sweet, refining grace;  
It educates the soul and heart:  
It lends a halo to the face,  
And by its elevating art  
It gives the mind an inner sigh  
That brings it near the infinite.

From our gross selves it helps us rise  
To something which we yet may be;  
And so I ask not be wise,  
If thus my faith is lost to me—  
Faith that, with angel voice and touch,  
Says, "Pray, for prayer availeth much."

—Ella Wheeler Wilcox.

## Power in the Divine Word.

MRS. E. G. WHITE.

IT is right for us to love the Scriptures. We have for a teacher One who will mould and fashion our hearts and minds to understand the word in its true light. If we will practice the truth, at whatever self-denial and self-sacrifice, we shall follow on to know the Lord, and we shall know that his goings forth are prepared as the morning.

The Bible may be read in such a way as to glorify God. Not one word that has proceeded from the mouth of God will become void until prophecy becomes history, as in the case of the sacrificial offerings that prefigured Christ. Type met antitype in the death of the Son of God. In the cross of Calvary we may read the binding claims of the law of God. God could not change one iota of his law to meet man in his fallen condition; but he "so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

Those who venture to disregard the claims of the law of God may read their condemnation in the cross of Calvary. The law of the Lord is perfect, converting the soul. That which distinguishes God's people from every other people is their obedience to the commandments.

Christ educated the Israelites while he was their invisible leader in the wilderness. For forty years he addressed them as his sons, and commanded them to teach every requirement of the law, both by precept and by example. He taught them that their prosperity and their very life depended on their obedience to all he had given in statutes and judgments.

They were to be righteous in all their transactions one with another. It would make every difference with them whether they were obedient or disobedient; for God could not sustain them in transgression.

The children of Israel made a solemn vow to God that they would be obedient; but they disregarded the Lord's requirements. Some remained loyal to God, but the majority disregarded the word. They set the law of God at defiance, and taught for doctrines the commandments of men. Because of their transgression, the Lord was about to divorce himself from the disobedient nation. He had spoken to them through the prophets, and through Christ, the great teacher, the light of the world. If they desired to do right, the way was plainly revealed to them.

They had before them the example of Nadab and Abihu. The disobedience of these men cost them their lives. Through the use of wine their senses became confused, and they used the common fire instead of the sacred. They were slain before the Lord. Moses looked with agony of soul upon their punishment. He said to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified."

God forbade any manifestation of grief for Nadab and Abihu, even on the part of their nearest relatives, "lest ye die," he said, "and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled."

There is a lesson to learn from this by all who have anything to do with God's

work. They are required to observe habits of strict temperance, to keep soul, body, and spirit under the protecting shield of God. Never tempt the Spirit of God. This has often led to the sin against the Holy Ghost, which has no forgiveness in this life nor in the life to come. Bear in mind that we shall reap that which we sow, whether it be good, or whether it be evil. Those who sow to the flesh will of the flesh reap corruption.

In our day we see the power of the adversary upon the human mind. Many professing godliness openly transgress the law of God. In every congregation there is a mixed multitude. Those who claim to be righteous, while they do not those things that God has commanded, are like the self-righteous Pharisees. They say, and do not. And, like the Pharisees, they stand aloof from their fellow-men.

Christ gives us the test by which we prove our loyalty or disloyalty. "If ye love me," he says, "keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

"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. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

### A ROYAL LAW.

Religion—the Christian religion—is a law. It is "the law of the Spirit of life in Christ Jesus." So the Apostle Paul speaks of it; and he says that by its power he was made "free from the law of sin and death." Rom. 8:2.

Being a law itself, it must be obvious that Christianity does not need a law to give it support. One law is not made to support another. A law that could not support itself would be useless altogether.

Any law that is passed for the support of Christianity, therefore, is but a declaration that Christianity is, in itself, a powerless and useless thing. It is a reflection upon God Himself.

But this "law of the Spirit of life in Christ Jesus" has power to deliver men from the "law of sin and death." This is power vastly superior to any that ever was or can be exercised by any legislature or government on the earth.

To be certain of this, it is only necessary that the individual should experience the deliverance of which the apostle writes. Try it, if you have not already, and be convinced. *Selected.*

### PICTURE, NOT PAINT.

An art patron one day came into Turner's studio when the artist was already famous. He looked at a picture, and asked what was the price. The artist named the sum he had set upon it.

"What!" exclaimed the buyer, "all these golden sovereigns for so much paint!"

"Oh," replied Turner, "it's paint you are buying? I thought it was pictures. Here," producing a half-used tube of colour, "I'll let you have that cheap; make your own terms," and turning his back on the astonished patron, he went on painting.

There is a lesson in this for us. The colouring matter which was used by Turner was at the demand of every artist but his skill could make out of it so much of beauty and value that the finished work was out of all proportion to the first cost of the raw material. Our lives have

nothing in them of real worth until the great Master Artist is allowed to use them as He will, but if we let Him display His wonderful power to refine and beautify them, He will turn out such miracles of grace and loveliness as will justify even the price that was paid for our redemption. *Present Truth.*

### WHERE WISDOM MAY BE HAD.

Wisdom is not shut up within the colleges. It may be found there; and it may be as truly found by one who has never been within school or college. No man who wants wisdom need bewail his lack of opportunity to possess it.

"Wisdom crieth aloud in the street;  
She uttereth her voice in the broad places;  
She crieth in the chief place of concourse;  
At the entrance of the gates,  
In the city, she uttereth her words."

Knowledge in many fields is to be had, not for the asking, but for the seeking.

If you believe that you might make your life count for more and better if you had had a training in certain lines of knowledge, get that training now. It can be done, in moments that are going for less important things. Knowledge makes for wisdom, and "the fear of Jehovah is the beginning of wisdom." No man's knowledge is profitable, nor his wisdom to be trusted, whose life is not daily controlled by the spirit of truth: "whom the world cannot receive; for it beholdeth Him not neither knoweth Him."—*Sunday-School Times.*

"The chief purpose of existence should not be bread, house, property; if these things come to a man in the line of his duty, well and good; if not, higher and nobler emoluments await him."

"Culture of the mind alone cannot cure ills of the heart."

## Some Important Testimony.

**What Scholars say.**—This is what scholars say about Sunday observance:—

Mr. Gladstone: "The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first, under no direct precept of Scripture."—*Church Monthly.*

Dr. R. W. Dale: "It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath." "The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday."

There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—*The Ten Commandments.*

Sir William Domville: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath."—*Examination of Six Tests.*

Canon Eyton: "There is no word, no hint, in the New Testament about abstaining from work on Sunday." "No commandment of God bids us do this, or not do that on Sunday; we are absolutely free as far as his law goes."—*Ten Commandments.*

The foregoing is Protestant testimony. Now for some Catholic testimony:—

*The Catholic Mirror* (the official organ of Cardinal Gibbons): "Of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday."

"Plain Talk about the Protestantism of To-day." "The observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the church."

**What History Says.**—Mr. Morer, a learned clergyman of the Church of England, says: "The primitive Christians had a great veneration for the Sabbath, and spent the day in devotions and sermons. And it is not to be doubted but they derived this practice from the Apostles themselves."—*Dialogues on the Lord's Day*, p. 189.

Prof. E. Brerewood, of Gresham College, London says of the seventh day: "That Sabbath was religiously observed in the East Church three hundred years and more after our Saviour's passion."—*Learned Treatise of the Sabbath* p. 77.

Bishop Jeremy Taylor, an eminent Church of England writer, speaks thus of



Sunday observance: "It was not introduced by virtue of the fourth commandment, because they for almost three hundred years together kept that day which was in that commandment."—*Ductor Dabitanium* part 1., bk. 2., ch. 2.

John Ley, another English author, says: "From the apostles, time until the Council of Laodicea, which was about the year 364, the holy observation of the Jewish Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it."—*Sunday a Sabbath* p. 163.

Lyman Coleman says: "Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian Church, but with a rigour and solemnity gradually diminishing, until it was wholly discontinued."—*Ancient Christian Exemplified* sec. 2, chap. 26.

The historian Socrates, middle of fifth century, writes: "Although almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this."—Book 5, ch. 22.

Sozomen, another historian of the same period, says: "The people of Constanti-

nople, and of several other cities, assemble together on the Sabbath, as well as on the next day; which custom is never observed at Rome."—Book 7, ch. 19.

Archdeacon Farrar says: "Little need be said of the change from the seventh to the first day of the week. The first disciples kept both days, the Sabbath for rest, and the Sunday for worship. The Christian Church made no formal, but a gradual and almost unconscious, transference of the one day to the other."—*Voice from Sinai*, pp. 166, 167.

Neander, the greatest church historian of the 19th century, says: "The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect—far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place; for men appear by that time to have considered labouring on Sunday as a sin."—*Neander's Church History, Rose's Translation*, p. 168.

Reader, ponder well these words.

The observance of Sunday is the exaltation of a human custom above the

precepts of the Bible. But the exaltation of custom and tradition to a level with the Bible, or even above it,—the substitution of the human for the divine,—is what constitutes the papacy, and men ought to know it. The substitution of Sunday for the Sabbath, without any Scripture warrant, and in direct opposition to the commandment of God, is, therefore, the great distinguishing mark of the papacy, or, using the words of the Bible itself, "the mark of the beast."

Against those who shall, in the near future, worship the beast and his image, and receive his mark, is pronounced the most awful curse to be found in all the Bible. Here it is:—

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name. Rev. 14: 9-11.

*Selected.*

## The Doctrine of Eternal Torment.

G. B. THOMPSON.

THE destiny of the wicked? What is it? What is the final end of those who know not God, and refuse to accept of eternal life which is freely bestowed upon the believer? This question effects the greater portion of the human family, for "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Matt. 7: 13.

Popular theology, believing in the doctrine of inherent immortality, and the consciousness of the dead tell us that the wicked are conscious, and at death go into a place of torment where throughout the confines of the unending ages of eternity they will be tortured in a lake of fire. Here in the most unspeakable agony and excruciating pain that the Creator can inflict they will suffer and wait and curse and blaspheme forever. The poet has expressed the exquisite

horrors of this awful dogma in the following language:

"Infinite years in torment shall I spend,  
And never, never have an end.  
Ah! must I live in torturing despair  
As many years as atoms in the air;  
When these are past, as many millions more  
As grains of sand that bound the ebbing shore;  
When these run out, as many more behind  
As leaves of forest shaken by the wind;  
When these are spent, as many more to flow  
As blades of grass on hills and dales that grow!  
When these run out, as many on the march  
As starry lamps that gild the spangled arch;  
When these are gone as many million more  
As every moment in the age before;  
When all these doleful years are spent in pain,  
And multiplied by myriads yet again,  
I must in that fierce gulf in misery lie  
And madly writhe to all eternity."

Meditate for a moment upon the statements of this stanza. Infinite years despair would be a long time, but when you

add as many millions more as there are grain of sand on the sea-shore, leaves in the forest, blades of grass, or stars in the firmament above, and then multiply this by myriads the human mind shudders at the horrors expressed. It is not to be wondered at that there are many infidels and agnostics in the world, when the loving, long-suffering God is represented in such a manner. Such a hideous doctrine as the foregoing represents the compassionate God as a fiend, and tends to cause men to hate him rather than love him.

But, you say, the above is only poetry. Very true; and yet, horrible as they are, the statements of this stanza are true, if man has an immortal soul and is conscious in death. It is taught because men believe that we possess by nature an immortal soul which cannot die, and enters upon its reward at death. Were this true the eternal torture of the



wicked would logically follow.

Sometimes we hear it said that the sleep of the dead is such a gloomy doctrine. Is it? Which to your mind is the more gloomy, to think of the lost as quietly sleeping in their dusty beds, awaiting the judgment, and the final reward which shall be apportioned by this tribunal or that these unnumbered millions—some of whom are your own loved ones perhaps—are at this present moment agonizing in the most indescribable torment, and destined to remain there as long as the poet has said?

Well, you, say, what does the Bible teach regarding the end of the wicked? The Word is very plain upon this point. Having seen in former articles that man is not immortal by nature, and does not possess a deathless spirit, it is very easy to see that having failed to "lay hold on eternal life" (1 Tim. 6:12), death must await him. "The wages of sin is death." Rom. 6:23. Death is the absence of life and those who receive the reward of sin, will not receive *torture* but *death*. "He that believeth on the Son hath everlasting life." Those only who believe will have life, whereas those who "believe not the Son shall not see life." John 3:36. The wicked then are not living in torment for they "shall not see life." Other texts state this equally clear. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." 1 John 5:12. Note how explicit this statement is: the wicked, the lost, the finally incorrigible "hath not life." They therefore do not live in torturing despair "as many years as atoms in the air."

The mission of Jesus to this world was to give life to man who through disobedience had lost his right to the tree of life. He said of Himself, "I am come that they might have life, and that they might have it more abundantly." John 10:10. Life is the gift of God. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Said Jesus, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life." John 10:27, 28. Those who refuse to accept the gift, have no hold on eternal life, and it is as clear as the noonday sun that they cannot be in torture as many years "as leaves of forest shaken by the wind."

A few texts very definitely state what shall be the end of those who are found

among the lost at last; "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3. "For as ye have drunk upon my holy mountain so shall all the heathen drink continually yea, they shall drink and they shall swallow down, and *they shall be as though they had not been.*" Obad. 16. "Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame; there shall not be a coal to warm at, nor fire to sit before it." Isa. 47:14.

The place of their punishment is on the earth. Describing the scene the Seer says: "And they (the wicked) went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them." Rev. 20:9. The fire descends as upon the cities of the plains and destroys them from off the earth. In fact the destruction which overtook Sodom and Gomorrah is set forth as a type of the destruction of the wicked at the last day. "Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example suffering the vengeance of eternal fire." Jude 7. "And turning the cities of Sodom and Gomorrah unto ashes condemned them with an overthrow, making them an ensample unto those that should after live ungodly." 2 Pet. 2:6.

But, says, one, is it not said that the wicked will go away into everlasting punishment? Surely the Scripture so declares. "And these (the wicked) shall go away into everlasting punishment: but the righteous unto life eternal." Matt. 25:46. The punishment of the wicked, and the reward of the righteous are of equal duration. But mark, the wicked do not go into everlasting *punishing*, or torture. The punishment for sin is *death*. Rom. 6:23. This the wicked will receive from the hand of an allwise, loving Creator, who will allot to

man the choice he has made. The wicked receive *eternal death*; the righteous receive *eternal life*. The Lord places before us life and death and he bids us to "choose life, that both thou and thy seed may live." Deut. 30:19.

### LOST ITS VOICE.

"When visiting a gentleman in England," says D. L. Moody, "I observed a fine canary. Admiring its beauty, the gentleman replied: 'Yes, he is beautiful but he has lost his voice. He used to be a fine singer; but I was in the habit of hanging his cage out of the window; the sparrows came around with their incessant chirping; gradually he ceased to sing, and learned their twitter, and now all he can do is to twitter.' O, how truly does this represent the case of many Christians! They used to delight in the songs of Zion, but they came into close contact with those whose notes never rise so high until at last, like the canary, they do nothing but twitter, twitter." *Selected.*

### WHAT IS THIS.

When the children of Israel first saw the food which God provided for them in the wilderness, they said, "man-hoo?" that is, "what is this?" and that question anglicised into "manna," has served as a name for it ever since. People generally think that "manna" is the name of that which the children of Israel ate for forty years, whereas, on the contrary, it is only an indication of ignorance as to what it was. That is the way with many of the "scientific" names that we meet with. In this case, however, there was no excuse for ignorance, for God had told them beforehand that He would send them "bread from heaven;" and we are told that the people ate of "the corn of heaven"—"angel's food." If they had called it by its real name, "bread from heaven," or "heavenly bread," it would have kept them in much closer touch with heaven, and they might have been saved from much evil. Likewise in these days if men would recognise God's gifts as coming directly from Him, instead of inventing names which serve only faintly to conceal their own ignorance, and effectually to shut off the view of God, the world would be in a far better condition.

*Present Truth.*



## The Government to Come.

R. A. CLARK.

"The Government shall be upon His shoulders." We are drawing rapidly near to this most desirable time, this time of perfect justice, perfect equality, perfect administration of the laws existing between man and man, and to a perfect understanding of the relationship between man and his Maker. For the past six thousand years man has held the reins of government.

For six thousand years man has blundered on disastrously. For six thousand years the earth has been under a curse, not the least part of which has been man's rule. These thousands of years make melancholy history. Years, generations, centuries—one long succession of strife, bloodshed, discord, brute force, murderous wars and the down-threading of the weaker races.

Everywhere man has failed. Africa is an instance, with its sad past, unsettled present and ominous future. Everything man has touched he has marred. Every form of human government has been a failure,—Monarchy, Republicanism, Despotism, Democracy—all have come short. Every theory, every creed, every doctrine man has formulated has ended in confusion, and every theory and ism he has or will introduce, is nothing more than mere speculation. Many, perhaps, are good in principle but entirely impossible of application. Of the various forms of government existing at the present time, some are notoriously bad, others are tolerable, others may be more desirable, but all are alike in their final results.

All are deficient, all are false; because human. What do we see around us East, West, Europe, Asia, political unrest, rebellion, revolution, nation rising against nation, the formation of great armies, and the construction of huge ships of war. Millions upon millions are groaning under the imposition of heavy taxes necessary to keep up the preparations. For six thousand years man has been on his trial, he has indeed been weighed and found wanting. His time is nearly up, he is just about to make his exit in shame and ignominy. God Himself will re-

sume the management of this world's affairs. Then we may look for equity, peace, harmony and perfect balance of power, the true theocracy.

Jealousy, envy and suspicion are everywhere, and are the principle factors in the decisions of the nations. Man must look back upon his time of probation with very great dissatisfaction. He can see the ruin he has brought upon this once fair earth—the chaos, the sorrow, the interminable tangle. That this state of affairs cannot last is certain, that the end of it all is near is none the less certain. That the political and the social aspect is getting darker is also certain.

The world is rapidly ripening for the great destruction. Men were never so indifferent to the claims of God, never so cold and careless, so worldly and atheistic as at the present time. The ethical side of life was never more neglected. The number of suicides, of murders, debauchery, profligacy in high life, the great number of divorce cases are sufficient proof of this. It is not, let it be understood, because Christianity has failed. A thousand times, No. But because Satan has so blinded men's eyes, so perverted their desires, so corrupted their natures as to make them believe a lie; in other words because man has chosen darkness rather than light all through the ages.

What means all the natural phenomena the upheavals, the earthquakes, the activity of Vesuvius, tidal waves, fires with great destruction of life, but signs of the end, God's voice speaking to man, the fulfilment of prophecy? Surely there is "great distress of nations with perplexity; men's hearts failing them for fear."

Just as the rise and fall of the four great world empires, Babylon, Medo-Persia, Greece, and Rome came about as foretold in the book of Daniel, so are the prophecies relating to the final stages of our history surely coming to pass. As, in the days of Noah, of the Flood, when men for their wickedness and violence were swept away, so will the people of the future be swept away, by the fires of God's wrath, like the

Galileans of old, or the eighteen upon whom the tower of Siloam fell, not because they were the worst sinners, but for their unrepentance. "I tell you nay, but except, ye repent ye shall all likewise perish."

### LOVE.

Christianity is a doctrine of love. God is love. It recognizes love as the first necessity of the human soul, and it declares that the love of God in CHRIST is seeking every soul, knocking at the door of every empty heart. It hallows and ennobles all earthly love, but puts it in its true place. One thing is needful, and only one, that is to find the love of CHRIST. No soul enriched by that can die of starvation. Every soul that receives it may live a rich and warm and full life, however it may be separated from earthly ties. CHRIST who so often went home to the cottage of Bethany knew the blessedness of home life, but He would have condemned it if it had been limited and imprisoned. If home love isolates, if it does not pass out into a wider care, if it is deaf to the mighty calls that come from human need, if it exclude communion and union with God our Saviour, then spiritual death has entered, that death from which CHRIST came to set us free. There may be an absorption in the life of husband and wife and children which excludes friendships, disregards the world beyond, has no living pleasure and interest in mankind, and that love is a poor thing, airless, mechanical, monotonous, and degenerating. Home life is the background from which we should go forth, brave to take our part in the mighty movement and passion of the world. It is most blessed to have this background, but many have passed their lives without it in a uniform quietude and happiness of duty, sustained by the love of CHRIST which passeth knowledge. In that there is peace, whatever darkness and loneliness may sometimes enfold the soul.

*Selected.*

### JOY OF HELPFULNESS.

I TRUST that all my readers have, at one time or another, tasted the cup of joy which follows the doing of a kindly deed. It is a cup which you can drain to the last clear, sparkling drop, and never find a dreg at the bottom of it. It is a cup which you can hold up in the sunlight, and never see a speck floating there, or a stain clouding its crystal purity. Some



joys leave a bitter taste behind them. Others, which we thought before they touched our lips would be as sweet as nectar of the gods, prove flavourless and palling to the taste; others, burn us like liquid fire, and in our anguish we dash the cup from us, crying out that we will never dip it in pleasure's fount again. But there is one joy which is sweeter than anything we ever dreamed of, and which leaves nothing but sweetness behind it. It is the joy of doing good, the joy of trying to help others to bear their burdens and their troubles. Whenever you stretch forth helping hands, though you seek nothing for yourself in return, God fills your hand with treasures of joy. Science tells you that you cannot grasp

the sunlight, but love says you can! As often as you put your hand beneath another's burden, you lay hold of this golden sunlight of happiness. Try it, and see if this is not so.

Young men and young women, do you deny yourselves for your parents' sake? Do you give up selfish enjoyments for the sake of being helpful at home, when those enjoyments conflict with your filial duties and privileges? If you do, you know what it is to drink the sweet, pure, uncloying cup of true happiness. If you do not, I do not need to remind you how much more insipid the draught of selfish pleasure tasted than you thought it would, nor how bitter the taste it left after you had drained it.—*James Buckham, LL.D.*

Mile after mile is being added to the talking distance of the 'phone, and ere long it will, no doubt, be possible for a man on the Atlantic seaboard to discuss business or social engagements with a friend on the far western edge of the continent." *Exchange.*

#### A NEW NAVAL GUN.

The new battleships provided for in the Naval Estimates for the current year are to embody many improvements on the *Dreadnought*. They will not carry so many heavy guns as the earlier ship, but the weapons will be of a larger calibre than the *Dreadnought's* weapons—13.5-inch as compared with 12-inch—and they will fire a shot weighing 1,250 lbs. against the smaller gun's 850 lbs. At the same time a secondary battery of medium quick-firing guns will be added, a feature which is entirely missing in the *Dreadnought*. Lieutenant Domville, in the essay which won the gold medal of the Royal United Service Institution this year, advocated as an "ideal" ship one carrying eight 12-inch and sixteen 6-inch guns, and it is not unlikely that this plan will be followed so far at least as numbers are concerned. In that case, the new vessels would have a broadside fire of 8,300 lbs. against the *Dreadnought's* 6,800 lbs. One of the new ships will be begun at Portsmouth and one at Devonport as soon as the vessels at present occupying the stocks have been launched—one this month and one in August. Their displacement will be about 20,000 tons—2,000 tons larger than the *Dreadnought*—and their cost complete will exceed two millions sterling. A third ship of the class is to be built "if the Hague Conference prove abortive."

*The Statesman.*

#### DOG'S FLESH AS FOOD.

In a report to the Washington Bureau of Manufactures the United States Consul at Annaberg says that high-priced meat has greatly increased the consumption of horse-flesh and dog-meat throughout the German Empire, especially in the densely populated industrial centres. In all Germany, during 1906, 182,000 horses were slaughtered for food. The Consul had not been able to secure complete figures in regard to the slaughter of dogs for food, but fragmentary statistics indicate that the total number was about 7,000—probably more rather than less. Horse-flesh is very generally advertised in

## This AND That.

#### VESUVIUS IN BLOOM.

It is strange to read that Vesuvius "is now blooming like a garden, the ashes being made into a very rich fertilizer by the addition of lime or soda." Only a few months ago it was a mountain of death, its inhabitants fleeing from it in terror and its vegetation burned or buried under hot ashes, so that it was a scene of terrible desolation. But now the rains have watered the ashes, and man has fertilized them, and they have become rich soil, and the volcano has become a mountain of life, robed in green and decked with blossoms far up its slope toward its slumbering top. Human life is again taking possession of it, the ruined villages and villas are being rebuilt on "eruption proof plans," and soon it will be a scene of populous and prosperous activity.

Nature has a strong restorative power; it is saturated with curative virtue. Under its healing touch the volcano's ash-heap and the earthquake's shattered shore are soon covered with verdure and fringed with flowers. It turns a grave into a green mound and everywhere hides death under the forms of life.

All this is nature's parable and prophecy of the healing of sin and death and the dominance of life in the spiritual world. God is full of life, and in him is no death at all. His life pervades our human world, and has the power of curing all the wounds and the woes of sin. The Cross has healing virtue for all human guilt. Even a life that has been burned

out with sin and is only an ash-heap can yet be made to bloom again. "Earth has no sorrow that Heaven cannot heal." This is the gospel of hope, the great light that shines from the face of God and from the cross of Christ.

*Presbyterian Banner.*

#### THE TELEPHONE IN AMERICA.

"A telephone in every room of every house has become the legitimate ambition of the American telephone manager. So far he has succeeded in planting the instrument in every hotel bedroom. At the new Hotel Astor, in New York, there are 25,000 city calls and 2,500 suburban and long-distance calls every month, not to mention the thousands of communications which, hour by hour, pass between the guests in this palatial building. Everything is talked about, from the buying of a railroad to the ordering of a luncheon; from the booking of a passage to Europe to an inquiry as to the quality of Chicago meat. Hitherto," writes Ernest H. Rann, in *Cassell's Magazine*, "it has not been possible to talk right across the continent from New York to San Francisco, but a man in the former city can converse with ease with another in Chicago, and the message may if desired, be transmitted for another thousand miles, and so on with a second break, to its destination on the Pacific coast. But one little invention after another is gradually improving the service.



German newspapers, especially in those of the large industrial centres, and most German cities have at least one market which makes it a speciality, claiming for it a higher percentage of nourishment than that of either beef, veal, mutton, or pork, while it is not unusual to find advertisements of dog-meat or for the purchase of dogs to slaughter. A great many dogs are killed and eaten that do not give up their lives under official inspection. The conviction of men charged with killing and eating dogs that belonged to others—sometimes valuable animals or cherished household pets—is not infrequent.

*Exchange.*

### MONKEYS AS SERVANTS.

In Siam apes are now employed as cashiers. A year or two ago much base coin were circulated by a clique of coiners, and the tradesman found that it was

a very difficult matter to discriminate between good and bad money. One large store kept a pet monkey, and one morning he was seen to take a coin from the cashier's desk and put it between his teeth. After biting it for some moments, he threw it on the floor with a solemn grimace of dissatisfaction. The proprietor of the store then handed the monkey another coin, and after testing with great deliberation, he laid it on the cashier's desk. Apparently the creature could tell a counterfeit coin from a good one and in order to ascertain whether other monkeys had the same extraordinary gift, two apes were given the test, with satisfactory results.

From that day the majority of business houses in Siam have kept monkeys as cashiers, and the gifted creatures have developed the faculty of discrimination between good and bad coins so that no human being can compare with them.

*"Search-light."*

## Some Sensible Suggestions as to Amusements.

A NUMBER of years ago the old *Christian Union* of New York gave six general principles as a help to the individual, perhaps, in deciding such questions as, Shall I play poker? Is it right to play cards? to go to the theatre? to play billiards? to dance? We reprint a portion of this article for the benefit of those who are troubled by the same questions:

1. *When you are in Rome do NOT do as the Romans do.*

There are questions which majorities must determine; there are questions which each soul must determine for itself. The still, small voice of conscience ought to be louder than the noisy clamour of the multitude. Even rabbis and priests may lead the cry of Crucify Him! Crucify Him! What everybody does *may* be right; but is quite as likely to be wrong. That everybody goes to bull-baiting in Spain does not make bull-baiting right; that everybody goes to the theatre in New York does not make theatre-going right. Neither does it make either wrong. Majorities do not determine moral questions. There is no presumption in favour and none against what everybody does.

Everybody is just about as apt to go wrong as right. Do not follow the flock of sheep over the wall. Look for yourself where you leap. The whole law is not fulfilled in this one word, Thou shalt not be odd. Because everybody waltzes may be an excellent reason why you should refuse....

3. *Keep on the safe side of certainty.*

"He that doubteth is condemned if he eateth." Whatever is doubtful is dangerous; whatever is dangerous it is safe to let alone. Take a piece of paper and write down on it all the amusements that you are doubtful about. You wish that some one would tell you whether these are right or not. The interrogation mark tells you; for they are wrong. Cross them all off the list of possible recreations so long as the interrogation mark is there. If the interrogation mark is ever removed, still leave them crossed off for at least six months. There are enough amusements that are not doubtful. There is ice enough that is strong; do no skating on thin ice.

4. *The pleasure which is more pleasurable than your work is to be taken with caution.*

We do not say that it is to be discontinued, nor even that it is doubtful, but that it is to be taken with caution. So long as a man enjoys his work more than he enjoys his pleasure, his pleasure is comparatively safe. The great danger is from a mind given over to pleasure; the great safe-guard is a mind consecrated to its work. If the mother enjoys the party more than her children, to her the party is dangerous; if the student enjoys cards more than books, to him cards are dangerous; if the clerk enjoys the theatre more than the counting room, to him the theatre is dangerous. Be on your guard against pleasures which are more delightful than duties. "Nonsense! we must then be on guard against all pleasures?" Very well! Be on guard against all pleasures. It will do you no harm. If your work is a dull routine, any pleasure may become a seductive temptation.

5. *For "What is the harm?" substitute "What is the good?"*

What is the harm of the cards, of dancing, of billiards, of the theatre? Bury that pernicious question. Never ask it again. Substitute another: What is the good? Life is too short to waste any of it in things that are merely harmless. Devote it, the whole of it, every hour and minute of it, to what will do you or some one some good. Whatever bears no fruit, cut it down; why cumbereth it your little ground? You have none to spare. Does the evening game of cards quicken your faculties for the next day's work? Does the evening dance give you a better appetite for the next morning's breakfast? Does the game of billiards send you back to your desk with new zest for your labours? Does the theatre purify your imagination or broaden your sympathies, or quicken your sensibilities? We are asking questions, not answering them. That we leave for you to do. We can readily understand that there is no universal answer to them; that different readers will give different answers. Then let different readers have different practises.

6. *Thou shalt love thy neighbour as thyself.*

You have no right to consider the effect of doubtful amusement merely upon yourself. You must consider their effect on others; on your companions, on the



community. You must apply all these principles to this larger problem—the public good and the public evil. You will not play with fire if your neighbour will thereby be burned. You will not even warm yourself by a fire, if that fire once lighted, will set the woods on fire. Is it safe for me? Is it useful to me? Is it safe for the community? Is it useful to the community? Put these questions to every recreation which offers itself to you and to your family.

If you never do what everybody does, because everybody does it; if you never judge your neighbour by yourself, or yourself by your neighbour; if you cross off from your list every amusement which has in your own mind a question mark after it; if you are always on your guard against pleasures that are more pleasurable than your work; and if you never do anything if there is injury in it to you or your neighbour, nor unless there is benefit in it to you or your neighbour—you will be able to solve most of the perplexing questions of social life and amusement to your own final satisfaction, though probably not to the satisfaction of all the rest of mankind.

*Signs of the Times.*

### THE RIGHT AUTHORITY.

I HAD a sum to invest, let me suppose, and I went to a well-known gambler, and said, What should I do with this, pray? And he said, Entrust it to me: I have experience, you have none; I will handle it for you, and you shall know the result. I went to ascertain the result, and the man had fled away. You will naturally enquire why I consulted such a man.

I wanted to know the exact value of a picture, to continue my parable, and I submitted it to the criticism of a man; he laid his fingers upon it and said, I do not think much of your picture. Said I, Why lay your fingers upon it? Because, said he, that is the only medium through which I can form any opinion of your picture. Said I, Can you not look at the picture? No, said he, that I cannot do; I am blind. You will naturally ask me why I consulted such a man as to the value of a picture.

I wanted to know how the climate of a far-away country would suit my dying child, so I called upon a man, and asked

him: said he, Do not trust it; it is a bad climate; it is a place that I cannot recommend. Were you ever there, sir? said I. No, said he, I have never been out of my native village. You will naturally wonder that I should have consulted such a man.

Now you have consulted infidels about Christianity; you have consulted men who never prayed as to the efficacy of prayer; you have gone in the wrong direction for advice. You smiled behind my back when you thought I had consulted a blind man about a picture: what shall I do with you when I hear that the only books you have read about Christ are the books that tried to tear Him in pieces? You have consulted His enemies, you have never consulted His friends.

The argument applies to the bad priest, to the ill behaved professor of Christianity. Blessed be God, our duty is clear. I will not go to the bad priest for a report of his function, I will not go to the bruised and self-damned professor of Christianity, in whose character hypocrisy is conspicuous above every other feature, and say, Who is Christ? and what can Christ do for men? This I will do: I will go straight up to the Lord Himself, and then I shall know what to do.—*Joseph Parker, D.D.*

### THE MUSIC OF THE HEART.

There is a saying that "The book of Psalms contains the whole music of the heart of man, swept by the hand of his Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathetic accent of his sorrow, the triumphant shout of his victory, the despairing sob of his defeat, the firm tone of his confidence, the rapturous note of his assured hope. In it is presented the anatomy of all parts of the human soul; in it, as Heine says, are collected 'sunrise and sunset, birth and death, promise and fulfilment—the whole drama of humanity.'" *Youth's Instructor.*

### THE DANGER OF UNBELIEF.

"In the days that were before the flood," says our Saviour, "they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and *knew not* until the flood came, and took them all away." Matt. 24: 38, 39.

Why did they not know? Noah spent

a hundred and twenty years in building the ark and telling the people that the flood was coming. Christ was preaching to them through Noah. 1 Peter 3: 18-21. Then why did they not know in time to be saved?—Because they did not believe.

When the Lord brought Israel out of Egypt, they were to be taken into the "promised land." They were delivered by "a mighty hand and an outstretched arm;" were led through the wilderness, overcoming all obstacles by the same power, up to the very border of their destination. But they "*could not enter in.*" Why?—"Because of unbelief." "The Word preached did not profit them, not being mixed with faith in them, that heard it." Heb. 3: 19; 4: 2.

Now these things "were written for our learning." Rom. 15: 4. The lesson of the flood is in the warning that "as the days of Noah were, so shall also the coming of the Son of Man be."

Christ's second advent is foretold many times in the Scriptures, and signs are given by which it may be known that it "is near, even at the door." Yet those who do not believe are in darkness, and will not know of His coming until it is too late. To such His advent will be as a thief in the night. "But ye, brethren [true believers], are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.

The lesson to us from the failure of Israel at Kadesh-Barnea is, "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4: 1. We are plainly told that "there *remaineth* therefore a rest to the people of God." Verse 9. And to this is added the warning to those who profess to be such a people: "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." Verse 11. *W. N. Glenn.*

"The following testimony was given concerning the Waldenses by one of their enemies who lived in the days of their severest persecution: 'You can scarcely find a boy among them who cannot give you an intelligent account of the faith which he professes.'"



# Happy Hours at Home.

## A HELPING WORD.

Speak a helping word as you go—  
Sympathy and kindness ever show;  
Many hearts are hungering for cheer.  
Speak to them a word of love sincere;

Speak a helping word, speak a helping word,  
Speak a helping word on your way!  
There are many, many chances to scatter  
loving glances  
And speak a helping word on the way.

Speak a helping word every day—  
You may save some brother gone astray;  
You may hearten some who now despair,  
Strengthen those who heavy burdens bear.

Speaking to the weak or the strong  
Help the tempted ones to fight with wrong;  
Hearts to grand endeavour may be stirred  
Everywhere—oh, speak a helping word!

—MRS. FRANK A. BRECK.

## A SINGLE SOUL.

"RUTH, I have tickets for the concert of the Bell-Ringers on Wednesday night. Can you go?" Alice said to a friend at her gate.

"It is prayer-meeting night."

"I know; but they sail for Europe Friday night, and this is their last concert."

"But I never stay away from prayer-meeting for anything."

"But this is a sacred concert—and only once. We can worship just as well there."

So, reluctantly, and against her convictions, Ruth consented.

That night the girl dreamed that an angel in shining raiment stood before her, and asked gently, "Where are you going to-morrow night?"

And she answered, "I thought I would go to the concert."

Then the angel said, sadly, "Have you so little appreciation of the value of a single soul?"

She decided she must take back her promise to attend the concert, and go to the prayer-meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:—

"Plenteous grace with Thee is found,  
Grace to cover all my sin;  
Let the healing stream abound,  
Make and keep me pure within.  
Thou of life the fountain art,  
Freely let me take of thee;  
Spring thou up within my heart,  
Rise to all eternity."

As the music ceased, the young girl sprang impulsively to her feet.

"I meant to hear the Bell-Ringers to-night," she said, "but I decided I would rather come to prayer-meeting; and I am happier here than I should have been at the concert; and I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour for closing drew near, the pastor arose and invited any who would give themselves to Christ to come forward.

As he waited in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way of salvation.

When the service was ended, a friend came to Ruth and said: "The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive an introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian to-night to your testimony. I have not been inside a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer-meeting, and no music could be sweeter than the hymn, 'Jesus lover of my soul,' I thought to myself, 'There must be something in religion, and I am going to have it.' So, I wish to thank you that it is because of your testimony that I shall go home to-night a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

"I thank you for telling me this," she answered; "I shall never forget it."

Yet she little guessed what cause she would have to always remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound. Looking from the window, she could see where the midnight express and the 11:30 freight had collided. The cries of the frightened and the piercing shrieks of the wounded made her shudder. But she bravely put away all thought of self, and, calling her father, was soon ready to go with him to the rescue.

And the first face that looked into hers as she stood beside the burning train was that of Mrs. Walters. Pale and peaceful it was, though showing how intensely she suffered. She was extracted and borne to Ruth's home. The power of speech was almost gone. She rallied a little as they laid her on Ruth's couch.

Taking her hand and pressing it to her lips she whispered feebly: "Child, I am going—it was my last chance—what if you had not spoken—what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised

her Father to always do her duty; always to give her testimony; always to appreciate the value of a single soul.—*Christian and Missionary Alliance.*

## A MOTHER'S PRAYER.

Some years ago a company of Indians was captured on a Western frontier. Among them were a number of stolen children. They had been with the savages for years. Word was sent through the region inviting all who had lost children to come and see if among the little captives they could recognize their own. A long way off was a woman who had been robbed of a little boy and girl. With mingled hope and fear she came with throbbing heart. She approached the group. They were strange to her. She came nearer, and with eyes filled with mother-love she peered into their faces, one after another. But there was nothing in any she could claim, nor was there anything in her to light up those cold faces.

With a dull pain of despair at her heart she was turning away when she paused, choked back the tears, and in soft clear notes began a simple song she used to sing to her little ones of Jesus and heaven. Before a line was completed, a boy and a girl left the group and ran up to her, exclaiming, "Mama, mama," and she folded her lost darlings to her bosom, and took them home rejoicing. So lives a mother's early influence in the hearts of her children. *From Gertie Shidler's Scrap Book.*

**A Cure of Opium.**—In parts of Malaysia a plant has been discovered which relieves the terrible pains which invariably accompany an attempt to leave off using opium. It is called *chong hing*. The leaves are simply boiled and the resulting tea is taken as a medicine. Many have tried it with complete success, and the Christian missionaries and many Chinese are making the medicine in large quantities for free distribution among the sufferers, who throng by hundreds to the places where it is made. The government sales of opium fell off £6,000 in the month of November, 1906, as a result of the use of the new plant. Another result is that the natives are coming to look upon the missionaries with much more favour, as they are mainly instrumental in supplying the medicine.

"Without devotion to something nobler and more abiding than the present, no great achievement is possible, no lofty thought attainable. One must think and work in the present, but for the future. That is the whole purpose of our possession of the present."



## PLAIN FOOD.

"The man who enjoys plain food is miles ahead, physically and physiologically speaking of the man who would leave his meal untouched if it were not that every item of it was calculated 'to tickle the palate.'" This is the conclusion of a writer in the "Lancet," in an article on the price we pay for flavour. "The human race is wickedly indulgent, caring more for the palatable than the nutritious quality of food," he says. "Men will pay half-a-guinea for a pint of turtle soup, which, from a strictly nutritive point of view, is not worth a twentieth part of that sum. Oysters are an extravagant form of food, since fourteen of them do not contain as much nourishment as a single egg: while it would require the ingestion of no less than 200 good oysters before the protein equivalent of a pound of beef was reached. There are, however, clearly instances in which in no sense can the nutritive equivalent of food and beverages be summed up in so many pounds, shillings, and pence. How often is it found, for example, that the invalid may be tempted to take a few oysters in preference to a small beef fillet, or some turtle soup, when calves' head, the basis of mock turtle, would scarcely appeal to him even though it may be more than equal in nutritive value to the only reptile used to any extent as food in this country?"

*The Statesman.*

## PROPER RATE OF INFANTS' GROWTH.

An infant should double its weight in six months, and treble it in a year, provided it is a healthy child, and its nutrition is in every way satisfactory," says a writer in the *Journal of Hygiene*. "If a child does not increase at the rate of one pound a month during the first year of life, and twelve ounces a month during the second year, its nutrition is not satisfactory. If a child does not grow nearly three quarters of an inch every month during the first year of life and half an inch a month during the second year of life, it is not satisfactory. The latter is, of course, not of the same importance as the former. Clearly, premature children would not be so large, though they should increase at about the same ratio."

*Present Truth.*

## THE PUBLIC HOUSE AND DRINK.

What they think of it.

- A curse.—*Queen Victoria.*
- A scandal and shame.—*Wm. E. Gladstone.*
- Traps for workmen.—*Earl Cairnes.*
- Devilish and destructive.—*Lord Randolph Churchill.*
- Stupefies and besots.—*Bismark.*
- The mother of sins.—*Southey.*
- The devil in solution.—*Sir Wilfred Lawson.*

Liquid fire and distilled damnation.—*Robert Hall.*

The mother of want and the nurse of crime.—*Lord Broughman.*

A poison in politics as well as in society.—*Sir W. Harcourt.*

The nation is being throttled by the traffic.—*Lord Roseberry.*

A huge nuisance and misery.—*London Times.*

Yet this "curse," so "devilish and destructive," that "stupefies and besots," "the mother of sins," "of want, and the nurse of crime," "the devil in solution," "the nation's scandal and shame," and "the trap for workmen," the English nation legalizes, protects, and cherishes at a cost of well-nigh seven hundred million dollars and the American nation does the same with the huge curse at a cost of one billion dollars.—*Selected.*

—A REMARKABLE surgical operation which proved successful is recorded in *Brooklyn*, says the *Globe*. A man named Alexander Adrehi had his spinal cord severed by a bullet about four years ago, and was operated on in the Brooklyn Hospital on the 9th May, 1903. The ends of the severed cord were drawn together, the bullet found and removed, portions of vertebrae chiselled away and elaborate sutures used. Adrehi can, after three years, walk up and down stairs without the use of crutches or braces."

## THE WORTH OF A WORD.

LANGUAGE is the splendid possession which lifts us above the lower orders of creation, and more than any other faculty allies us to God. When God made man in his image, he endowed him with speech. Do we prize sufficiently the value of words? The good Book says, "By thy words thou shalt be justified, and by thy words condemned." Our thoughts are our own: until they are translated into language they can do little harm or good. It is by the words we speak that we make those around us happy or sorrowful. Take for example, the common instance of the hasty word. Few of us do not have it to regret. Children are told to think before they speak, and the caution might well be given to children of an older growth. Something occurs to annoy or vex, to awaken resentment or anger, and quick as the sword leaps from the scabbard, a hasty word springs out to do its baleful work. Friends of many years are separated by ill-considered words which, too late they would give a great deal to withdraw. But words that wound are apt to leave scars. The wounds of a friend heal slowly. There is also the fault-finding word. No other has such frost-like effect on household joy. A continual stream of fault-finding is so depressing that presently everyone ceases the effort to do well. Children and servants comprehend that they have no chance with a chronic fault-finder. A teacher who finds constant fault loses influence over pupils,

and an employer who has this wretched disposition is never well served.

Words of praise, on the other hand, are like sun-beams and dewdrops, and all other gentle and tender things, which coax plants into bloom and fruit. They do for character what the sunshine does in the realm of nature.

The words most to be dreaded are those of malice and uncharitableness. How mean and low are words which stab an absent acquaintance in the dark, which lend themselves to the repetition of unkind stories, and to the service of unfriendly gossip. Words that are deliberately misleading and deceitful wear the livery of the devil. They have no use or place in the vocabulary of sincere, noble and right-living people. We need not dwell on words coarse, vulgar or profane. Nor, except in our own case, need we feel called upon to think very much about impulsive and vehement words. These latter are at least not cowardly. It is our privilege to set a watch over our own words, to restrain words of indiscretion, and to refrain from words that are ill-natured and savage. Words of intentional exaggeration are to be avoided. It is possible to uplift a soul, and turn the whole tide of affairs from defeat to victory simply by speaking words of real encouragement and approval. From the present purpose it is apart to say anything

about the beauty and rhythm of words, and the curious way in which they interpret thought. Glance the dictionary through, and you will find that words have colour and music, and that they represent with vivid clearness and picturesque beauty ideas for which they stand.

They come from many sources and many lands. They are as old as the Garden of Eden, as new as yesterday. One finds the sonorous word coming from old Rome and the mellifluous from the honeyed-tongue of the Greeks. There are words from the Danish, Swedish, and Saxon; from the German; from the dialect of the Red man, in fact, from every part of the world, and every age of history in our English language. How beautiful are most of the words which are the names of flowers: as heather-bell, blue-bell, lily, snow-drop, rose, daisy, and the like. A flower is seldom christened by an ugly name. How beautiful are the names which describe running water: river, brook, stream, fountain. How picturesque are certain words which describe certain conditions: drape, which conveys the idea of covering with folds of cloth or silk; drizzle, which is a disagreeable, slovenly, bespattered sort of word; drain, which carries in its very sound the thought of exhaustion, of never stopping until the last drop be gone. What a beautiful word is dainty. What sound of cymbals is in the word-clang. How the word quell carries with it the thought of van-



quishing a riot. What a brazen sound is, in the word effrontery. How cool, and pleasing, and fizzing and bubbling, is the word effervesce. With what charm is the woman endowed who has a good vocabulary, who uses the right word in the right place, at the right time! How unpardonable is careless speech, and how poverty-stricken and meagre is the speech of those who dwell habitually with mean people, and indulge sordid thoughts.

One's power to use rich and beautiful words is greatly increased if one either has the advantage of living with scholarly persons, or of constantly reading good books. The works of the best writers are filled with strong and fine passages which illustrate what I mean. No one can read Ruskin or Carlyle, neither of whom is yet out of fashion, without largely adding to his vocabulary. *Christian Herald.*

#### THE LIQUEUR BAR.

A Bar to heaven, a Door to hell—  
Whoever named it, named it well.

A Bar to manliness and wealth,  
A Door to want and broken health.

A Bar to honor, pride and fame,  
A Door to sorrow, sin and shame,

A Bar to hope, a Bar to prayer,  
A Door to darkness and despair,

A Bar to honoured, useful life,  
A Door of brawling, senseless strife.

A Bar to all that's true and brave,  
A Door to every drunkard's grave.

A Bar to joys that home imparts,  
A Door to tears and broken hearts.

A Bar to heaven, a Door to hell—  
Whoever named it, named it well.

*Selected.*

#### THE OBEDIENCE OF THE PARENT.

Papa," she cried. He was so absorbed he did not hear her. She climbed on his knee and pushed her small, persistent self between the paper and its reader. "Papa," she said, while she put both her hands on his cheeks, "Papa, won't you please come outdoors with me and help me find some 'ittle stones? Mama wants them to plant Tinese bulbs in and she won't let me go after them down to the river alone. Dere isn't any round the house but dreat big ones. Come." The father put down his paper with a smothered sigh of regret, but took the small, plump hand in his own and allowed it to lead him. Out in the hall, where he was slipping into an overcoat, I heard him discussing the chance of finding "ittle stones" as eagerly as if politics and an evening paper did not exist. In fifteen minutes they returned with a basketful of pebbles, which the little maid carried gleefully to her mother. The father returned to his paper.

When he laid it down I asked "Why did you leave the newspaper you had been waiting for so eagerly to take Maisie to the river?"

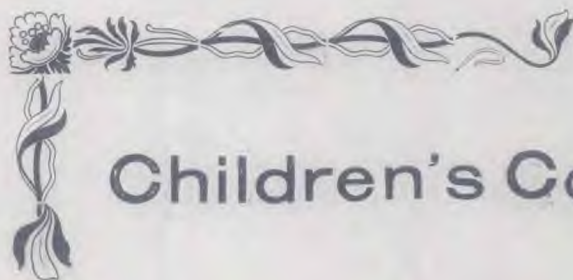
"I'll tell you," he said: "that is our method of teaching obedience. If I ask my children to do any small duty I expect to have it done without a word of demur. To teach obedience the parent must obey as well as the child.

When Maisie asked me to take her to the river, it was a weighty matter to her. I might have told her I was reading my paper and could not stop. That was what I wanted to do. It would not have been a good lesson. A four-year old child would have remembered if I had turned her away and told her I could not lay down my paper. Perhaps to-night I might find her building a block house and tell her it was bedtime. It is disagreeable work to put the blocks away and toddle upstairs before the tired eyelids begin to grow drowsy. Maisie would do it, though, without a murmur, simply because Papa obeys her."

It made me think. The majority of fathers and mothers would have called this weakness.

"It is the way we have brought up all the

children," said the father. "Our big boys and girls use judgment, as I do with them. If a task can wait half an hour till an interesting book is finished or a game of tennis is played, I do not ask it done sooner. The children treat me in the same fashion. They know that when father or mother can possibly do what they wish, if it is reasonable and not selfish, their requests will be granted and our time given them. There is mutual obedience that makes home a place free of selfishness and jars. It is harder to make little children understand the more convenient season." If Maisie had been ten years older she would have waited for me to finish the paper before she suggested going to the river bank. You see it is discipline on both sides of the house."— *Selected.*



## Children's Corner.

#### IN VACATION TIME.

There's a hole in his hat with the hair sticking through,  
And a toe that peeps out from a hole in his shoe;  
There's a patch in his trousers, a darn in his hose,  
And a freckle that tilts on the bridge of his nose;  
But, O, in his heart there's the glimmer and shine  
Of a sun that I wish could be shining in mine.

There's a smudge on his face that is dusty and dark,  
But a song in his heart like the song of the lark;  
There's a rent in his coat where the lining shows through,  
But the whistle he tunes to the wild bird rings true;  
And, O, in his heart, with a sparkle like wine,  
Is a gladness I wish could be sparkling in mine.

There's an imp in his hair that may keep it awry,  
But a twinkle so rare in the blue of his eye;  
There's an uneven slant of his trousers, made fast  
With a nail through their tops, for a button won't last;  
But deep in his heart lies a spring cool and fine  
Of good cheer that I wish could be bubbling in mine.

There is tan on his cheeks where the flush of health glows,  
And the skin has all peeled from the tip of his nose;  
His pockets are bulged with tops, marbles, and strings,  
With jackknives and other uncountable things;

But the brooks and the woods bring a music divine  
To his ears that I wish they were bringing to mine.

*J. W. Foley.*

#### HIS MOTHER.



He's afraid his mother will get to hear of it," said one of the boys who were standing together one summer evening.

"Yes, Jack Shaw is tied to his mother's apron strings, we all know that," shouted another. "And he dare not go on the river."

"I guess he's afraid of making his mother sorry, and he says she will be sorry, if he goes in a boat," said the younger boy.

Jack Shaw calmly turned toward the last speaker and said, with a little toss of the head: "Yes, George you are right; Jack is afraid of making his mother sorry."

"But she need never know," said another boy. "Do come with us Jack, we'll never tell."

"No, Tom," replied Jack, "I promised mother never to go on the river without telling her. You may call me a coward, if by that you mean I am afraid of grieving my mother, for I am that. When my father was dying, he said: 'John, take care of your mother and never be ashamed of doing what she tells you or of taking her advice. Do that and you will get on.'"

Jack always acted on his father's words, if he was sometimes jeered by the boys; but he always got along well. Little by little, he rose from the post of errand boy in a shop to become the head partner in the firm. When he was about fifty years of age, the people of the city gave a public banquet in his honour, and invited his mother to be pres-



ent. In returning thanks for the honour. Mr. Shaw said, at the close of his speech :—

" I am proud to say that, under God, I owe all that I am and have to my dear mother. It was she who taught me to love God, and to be true to man, and that has been the cause of my success."

Then turning to the fine, white-haired old lady of seventy-six, who sat at his right hand, he said, " Once more I thank God for my mother."

Loud applause followed his speech, and when it was over, the old lady rose, and said in a clear voice, " And I thank God for my son."

The simple words and act had a great effect, and the applause was given again. Then, as the company dispersed, many of the people pressed round the old lady, and told her how glad they were for the success of her son.

One of the waiters present at the banquet said, as he cleared the tables :—

" John Shaw was never ashamed of letting people see he loved his mother, and did what she told him : he's done that all his life."

" How do you know that ?" asked a fellow-waiter.

" Because he and I were boys together," was the answer : and he told the story of his refusing to go on the river, which had taken place thirty-six years before. Then as he moved off a pile of plates, he said :—

" Perhaps it might have been different with me now if I had minded better what my parents said. I am just a hotel waiter, and John Shaw is head of the biggest firm in the city ; yet he and I began life together."

" No wonder his mother spoke up, and is so proud of him," said the other waiter : " they say he thinks nothing good enough for her, and gets everything he can to make her happy."

" Yes, he did that when he was only a lad," replied the first speaker. " He carried all the water for her, and pegged the clothes on the line, and did all he could to help her : we used to say he waited on her just as if he were a girl ; from boyhood he did it."

" Yes, there it is, ' the boy is father of the man,' as they say. I know I often wish I had been a better lad to my mother. It was only after her death that I found out all she had done for me, and I know I often grieved her. I'd give ever so much now if I had been a better son to her."

" Ah ! there's many a man says that, I for one," said his friend, " but he often finds it out too late !"

Thousands of grown-up men and women could echo the words of the waiter. If you would not be one of their number, let me beg of you now in your youth to honour and make much of your mother. *India's Young Folks.*

" When you try to help, there is one thing always to remember. Do all you do pleasantly. Let your little hands be willing ones. Bring a cheery smile to keep them company."

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**The German Emperor and Drink.**—“The kaiser of Germany insists upon absolute abstinence from alcoholic drinks on the part of chaffeurs hired to drive his large automobiles.”

**Tobacco in the United States.**—“According to statistics recently compiled, 98 per cent of the male population of the United States over the age of sixteen, and 10 per cent of the adult females use tobacco.”

**Electricity in Turkey.**—“The Sultan of Turkey, believing that electricity is of the devil, has forbidden the use of electrical apparatus in his kingdom. This means that the Turk will do without electric lights and power. He will not miss it; but the Western hospitals situated in that kingdom will be at a disadvantage because deprived of the privilege of using electricity and the X-ray in diagnosis and treatment.”

**Increase of Crime in Bengal.**—Crime is increasing the world over and Bengal is no exception to the rule. The Lieutenant Governor of Eastern Bengal and Assam remarks that “the increase of cognizable crime” in the past year “is remarkable.” “This,” says an exchange “is the only epithet to apply to an increase of from 47,098 crimes in 1905 to 55,887 in 1906. The growth in criminality thus amounts to 8,789 crimes for the year, or 170 for each week and 24 for each day.” This condition needs no comment save that it constitutes a remarkable sign of the times in which we are living, and is a fulfilment of the prophecy that says that “evil men and seducers shall wax worse and worse.”

**Hatching Alligators.**—More than 3,000,000 alligators were killed in Florida (U. S. A.) alone from 1890 to 1900. Because of this great annual slaughter, naturalists have for some time predicted the extinction of the species; but the incubator has come to the rescue, so the fulfilment of the prophecy will at least be delayed. A man in Hot Springs, Arkansas, is successfully helping to supply the demand of manufacturers for the hides by means of the incubator.

**Results of the Hague Conference.** A German comic paper, has the following which, after all, may be taken more seriously than otherwise:

## RESOLUTIONS OF THE HAGUE CONFERENCE.

1. There shall be no more war.
2. If war breaks out explosive bullets are not to be used.
3. If explosive bullets are going to be used notice must be given beforehand.
4. If no such notice is given all previous declarations exchanged by the two belligerents are to be considered null and void.

This is well supplemented by an exchange which remarks that the plans for a new Peace Conference temple which have lately been consummated are the most substantial work of the present Hague Conference.

**Political Corruption in Portugal.**—Corruption in politics seems to be worldwide, but just now Portugal seems to be getting a double share of it. The *London Times* says that the various political parties in Portugal are “little less than organized bands of office seekers, who live upon the Treasury, and whose demands are constantly increasing.” We read further: “One fortunate politician, it is said, was the occupant of no fewer than 11 sinecure posts; the name of another was inscribed in a list of labourers employed on some public works, in order that he might add to his income the modest remuneration of a navvy; the daughters of a Cabinet Minister received 3,000 francs (Rs. 1,800) annually as luggage searchers in a Custom House which they never deigned to enter.”

**Rome and Education.**—The Church of Rome poses before the world as an advocate of education for the common people. This claim can best be tested by a look at those countries where the influence of the church is greatest. Portugal is as intensely Roman Catholic as any

country on earth, and surely if Rome is the great educator that she claims to be we should see the results of her work in the Portuguese people. On the contrary, even in this enlightened age, an exchange tells us that “80 per cent of the population of Portugal is said to be unable to read or write.” The blame for this state of affairs may be placed rightfully at the door of the church which has controlled the political and educational interests of the people for the last three centuries.

**Religion and Freedom.**—True religion best flourishes where it has the freedom to carry out its purposes without help or interference from the State. As soon as it mingles itself with politics it steps down from the platform of Him whose kingdom was not of this world. The Reformation in Switzerland under Zwingli well illustrates the evils of Church and State union. After this Reformer had become the political preacher of Switzerland, the historians say: “We are now viewing the faults of the Reformation; they arise from the union of religion with politics.” Then it was that the “Reformation, becoming mixed up with political combinations, marched from fault to fault.” Let all remember this today who are seeking to enact laws for the support of religion.

**Language and Peace.**—About as likely a scheme as the Hague Conference have been able to evolve in the interests of peace has been suggested by a writer in the *Westminster Review*. Learn the new language, Esperanto, says he, and as the workers of the world become better educated and are able better to appreciate the horrors of war and the blessings of peace, militarism will die a natural death. Evidently this writer is an enthusiast over the new language, but experience out here in India would not seem to demonstrate the feasibility of his scheme for peace. The leaders in the movement of unrest in India are mainly men who have been educated in the English language. The fact of the matter is that the only thing that will bring peace to the hearts of men is the gospel of peace. While men reject that there will always be commotion, unrest, strife, and war.

“When we are doing God’s work, there is nothing more sure than that we can count on his help.”