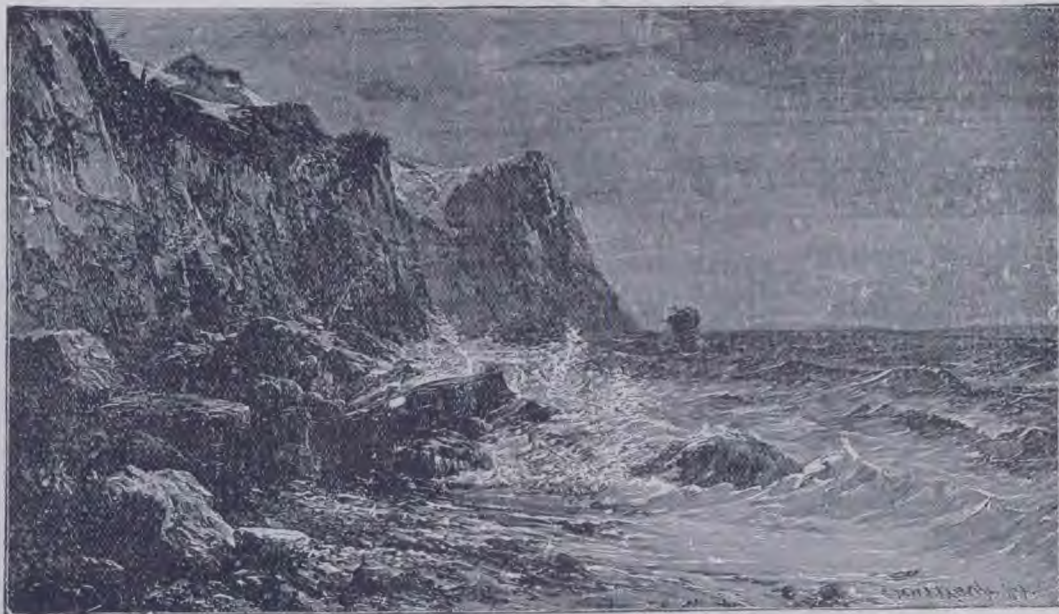


# THE ORIENTAL WATCHMAN

Vol. 10.

Karmatar, E. I. R., November, 1907.

NO. 11.



"HITHERTO SHALT THOU COME, BUT NO FURTHER."



## "THY WILL BE DONE."

We see not, know not. All the way  
Is night. With Thee alone is day  
From out the torrent's troubled rift,  
Above the storm, one prayer we lift,  
"Thy will be done!"

The flesh may fail, the heart may faint;  
But who are we to make complaint,  
Or dare to plead, in times like these,  
The weakness of our love of ease?  
"Thy will be done!"

We take with solemn thankfulness  
Our burden up, nor ask it less;  
And count it joy that even we  
May suffer, serve, or wait for Thee.  
"Thy will be done!"

Though dim, as yet, in tint and line,  
We trace thy picture's wise design,  
And thank Thee that our age supplies  
Its dark relief of sacrifice,—  
"Thy will be done!"

And if, in our unworthiness,  
Thy sacrificial wine we press;  
If from thy ordeal's heated bars  
Our feet are seamed with heated scars,—  
Thy will be done!"

Strike—Thou the master, we thy keys—  
The anthem of the destinies!  
The minor of the loftier strain,  
Our hearts shall breathe the old refrain,  
"Thy will be done!" —Whittier.



## The Oriental Watchman.

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

Issued Monthly for

International Tract Society,

39-1 Free School St., CALCUTTA.

## Editorial.

### MORE ABOUT MORMONISM.

OUR readers will remember that in the September *Oriental Watchman* we published an article entitled, "Mormonism and Polygamy." This was in reference to an apology for the Mormon faith sent out by the elders of the Church from Salt Lake City, Utah. Recently the one who sent us this brochure, after having read our article in the *Oriental Watchman*, sent us an article of some length, asking that we publish it in our columns. We believe in dealing fairly with everyone, and would gladly insert this article in full. On account of its length it is impossible for us to do this, but we insert that part of it that deals directly with the matter in our issue of September.

With this as with all other religious systems, we acknowledge that there are many doctrines and practices which should be commended. In honesty, temperance, benevolence and industry the Mormons are unsurpassed by any people in the world. Toward them as toward all mankind, we bear no malice. But in questions of faith God says, "Cry aloud; spare not." The virtues extolled and practised by the Mormons, far from extenuating their errors of faith, only make them the more misleading. But let us hear what the religion has to say for itself in this instance.

As regards your September number, my only comment to my friend (who loaned the writer the *WATCHMAN*) was to point out two statements which are erroneous, and without which your article loses much, if not all, its force. The first of these statements is: "In present-

ing their principles before outsiders this (meaning the principle of plural marriage) has been artfully evaded until the person was converted to and grounded in other doctrines." From my personal experience I know this statement is not true. In 1903 a Mormon Elder visited Karachi and baptized 8 men (including myself) and 5 women, and none of them was necessarily kept in the dark as to any Mormon principles, the least of all as to polygamy, which most of us knew was practised by the Mormons long before we had any idea of affiliating with the Church. Nor can I see how the "Mormon emissary" can well evade the principle, seeing that the knowledge that the "Mormons" practiced polygamy is practically world wide. In fact, thanks to misrepresentation and calumny, to most people "Mormonism" is synonymous with polygamy: they not only do not know of any other "Mormon" principles but they do not know that "Mormonism" has any other principles. Besides, the "Mormon" has no desire or reason to evade the principle. So long as the Church thought it was acting within its rights it practised and preached polygamy, a principle like all its other principles, received from and approved of by God: once it was finally decided authoritatively that polygamy was prohibited by the Civil law, the church discontinued the practice and preaching of the principle. Surely you do not construe that discontinuance as an evasion of the principle, and as a fact for which the Church should be penalized, which seems to be the logical conclusion of your arguments. However that may be, there is absolutely nothing in the past history of the Church which needs apology, extenuation or evasion on the part of the "Mormon" missionary.

The other statement in your September article which is not true is: "Polygamy is adultery. It is opposed to the whole spirit and teaching of the Scriptures." I cannot imagine how any reasonable person can commit himself to the assertion that "polygamy is adultery." In every sense of the words there is a well-defined distinction between the ideas which these words connote. The one is a crime and the other an honourable form of marriage. For a Christian to assert that polygamy is adultery is I think, blasphemous, for he thereby stigmatises as adulterous and illegitimate the lineage of the Saviour himself. The same Lawgiver who enacted "Thou shalt not commit adultery" and penalized the offence with death, also promulgated laws permissive of polygamy and in some cases making it obligatory.

This brings me to the second part of your statement, namely, "It (polygamy) is opposed to the whole spirit and teaching of the Scriptures." I join issue with you here on your own terms: "to the law and to the testimony, if they speak not according to this word, it is because there is no light in them." That polygamy accords with the spirit and teach-

ing of the Scriptures, and that God approved of this form of marriage as practised by the ancient Patriarchs, is, I think, conclusively proved by the following considerations:—

(1) When a polygamous wife deserted the family of which she was a member, the Lord sent an Angel to bid her return to that family and promised to make her seed a great nation. Gen. 16: 9; 17: 20.

(2) The Lord heard and answered the prayer of polygamous wives blessing their marriage by granting them children and in the case of Rachel, the second wife of Jacob, performed what men call a miracle—making the barren fruitful—in attestation of his approval of her polygamous marriage with Jacob. Gen. 30: 6, 17, 18, 22, 23.

(3) The men who practised plural marriage by no means forfeited the peculiar blessings promised to them before they were polygamists; on the contrary the promises were renewed to them, and greater blessings added. God continuing to be their friend and revealing himself and His purposes to them. Gal. 5: 19, 21; Luke 13: 28; Matt. 8: 11.

(4) God himself gave unto David a plurality of wives thus becoming a party to the evil if polygamy be sinful. 1 Sam. 25: 42, 43; 1 Kings 15: 5; 2 Sam. 12: 7, 8.

(5) God owned and blessed the issue of polygamous marriages making a marked contrast between them and illegitimate children. Gen. 49: 22-26; Deut. 33: 13-18; 1 Chron. 5: 1, 2; 2 Sam. 12: 24; 1 Kings 1: 13; 3: 5-8; 8: 10, 11; 9: 1-3.

(6) So far as the earthly parentage of Jesus is concerned he came of a polygamous lineage which certainly would not have occurred had polygamy been unlawful and the issue spurious. Matt. and Luke.

(7) The Lord gave unto ancient Israel a number of laws under which polygamy was not only permitted but in some cases made obligatory. Ex. 21: 7-11; Deut. 21: 15-18; 25: 5, 6, 7, 10.

In addition to these purely scriptural references, I can if you wish, quote the affirmative decisions on this very question whether polygamy is sanctioned by God and the Scriptures arrived at by the following authorities: Luther, Melancthon, Bucer, Zuinglius, Grotius, Puffendorf, St Ambrose, St Chrysostom, Bellarmine, Noldius, Bishop Burnet, Lord Bolingbroke, and Milton.

In the face of this consensus of authority it seems idle to say that polygamy "is opposed to the whole spirit and teaching of the Scriptures."

Before concluding I would like to make it perfectly clear that I am not at present defending or advocating polygamy *per se*. Polygamy is, and has been for many years past, a dead issue as regards the Church of Jesus Christ of Latter day Saints. My only object is to correct misrepresentation. As your misstatements of fact have been given wide pub-



lication I trust you will in fairness publish as widely this correction of them.

The above writer accuses us of stating an untruth when we said that the question of polygamy is evaded by the Mormon missionary. There may be cases where the reverse of our statement is true (it would be strange if there were not a few), but when we made this statement we know whereof we spake. We have lived in an adjoining State where one of the most common sights was the Mormon missionaries going forth two by two distributing literature and labouring with the "Gentiles." We have time and time again brought up the question of polygamy, and have received the evasive answer that the "Church does not now practise it." Evidently our friend's case was one in which this method was not followed.

From what the above article says it will be patent to all our readers that we were correct in saying that Mormonism still clings to the doctrine of polygamy. We do not construe the discontinuance of it as an evasion of the principle of polygamy, but we do construe their reluctance to discontinue it as evidence that the Church still clings to the doctrine. This was all we contended in our previous article on the subject. Now that the culprit steps up and pleads guilty to the charge we have nothing more to say. We with our friend do not see how any Mormon can consistently evade a principle that was "received from and approved of by God."

In principle polygamy is adultery. It was not God's design that a man should have more than one wife. What did Christ mean when He said, "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh"? God did not give Adam two wives. Why do not the Mormons follow the teaching of Paul who says that a bishop (elder) must be "the husband of one wife"? A thing may be adultery in principle and still not be a crime. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Polygamy is such adultery as this. It is to satisfy his natural propensities that the polygamist seeks more than one wife. It is the lust of the flesh pampered and

then excused under the pretense of a religious principle.

The fact that polygamy was practised and tolerated in ancient times proves nothing for our times. We would as well contend that the wars of extermination carried on anciently against heathen peoples should still be carried on today. A man might put away his wife for every cause anciently, but Christ told the Jews that the commandment was given because of their hardness of heart. Matt. 19:3, 8. But can a man now put away his wife for every cause? Read what Christ says in Matt. 5:32. Should we keep concubines now because they were kept anciently?

1. That a slave woman who was forced to become the wife of a man and thereby got into trouble, was required to return and be submissive to her mistress (notice that nothing is said about returning to her husband) is absolutely no proof that God approved of the principle of plural marriages. In fact there is reason to believe from the testimony of the Apostle Paul that the marriage of Hagar to Abraham was not pleasing to the Lord. Gal. 4:21-31. The fact that her seed became a great nation has no bearing whatever on the subject of polygamy, for the same blessing came to the daughters of Lot, and we might argue with equal consistency that they adopted a proper course.

2. Because God blessed polygamous wives in spite of polygamy, we are not to conclude that He approved of the plural marriage. God blesses us all and answers our prayers, but that is no evidence that He approves of our sins. He blesses us in spite of our sins because of his abundant mercy. He sends His rain on the just and on the unjust.

3. Mormonism, according to this article, would have us believe that polygamy is necessary to the highest Christian experience, for God added "greater blessings" upon their taking plural wives. This is on a par with the reasoning that would hold that God approved of making the golden calf at Sinai because He, in spite of this sin of Aaron's, did not deny to him and his posterity the peculiar blessings and privileges of the priesthood. The fact that God does not meet out to man the just punishment for every sin does prove that God approves of the sin.

4. There is nothing more unlikely than that David took the wives of Saul for his own, though they were given into his hand. 2 Sam. 12:8. The fact that God tolerated a custom that was common among ancient kings is no evidence that His blessing was given because of that custom.

5. In all texts referred to above to prove that the Lord made a difference between the children of the plural marriage and illegitimate children no mention is made of the latter. We have no proof that any difference was made, and these texts do not show that any was made. They therefore constitute a poor argument for the question before us.

6. To reason that polygamy is upheld by the fact that some of Christ's lineage were polygamists is to reason that all the sins committed by His progenitors are upheld by God for the same reason. Christ is the Son of God though some of the kings following David were wicked men. This fact does not effect in the least the plan of salvation, nor does it prove that the sins of these kings were approved of by God.

7. The last assertion that Israel were constrained by law to practise polygamy is untrue. It will not require a careful reading of Ex. 21:7-11 and Deut. 21:15-17, to see that these were precepts given to regulate the condition and not to uphold it. That Deut. 25:5-10 did not necessarily include the principle of polygamy is evident from this text itself, and also from an instance of the working of this law recorded in Ruth 4:6-8. As to the "affirmative decisions" of the various authorities mentioned, in the first place they are not needed if the Bible is plain on the subject; and further, as no quotation is made from them, we shall not at present discuss their opinions.

This writer is not at present "defending or advocating Polygamy *per se*." If he is not he ought to be. If it is a "principle received from and approved of by God" every Mormon should defend and advocate it by itself or however considered. He is not doing his duty to his religion if he does not advocate it *per se* or otherwise.

Practically all we have said in our September number is substantiated by our friend in this article. We said the Mormons still teach polygamy, and from this it is evident that they do. We said that polygamy is opposed to the spirit and teaching of the Scriptures; they have not proved the untruth of our statement.



## Kept in Trial.

MRS. E. G. WHITE.

**I** SAY unto you, my friends," Christ said, "be not afraid of them that kill the body, and after that have no more that they can do."

The priests and rulers did all that lay in their power against the only begotten Son of God, and against all who acknowledged him; for they were imbued with the spirit of him who is a liar and murderer. But though Satan thus vented his spite against the children of God and their great Head, he could not control the conscience nor tarnish the soul. He may cause all the suffering possible to the body, but he can not change the character of the man who conscientiously serves God.

Satan makes a continual effort to ruin the souls that God is seeking to save. By his masterly inventions and crooked deceptions, he seeks to confuse men's minds in regard to the way, the truth, and the life. Under his direction men have inflicted untold pain and misery on their fellow-men. But they have never been able to harm the soul.

The Lord has not forgotten his people who live in this age. He says to them, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Has thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be nothing; and they that strive with thee

shall perish. . . . For I the Lord thy God will hold thy right hand saying, unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

"Ye shall know them by their fruits." Do those who accuse God's children come under the head of "contrite ones"?—Instead, they shew to the world, to angels, and to men, that they have chosen to stand under the banner of the prince of darkness, to swell the number of those who love and make a lie.

We are living in probationary time. There are to-day only two sides, only two parties, in the world. Of those whom God sees that he can trust because they are loyal and obedient, he says: "They that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. 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. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

The Lord makes a covenant with his people. After being tested and tried, those who are loyal to God's commandments are pronounced trustworthy members of the royal family, children of the heavenly King; and of them it is written, "He that overcometh shall inherit all

things," "and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem."

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

"Because thou hast kept the word of my patience." Who is keeping the word of God's patience? This is a question of intense interest,—a question which none of us can afford to ignore; because God has said of those who do keep the word of his patience, "I also will keep thee from the hour of temptation."

The hour of test and trial will surely come; it is even now approaching. Christ declares, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Compare these words with the warning, "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. . . ."

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power



of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night." "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee: for thy judgments are made manifest."

#### HOW TO READ THE BIBLE.

1. Read the Bible regularly. A good man of old says: "I have esteemed the words of His mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the soul may grow thereby.

2. Read the Bible attentively. The meaning of the Bible is in the Bible. Unless he who reads gets the meaning, it will do him no good. Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's book, not merely because your father or mother wishes you to read it, but for a better reason,—because God speaks to you in the Bible. When I have seen a little girl run, her eyes sparkling with joy, crying: "O mother, here's a letter from father to me, for my name is on the outside," I always wish she might look thus on the Bible; for it is a letter from our Father in heaven. So feel and read, and you will not grow weary of the good book.

These few hints are enough for once. Will not our young readers remember them, and read every day with great attention the book of God?—*The Golden Lesson.*

#### THE ODD SPARROW.

THE direct appeal of the gospel to a young, fresh heart is the subject of a story in *Temple Bar*. A little Spanish boy in Vigo, who became a devout Christ-

tian, was asked by an Englishman what had been the influence under which he had acted.

"It was all because of the odd sparrow," the boy replied.

"I do not understand," said the Englishman. "What odd sparrow?"

"Well, senor, it is this way," the boy said. "A gentleman gave me a Testament,—the Book of the English mission,—and I read in one Gospel that two sparrows were sold for a farthing. And again in Saint Luke I saw, 'Are not five sparrows sold for two farthings?' and I said to myself that *Nuestro Senor Jesucristo* [our Lord Jesus Christ] knew well our custom of selling birds.

"As you know, sir, we trap birds and get one *chico* for two, but for four *chicos* we throw in an extra sparrow. That extra sparrow is only a make-weight, and of no account at all.

"Now I think to myself that I am so insignificant, so poor, and so small that no one would think of counting me; I am like the fifth sparrow. And yet, oh, *maravilla*, *Nuestro Senor* says, 'Not one is forgotten before God!'

"I have never heard anything like it, sir. No one but He would ever have thought of not forgetting me!"—*Youth's Companion.*

#### THE BREATH OF LIFE.

WHEN God had made man out of the dust of the earth, "He breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. The

same breath of life is said to be in the nostrils of every beast, bird, fowl and all cattle. Gen. 7:14, 15, 21-23. "Cease ye from man, whose breath is his nostrils; for wherein is he to be accounted of?" Isa. 2:22. The breath was placed in the nostrils and not in mouth, thus showing that God designed we should breathe through our nostrils. The departure from this design of God brings disease upon the human family.

This breath which God gave man when He made him, is called "The Spirit of God," "in his nostrils." Job 27:3 (margin). When men die this spirit or breath returns to God who gave it. Eccl. 12:7. "For as the body without the spirit (breath, margin) is dead, so faith without works is dead also." James 2:26.

In Ezek. 37:5-14 we have the terms, breath, wind, and spirit synonymous, when applied to mankind, as follows: "Behold I will cause breath to enter into you, and ye shall live." "There was no breath in them. Then said he unto me, prophesy unto the wind (margin, breath), prophesy, son of man, and say to the wind, Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain that they may live." "And I shall put my spirit in you, and ye shall live."

Many volumes have been written to show what the spirit of God is and what the breath is, also the nature of the breath God breathed into Adam. A careful study of the above will give you God's explanation of the subject in a few words. We would suggest that simply believing the Bible statement will save much trouble, pens, ink and paper.

—*Bible Training School.*

## Apostolic Example.

J. S. JAMES.

THERE is almost no phase of doctrine held by Christendom to-day, especially those features which are more liable to fall under question, but what strong efforts are made to support them by Apostolic example. These humble followers of the lowly Nazarene have been made to serve in support of almost every schism that has taken place in the church of God in New Testament times. There is no doctrine too vague, too fanatical, too corrupt or impossible

to be believed, but what its votaries imagine they have a certain degree of Apostolic example to warrant them advocating it. He who has some Apostolic example to fortify his creed, be it little or much, feels that he has taken refuge behind impregnable bulwarks.

Let us examine this claim upon its own merits. The only teachings upon which a church entitled to the name of "Christian" can properly base its faith are the teachings of Jesus Christ; and if Apos-



tolie precept and example are to enter into this foundation as authority to the belief it is only because they are in accord with what Christ taught. The word or example of the apostles without the sanction of Jesus Christ is of no more worth to the Christian believer than the words of any fallible person to-day.

Shortly before the ascension of Jesus he called his disciples apart and gave them their commission to preach the gospel in all the world. "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen." Matt. 28: 19, 20. This commission was only to extend to those things which he had commanded them, and to step aside from this definite instruction would be to preach another gospel of which Paul speaks in Galatians 1: 8, 9, and thereby forfeit the presence and power of Christ with them.

Paul in his letter to the Ephesians, describing the foundation upon which the church should be built, says, "and are built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner stone*; In whom all the building (foundation as well as superstructure) fitly framed together groweth unto an holy temple *in the Lord*." Eph. 2: 20-22.

It is evident from this scripture that aside from "the chief corner stone," "the head of the corner," the foundation together with the most elaborate structure built upon it is worthless. It is in this "head stone" that the entire building grows and receives its strength.

Furthermore, the Lord left no instruction or in any way gave the least possible hint that his church was to look to the example of the apostles as their guide. His teachings were just to the contrary. One of the many instances of his teaching thus is found in the fifteenth chapter of John. "I am the true vine," "I am the vine, ye are the branches," "abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." This is the thought of the entire chapter. No dependence is to be

placed in the branches except they abide in the vine. Without this they become worthless and fit only for the fire.

The apostles nowhere taught their converts to look to them as an example for their faith and practice. To have done so would have been a base denial of their commission. Paul exhorted the Corinthian church, "Be ye followers of me, *even as I am also of Christ*." 1 Cor. 11: 1. To the Ephesians he says, "Be ye therefore followers of God, as dear children." Eph. 5: 1. To the Philippians he says, "I press toward the mark for the prize of the high calling of God in *Christ Jesus*. Let us therefore, as many as be perfect, *be thus minded*, and if in anything ye be otherwise minded, *God shall reveal even this unto you*." Phil. 3: 14, 15. The apostle Peter says that "Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter. 2: 21. Thus our attention is constantly drawn by these apostles to the Redeemer of the world instead of themselves.

In order that the reader might see the folly of looking exclusively to the apostles for an example of Christian living, a few instances in connection with their lives as recorded in the scriptures will be cited. The Bible nowhere holds up these individuals as being above fault. They were men chosen from the lower walks of life, subject to the same weaknesses as ourselves. Nowhere do they lay claim to infallibility or perfection, the claims of Rome to the contrary notwithstanding. Judas gave himself over so fully to Satan that he finally betrayed his Lord for thirty pieces of silver. Even after to work miracles power had been bestowed upon them they became involved in a controversy as to who should be the greatest among them, a spirit of jealousy and self-exaltation. See Mark 9: 33-35; Luke 9: 46.

Upon another occasion James and John wished to call down fire from heaven to consume the Samaritans, and Jesus rebuked them by saying "Ye know not what spirit ye are of." Luke 9: 51-56. Peter who was so often reproved of Jesus for his impetuous and hasty spirit, at one time denied his Lord with oaths; and, still later, he used dissimulation to such a degree that Paul was

forced to withstand him to the face. Gal. 2: 11-14. At a still later period, even after the outpouring of Pentecost, Paul and Barnabas, who had laboured together for some time, fell into such a sharp contention that they were obliged to separate. Acts 15: 36-41. Surely all this is "apostolic example" which no true child of God would care to emulate.

Do not think that we speak slightly of these men. They were men called of God to the work which they did, and we honour them for their true devotion and self-denial, even to the giving up of life itself for the gospel. It was necessary that Christ choose feeble men to proclaim the gospel, and the first of these were men of like passions with others. The message which they bore was pure and all-powerful, but they, in common with all mankind, stood ever in need of its sanctifying influence; and while they strove to be "ensamples to the flock," they called upon none to follow them farther than they followed Christ, who is the author and finisher of our faith. We know of no other reason why Inspiration has placed on record some of their failures, except that we might learn not to look even to the best of men for an example.

#### RUMOURS OF WARS.

It is certainly remarkable in view of the fact that Christ predicted wars and that men's hearts would be failing them for fear and for looking after those things that are coming on the earth, that just now in these last days we find just those conditions.

We have noticed in other columns what has been aptly styled the "Moslem Menace," and now we wish to call attention to another threatening cloud which is causing men's hearts to fail them for fear. This is what is commonly known as the "Yellow Peril." We have called attention to this before in our columns, but as London journals have recently touched upon the question, it may be well for us to notice a paragraph or two as they view the matter.

The *Daily Telegraph* says: "Ultimately this may prove to be the most tremendous question upon which the great masses of mankind have ever been divided; but any attempt to settle it by arms, whatever the immediate issue, would mean sooner or later a hundred



years' conflict; and not for this generation only, but for many, the world's hopes for peace would be sunk deeper than Prospero dropped his book."

From the *Spectator*: "Those who look forward to a conflict at some time or other caused by the determination of the Japanese to press, and the determination of the Anglo-Saxon oversea, both in America and in Australia and New Zealand, to resist, the claim of the Japanese to enter and to help to develop territories bordering on the Pacific, which the white man considers reserved for his special occupation, can, unfortunately, not be described as mere visionaries or dreamers. The hard, practical facts of the case are with the pessimists. We may sum up the situation, indeed, by saying that though things at present are not nearly as bad as the man in the street supposes, the future outlook, though not necessarily a near future, is probably a good deal worse than he imagines."

The "great day of the Lord" is ushered in with the Battle of Armageddon. In this the "kings of the earth and of whole world" are to be gathered. Rev. 16: 14-16. If on the one hand Moslem fanaticism and on the other the animosity of the yellow races should break forth against Christendom there would indeed be worldwide war, and who could predict the results?

#### PROMISES TO THE VICTOR.

Difficulties and obstacles are in our way; and so it will continue to be. It will never be smooth and easy sailing heavenward. It is not an easy task for human nature to overcome all the obstacles in the way of its perfection and salvation. But "he that overcometh" shall inherit all the promises. It is never to be expected that the difficulties will take themselves out of the way; but they must be met and conquered. The conqueror will be rewarded. If there was nothing to overcome, there would be no propriety in a promise to the overcomer.

If we would labour in the Lord's vineyard, we find a multitude of hindrances, and it is a grief that we cannot do all that we would. But it is useless and vain to mourn over these things. If we would meet the approval of heaven, instead of lamenting that we cannot do more, we should earnestly labour to do what we can.

"She hath done what she could," was the highest commendation possible.

None can expect more. He will be a conqueror or overcomer who does what he can. Then let us do all that we can, despite the hindering obstacles, and He who judges by the prompting motives, and not by the apparent amount accomplished will say, "Well done."

Courage in the Lord! In a little while the victors will be crowned. We can conquer in the strength which will be given. By faith lay hold on the help from above, do what we can, and we shall be accounted victors at last. How sweet the approving welcome, "Come ye blessed," when the conflict is past and the labour is done. There is resting by and by. Thank God for the hope of victory.—*R. F. Cottrell.*

#### MOROCCO AND THE MOHAMMEDAN PERIL.

In another column our readers will note an article on the "Moslem Menace." In connection with that article our readers will do well to read the following statement made by a Morocco sheikh to a correspondent of the *Daily Chronicle*. This sheikh has travelled extensively in three continents, and is familiar with Western ideas.

"Morocco is the danger spot of the world," he said to me, "not because it may cause a European war—I do not believe that. No the real danger is that it may be the spark to set all Islam afire. You Christians do not realize this danger because you have no conception of the sentiments and ambitions of the vast majority of Mohammedans. It is a bitter thought to us that so many millions of our co-religionists should live under the domination of Christian rulers. The emperor of India rules far more Mohammedans than any other monarch. They are well treated and their faith is respected, but it is a condition of affairs that was certainly never contemplated by the Prophet, and is utterly opposed to Moslem constitutional theory.

"We hold that there are—or should be—only two divisions of the world namely, Dar al-Islam (the abode of Islam) and Dar al-Harb (the abode of war). But as so many Moslems have come under the rule of Christian Powers, expediency has dictated a new doctrine—that countries such as India, where our faith is respected and protected, shall be counted as a part of Dar al-Islam. This doctrine, however, is only a make-shift for the time being. The vast majority of Mohammedans would gladly join in a

holy war against the Christians if they thought there was anything like a chance of success.

"Most of the credit for the marvellous growth of Pan-Islamism is due to the missionary zeal and splendid organization of that most powerful body, the Senussia. Of all Moslem fraternities, this is by far the greatest, numbering many millions of members all over the world, but especially in north and central Africa. It aims to combine Islam against Christendom—to conquer by the sword of Allah. In Morocco, Tunis, Tripoli, Algeria, and Egypt this fraternity reigns supreme among Mohammedans. It is certain that if it proclaimed a Jihad in North Africa, European armies would have a tremendous task before them, and a spirit of fierce unrest would shake the whole world of Islam. Europe is playing with a fire in Morocco, and I only trust there may not be an explosion."

#### THE INFIDEL'S VERDICT.

"A German writer relates that at a literary gathering in the house of the Baron von Holbach, where the most celebrated infidels of the age used to assemble the gentlemen present were one day commenting on the absurd, foolish, and childish things with which the Holy Scriptures, as they maintained, abounded. But the French philosopher and infidel, Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying, 'But it is wonderful, gentlemen! it is wonderful! I know no man in France who can write and speak with such ability. In spite of all the evil that we have said, and undoubtedly with good reason, of this book, I do not believe that you any of you, could compose a narrative so simple, and at the same time so elevated and so affecting, as the narrative of the sufferings of Christ; a narrative exerting so wide an influence and awakening so deep a universal feeling, and the power of which after so many hundred years would still be the same.' This unlooked-for remark filled every one with astonishment, and was followed by a protracted silence." *Scot.*

"It matters not how low the price of an article may be, its purchase is an extravagance if the one buying it has no proper use for, or need of, it."



## "The Moslem Menace."

Under the above heading an interesting article came out in the *Nineteenth Century* from the pen of Capt. H. A. Wilson. In this he discusses the probable effects of the propaganda of a secret organization in Africa whose primary object is to free Moslem countries from infidel rule by means of a universal "Jihad" or Holy War.

To the student of prophecy a special interest attaches to any Mohammedan movement from the fact that the latter part of Daniel 11 speaks in no uncertain terms of events that will have to do with the Moslem power. Under the subject of "the king of the north" which undoubtedly refers to the Turkish power (the head of the Mohammedan world) the prophet predicts a terrible struggle to take place which will result in the overthrow of Moslemism and the time of awful trouble to precede the advent of Christ to this world. We are not prepared to say that this movement in Africa will fulfil the prophecy of Dan. 11: 45; 12: 1, but we do know that all these movements are straws showing that the wind is blowing in that direction. Moreover the very fact that statesmen are recognizing in the present Moslem revival a menace speaks much. We quote from the above mentioned article the following:—

"At the present moment over all the British possessions on the east and west coasts of Africa, and of course in Egypt and the Sudan, the most determined efforts are being made to enlist into membership all the Mohammedan troops. Since the west coast is far more in touch with the north by the several caravan routes, it is natural that Senussia (name of the secret organization) preaching has been in progress longer and has taken a deeper root there than on the east. I believe that I am absolutely correct in saying that numbers of Senussia agents yearly enlist as soldiers with the sole purpose of carrying on their mission among the troops.

"The Sheikh Senussi is at present at Sunis Khuddera engaged in organizing, a movement for a general Mohammedan

rising throughout Africa. He has agents throughout North and West Africa, and his agents have reached East Africa, and are enlisting the Mohammedans there in the cause. Also the Sheikh Senussi's intention, before starting a general rising, is to get his movement thoroughly organized, and then, if possible, to wait until a war breaks out in which either France, or England, or both are involved, and are thus unable to give a great deal of attention to Africa.

"Another significant and interesting point is that I have reliable information that yearly, numbers of the Senussia are sent to Europe, chiefly to England and France, to be thoroughly educated on European lines. These men come chiefly from the North and West of Africa. These two facts alone show definitely that we are dealing with no ordinary Arab or Negro fanatical outbreak, but with a vast organized movement directed by a high intelligence whose ramifications extend everywhere, and which in the coming years will prove itself a distinct and important, if not the dominating, factor in the affairs of the Dark Continent.

"Most probably I shall be set down as an alarmist, but it is my absolute and certain conviction that the Senussia is a far more mighty force than we in Europe have any conception of, that it is prospering and gaining prestige daily—almost hourly—and that the day is drawing steadily nearer when we shall stand face to face with a wave of Mohammedan fanaticism, universal throughout the Continent thoroughly organized and amply prepared, compared to which all previous wars with black races will be the merest child's play. This may not come in our time, for the able heads that direct are taking no risks, and mean when war does come to have all things ready and the odds as far as possible in their favour. I think myself, that the next twenty years will see the advent of the crisis, but who can be certain?—it may be fifty years hence, it may be tomorrow.

"It is needless to mention the effect that a Mohammedan rising of this magnitude will have on the warlike Pagan

racess of Africa such as the Zulus, Swazis, Basutos, Wanyema, Masai, etc., who will jump at the chance of striking a blow at their white masters. I am convinced that when the time does come every black skin in Africa, with the possible exception of the Christian Abyssinians, will be in arms against the white races. When that day does come, and come it will certain as fate, the whites in Africa will be at death grips with one of the most formidable movements of all time—a wave of Moslem fanaticism rolling in countless numbers across the African continent.

"Composed of some of the very finest fighting material—if not the very finest—in the whole world, much of it trained to arms by Europeans, well armed, ably organized and led, gathering momentum at every step, there will spring into being one of the most irresistible forces the world will yet have seen. In a day there will have arisen a situation compared to which the Indian Mutiny and the Sudan Campaigns combined would be the smallest of incidents.

"As I have said, this will probably be considered an absurdly exaggerated view. Let me once again reiterate my firm conviction that the next twenty years will see Europe struggling in the throes of an African war against forces so great that at the end it is unlikely to a degree that a single white man remains in Africa."

Captain Wilson declares that great secrecy is maintained as to the movements of this Moslem organization. Apart from what he has been able to observe, he has obtained some of the information contained in the above article from ex-Dervish prisoners at Atbara and Omdurman. The situation as viewed by this writer throws light on the great caution with which the European powers dealt with the great difficulty in Morocco. We would do well to study seriously the prophecy of Daniel 11 and 12 in connection with the above article.

### ALONE WITH GOD.

THERE are moments in our lives, and they come very often, too, when it becomes a necessity to "be alone with God." There is nothing else in the world that will meet and answer our spiritual requirements, except silent and sacred communion with the divine Father. There are moments in our lives when without this intimate and tender relationship



with him, the path of duty would be lost to us, and we should wander in the mazes of darkness alone and without a guide. I am sure that the dearest and highest revelations come to us in the moments when we are alone with God. The presence of others sometimes seems to break the spell of sweetness that exists around the spirit that seeks for the holy right to commune alone with Him. Even the presence of a dear friend might cast a shadow between the seeking soul and God, and in some degree drive away the Holy Spirit that comes to bless our lives. God never fails of meeting the one that seeks for the divine influence of his Spirit, whether it be in the glowing morning, the bright noontide, or in the holy hush of night. His care over us is the same in one hour as another.

If the poor human heart is full of cares and troubles such as come to every life, if the soul is crushed almost to the earth by the heavy burdens, if every nerve and fibre groans with agony, there is no sweeter and surer relief than to fly to the sacred presence of Him who never fails to lift the load of sorrow from the suffering one. If the path of duty is lost to the tear-blinded eyes, if the wanderer is bewildered amid the shadows of the way, how oft has all been made plain by the sweet soul-communion with Jesus!

Oh ye who are "weak and heavy burdened, ye who are sick and wounded in life's great battle, ye who with bleeding feet are journeying up life's rocky steep, seek for this holy privilege of communion with God's blessed Spirit, and he will bear the burdens for you!"—*Sel.*

A character in "The Little Minister" said he was going to cut down a certain tree which was in his way, but he kept postponing it. The tree widened and grew tall. The man aged, and still the tree stood. "I grew old looking for an ax," he said. We all know people who are all their lives announcing that they are going to do a certain thing, but they never get at it. They are always waiting for the most favourable opportunity, for just the right tools.—*Sel.*

"Upon Father Time's being asked what his real mission is, he replied: Take the letters of my name, and let each one tell its own part in the lives of men. TIME—T for time; I for improvement; M for man; E for eternity;—*Time for Improvement to fit Man for Eternity.*"

## Faith Healing.

THE question as to the propriety of praying for the recovery of the sick and of depending on the prayer of faith for the healing of disease, has of late been discussed very much, by both the secular and the religious press. On the one hand, the infidel and the worldlying scoff at the idea of expecting the recovery of those whose diseases will not respond to the action of the medicinal agents known to science. To them such a thing seems an impossibility, an absurdity. The cause of this incredulity is found in 1 Cor. 2:14. On the other hand there are those who read James 5:13-15, and claim that all the remedial agents known to the medical profession should be thrown aside, and that in every disease the patient should rely on prayer alone for his recovery.

These are the two extremes; the first was well represented by Mr. Tyndall, who several years ago proposed to test the efficacy of prayer by an experiment. He proposed to set apart two wards in a hospital; the patients in one to be treated by the ordinary remedies, and those in the other to be prayed for. This impious and foolish proposal was, for obvious reasons, declined by the Christian world. As an instance of the other extreme, we may cite the case of the young man belonging to the missionary company that

Bishop Wm. Taylor some years since conducted to Africa. Being taken with one of the fevers incident to that climate, he utterly refused to make use of any means for his recovery, but as he said, trusted himself entirely in the hands of the Lord, believing that his faith would insure his restoration to health. In vain the Bishop urged him to adopt the simple remedies which proved successful in other cases similarly afflicted, and the young man died.

We most heartily believe in the power of God to heal the sick, that he has often done so in answer to the prayer of faith, and that he does so still; but at the same time we believe that those who discard all remedial agents, and establish what they term "faith cures," *i. e.*, places where all the sick who have faith may come to be healed by prayer alone, entirely misapprehend the Scriptures, and tend to bring the cause of religion into disrepute. The position of the modern "faith cure" advocates may be summed up about as follows; 1. Disease of the body corresponds to disease of the soul, and if cured at all, must be cured in the same manner that sins are forgiven, *viz.*, by faith alone; 2. All disease may be cured if we but have faith; 3. We must trust the Lord for the healing of all our ailments, without using any material

remedies. And therefore, (1) The use of any remedial agency is a manifestation of a lack of faith; and (2) If we call on the Lord in faith, without having first employed remedies, we have a right in every instance to expect, and even to demand a cure. The folly of such a position may be readily seen by a consideration of the Scriptural position, to which we will now proceed.

We will first cite as a parallel the instruction found in the Bible concerning the provision for the nourishment of our bodies when in health. In the sermon on the mount, Christ said: "Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "Therefore take no thought saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things." Matt. 6:25, 31, 32. Now an extremist might say, "It is wrong for me to work for my living; God knows what I need, and he will see that I am provided for, if I only exercise faith, and do not try to do anything for myself." So he folds his hands in idleness, and perhaps starves to death. Why is this? What is there wrong in his interpreta-



tion of Scripture? Simply this: He has been too hasty in his conclusion, and has not taken into the account that other inspired declaration that, "if any would not work, neither should he eat." 2 Thess. 3:10.

A proper interpretation of Scripture takes into the account the various texts bearing on a given point, and then draws a legitimate conclusion from the whole. As bearing on the question of living, we quote the following: "Let him that stole steal no more; but rather let him labour, *working with his hands* the thing which is good, that he may have to give to him that needeth." Eph. 4:28. "We beseech you brethren, . . . that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. 4:10-12. A very plain intimation that if they do not work they will lack the necessities of life. Again Paul says: "But if any provide not for his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. 5:8.

Now is there any lack of harmony between these texts and Matt. 6:25? Not a particle. Read now Deut. 8:18. "But thou shalt remember the Lord thy God! for it is he that giveth thee power to get wealth." Read the context, from the 10th verse onward, and you will see that all the texts which we have quoted are bound together. Men are to work with their hands for their support; but they are still to give the credit to God, because he gives them the power and the opportunity to labour. If God gives a man the ability to work, and then orders circumstances so that he has an opportunity to work, the honour belongs to God. Thus it is that God supports us. And knowing that "the Lord will provide," we are not to worry and fret over the future, as though the Lord had no interest in us.

There are cases, however in which it is beyond the power of man to secure provision by his own labour. In such cases the Lord has worked a direct miracle, as in the case of the Israelites in the wilderness, and Elijah by the brook Cherith and in the desert. What God has done for the support of his people, we may be sure he will do again under similar circumstances, for his promise cannot fail; but from a careful examina-

tion of Scripture it certainly appears that we are not warranted in expecting the Lord to work a direct miracle for our support, so long as it is possible for us to provide for ourselves by using the means which he has ordained. Such an expectation is not in accordance with God's word, and hence is not faith.

E. J. Waggoner.

#### A NEGLECTED TRUTH.

A VERY interesting letter appears in the *Methodist Times*. The writer says:—

"Our ministers will not in most cases face the subject of Christ's second advent. I believe the reason to be that the majority do not believe it. In our church the glorious truth contained in Christ's return has only been preached on once in the last eighteen years. To think that a subject which is mentioned about three hundred times in the New Testament alone should be so neglected! Can we expect to see sinners converted and Christians enheartened under such circumstances? Can we expect to see Christians doing their utmost to spread the gospel when the greatest hope of the church is shelved!

We are more often taught to prepare for death than to prepare for Christ's coming. Watch and pray, not for death, but for Christ. For, unto them that look for him shall he appear the second time without sin unto salvation.

"What a change would come over the church to-day if this blessed hope filled the minds of Christians! What a difference would be seen in our church work! D. L. Moody, in his book, 'The Second Coming of Christ,' says: 'I have felt like working twice as hard ever since I came to understand that my Lord was coming back again. I look on this world as a wrecked vessel. God has, as it were, given me a life-boat and said,

"Moody, save all you can.' That is just it—we want see the awful necessity of hastening to the rescue of dying men. Thank God that there are already signs of an awakening amongst earnest Christians; a few of our leading men are beginning to speak out plainly. May our ministers soon with no uncertain sound proclaim, 'Be ye ready also; for the Son of man cometh at an hour when ye think not.'"

## This AND That.

#### COST OF WAR.

As to the cost of war, the *New York Press* says that Russia's weekly expenditure on the war with Japan was £1,100,000. Britain's war in South Africa, which cost all told the quite respectable sum of £212,000,000, worked out at £1,500,000 a week. France footed the heaviest war bill on record, the cost of her terrible conflict with Germany being £316,000,000, or over £7,000,000 a week. The total cost of the Crimean War was £313,000,000, of which Russia paid £140,000,000, France £92,000,000, and England £81,000,000. The weekly expenses of the three countries were: Russia, £7,000,000; France, £1,800,000; England, £700,000. America's successful struggle for independence cost England, £121,000,000, or just under £1,600,000 a week. I do not know what it cost us. Nobody ever will know. Congress was unable at its close to pay either officers or men of the army. In 1780 it promised half-pay for life to all officers,

but changed this in 1783 to full pay for five years. The total cost of our Civil War is estimated to £1,600,000,000, which makes other wars look small. The Napoleonic wars, which ended at Waterloo, were cheap affairs, costing France only £255,000,000. Great Britain's bill in that conflict amounted to £831,000,000.

#### FLOATING ISLANDS.

LAST May on the equator, between Borneo and Sumatra, the steamer *Lord Roberts* passed three floating islands—one large and two small. The largest of the three was about 600 feet long and 200 feet wide, and upon it were five large trees in full growth. The two small islands each carried a number of banana palms, and all three looked quite green and inviting as the steamer passed close to them.

About three years ago, off the south coast of Luzon, the United States warship *Zafiro*, passed a drifting island with trees erect, and the *Manila*, near Mindanao,



saw many small floating islands well out to sea. One of the most remarkable specimens of these drifting masses, originally doubtless forming parts of the bank of a river, was that tracked from point to point by the hydrographic office at Washington on the monthly series of pilot charts of the North Atlantic, which are so well-known to navigators of every maritime nation.

On July 28, 1902, the steamer *Blue Jacket* sighted a floating island covering a quarter of an acre, the topmost branches of the trees being at least thirty feet above the level of the sea, when 450 miles due east of New York. . . .

Islands of this nature, apparently held together by the interlaced roots of the trees they support, often reach the sea from the Mississippi, Amazon, Orinoco, Congo, and Ganges.

In this way trees, flowers, fruits, animals, and birds are borne many miles from their original birthplace, and either disappear at sea under the combined attacks of wind and wave, or else reach the shore of some distant land, there to perplex the naturalist in his endeavour to account for the anomalous facts in the distribution of the fauna and the flora. — *Selected*.

#### ENCOUNTERING A DEVIL FISH.

THE Boston *Globe* relates the following experience of Mr. Palmer, a diver in the employ of the Cape Town Harbour Board:—

"The water was clear enough for him to distinguish objects quite well, and as he was stooping over his duties, a monster cuttle fish, which had been lurking in a cavity underneath the block, darted out a huge tentacle, and in an instant had pinioned his leg as in a vise.

"Another tentacle shot out, pinioning his arm.

"Mr. Palmer describes the horrible action of the suckers upon his hand as like a severe electric shock, coupled with the terror and nausea with which the appearance of this horrible mass of viscous gelatine filled him

"However, he hastily pulled the signal cord, and the men above commenced to haul him up. Mr. Palmer was literally wreathed about with tentacles, and the exertion and terror of the incident had practically exhausted him.

"Willing hands dragged him up the

ladder, but even then the octopus would not release its prey. Knives and hatchets had to be brought and the strength of several men exerted to tear away the mass.

"Spread out on the pier, the octopus measured 11½ feet from tip to tip of its tentacles. It is described as the largest that has ever been landed on the South African coast." — *Southern Watchman*.

#### EXPLORING THE SEA BOTTOM.

AN Italian, Prof. Guiseppe Pino, has invented an instrument by which the bottom of the ocean can be seen and examined. The instrument is thus described by the London *Sphere*:—

"It is constructed of steel, shaped like a huge telescope, pointed downward instead of upward. Its complex system of lenses, twelve in number, answers to the objective glass of a celestial telescope. Together with the internal mirrors, they produce a very clear picture of the sea bottom, the rays of light passing up the tube to a sort of camera obscura house at the top, which floats above the surface, and is capable of holding four persons.

"The amount of light under the surface is considerably greater than is generally imagined. The inventor of the hydro-scope has, himself, been able to read a newspaper lying on the sea-bottom at a depth of 360 feet from the surface, by the ordinary daylight penetrating the water. The area viewed by the lenses at the bottom of the tube varies according to the amount of light. The water at the bottom of the sea is very often clearer than at the surface, as the sediment is capable of sinking in the still water, whereas at the surface, sand and other matter is kept in solution by the constant action of the waves, the force of which is not felt a very few feet beneath the surface."

#### JAPAN'S ROYAL EXPENSES.

SUCCESS publishes this time relative to the Mikado's expenses:—

"The emperor's yearly expense of living is limited. For this purpose he draws £600,000 from the national treasury. His personal wealth is not to be spent on his own living, so that £600,000 is really his yearly salary as manager of the country. He has to pay out of it some thousand employees. The lady in waiting

is said to be paid £30 monthly. I have no doubt that even a washing girl is paid about £14. Japan is a country where a laboring man's wages are not more than two shillings daily; yet the chief cook of the palace is paid £40 a month.

"The emperor's daily fare is Japanese. He is perfectly satisfied, for breakfast, as a common Japanese is, with a bowl of bean soup and a few similar dishes. But his dinner usually appears in splendid style, in some twenty courses, although he always denounces it as a useless extravagance. When any official feast is held—the cherry blossom viewing party at the Kioshikawa botanical garden, or the chrysanthemum party at the Akasaka palace, for instance—he will not spare any expense in preparing an elegant European banquet. The empress is the manager on such occasions. She is a noted economist. She always gives a hint to her court ladies and the wives of the ministers how to arrange their dresses and how to save expense.

*Exchange*

#### A NEW INVENTION.

MR. K. M. Twiner, of New York, is the inventor of a wonderful little instrument. It has the singular property of catching and transmitting every whisper within a radius of 15ft., and at the same time can make its own voice heard over a considerably greater distance. To illustrate the uses of the instrument, which he calls a "dictograph," Mr. Twiner connected it with a telephone wire communicating with an operator in another room. Having moved one of ten switches to call the attention of the operator, he stood as far from the instrument as the size of the room would allow, and began to talk in ordinary tones. To every question he asked, the small box about 11in. long and 5in. deep replied loudly and clearly. He dictated a business letter, and then asked for it to be repeated. The letter came back word for word with most startling rapidity. By means of the dictograph a busy man sitting in his office, can talk to any number of managers or clerks in turn, or by depressing all the switches to the whole of them together. He has no need to hold a receiver in his hand. He can whisper at a distance of 15ft., with his back turned to the instrument, and his words will be heard quite plainly at the other end of the wire, even if that end is a hundred miles away.

*The Statesman.*



# Happy Hours at Home.

## The Minister's Wife.



TEN years had slipped by as a tale that is told, since Jessie Muir had been married to Ralph Donald. They had made no change in her, except as the rosebud changes to the rose. She was a tall and slender woman, gracious and stately, at the acme of distinction, now that she had entered the sunny region of the thirties. Her head was crowned with red-gold hair, which she wore in a great coil; her brown eyes were steadfast and serene; her face had the tender calm of a Madonna.

The minister was his wife's senior by twenty years. A big man, with shoulders stooping a little from bending in his study over learned books, his pursuits had left their imprint on his fine, grave countenance. He was a courtly-mannered man of great personal dignity, and it was rather a trial to him to condescend to trivial things. Social calling and tea-drinking were not agreeable to him, but beside a sick bed, or in the house of mourning, he was a comfort and a tower of strength.

The parsonage was a sunny little house, gay with the patter of children's feet, and crowned with the happy cares that belong to the joys of married life when parents have their little ones growing up under their eyes and in their constant guardianship. Yet all was not happiness there at this time.

For some months Mrs. Donald had been aware of a smouldering trouble in the congregation. Doctor Donald was slower to perceive it. The marked absence of the young people from the mid-week meeting, the falling off in the attendance at the evening service on Sunday, and the tardy payment of the pastor's salary, were signs to have warned a less preoccupied man, but he found every explanation for them rather than the right one—dissatisfaction with his ministry and desire for a change. The church felt unsettled and longed for another leader.

With her swifter intuitions, Jessie watched the brewing of the storm, but she said nothing to Ralph, there would be time enough when the clouds broke. "Sufficient unto the day is the evil thereof," was her motto.

"I wish, Ralph, dear," she observed one morning, as they were dressing, "that I could afford to buy cheaper clothes, mine are far too nice."

"I don't see, why, Jessie," answered the husband, "your clothes suit you; and besides as they really cost you and me nothing they are much cheaper than stuffs you could buy. Mary's box will be here to-day, and you and

the bairns are sure to find it packed with treasures."

"That's just the difficulty, darling. I and my children, thanks to our wealthy kindred, are better dressed than most of our people, and it awakens envy and jealousy. If I could explain, it might be all right, yet I fancy Deacon Barnard and Mr. Squires would be incensed, if they thought the minister's family were not dressed out of the salary. The salary is not paid, as it is, till we are everywhere in debt up to our eyes; and if they knew our affairs, they are quite capable of trying to cut it down."

Doctor Donald shook his head reprovingly.

"Ah! Jessie, Jessie; sweetest of women and wives, why have you not more charity?" he said.

The good man went to his study for the few moments of private devotion, which, with him, always begun a new day; and his wife hurried forward the dressing of the children. Breakfast brought them all around the table, and just as they had finished the meal, the expressman drove up with Aunt Mary's semi-annual box—a larger box than usual this time.

"Wait till after prayers, and then daddy will open it," said the mother to the eager flock.

The box contained an outfit for every one in the household, the minister included. Other things, too, there were in plenty—soft fine towels, exquisite table linen, and beautiful delicate lingerie and chiffons for the toilet of the mistress of the manse. She knew that love had been outpoured in every well-chosen gift, and that the tailor-made gown and the dainty house-dresses would fit to a nicety, for Mary and she were of a size and shape to wear one another's clothes, but—she knew, too, that critical looks would follow her down the aisle and into the minister's pew. She knew it!

However, what difference could it make. The fatal note of faint praise had been struck in the parish. People were saying, "Doctor Donald is a good preacher, but he doesn't win the young men," and "Doctor Donald is very profound, but he preaches over people's heads," etc., etc. Once a congregation listens to the voice of the siren, 'ware shoals. Reefs are perilously near.

The church in the next street, with a new minister fresh from the seminary, furnished a lot of new ideas about Biblical interpretation and, endowed with a good stock of youthful magnetism, was filling up fast, and their

church was being slowly depleted. A crowd in a neighbouring sanctuary when one's own church is not full, is a terrible strain on trustees and deacons.

Mrs. Donald radiant as a lily in her gown of deepest wine-coloured cloth, with her bonny group of children around her, sat in the minister's pew the next Sunday morning after the box had come from home, and heard her husband preach a sermon rich in spirituality and suggestiveness, from the text, "For brethren, ye have been called unto liberty." She wondered how that sermon could fall on stony ground, for she knew that the man who was preaching had come to the pulpit from an hour of prayer. Yet she felt that it was missing its mark. Never mind. God required only of a steward that he should be found faithful. Success is not his part of the enterprise.

Monday morning early there was a knock at the parsonage door. Deacon Barnard and Doctor Strong called and had an interview with the pastor. They lost no time in unfolding their budget.

"We have ventured to bring to your notice," said Doctor Strong, "a rather delicate situation, Doctor Donald. Personally, we have no complaints to make, but there are some of the strongest members of our church who feel that the best interests of the congregation would be served by a change in our pulpit. We are very reluctant to say it, but the church is not prospering, Doctor Donald—under your ministry."

Doctor Donald's face flushed painfully, but he replied in a calm voice:

"We have had the presence of the Holy Spirit in our midst, and there have been many conversions. The benevolences of the church have not suffered."

Deacon Barnard, a man of coarse fibre, put in his word. "Some of us have had to dive in to our pockets pretty often, or everything would have suffered, and you ought to know it. The income has fallen off. We are business men, and we expect to run our church on business principles. The minister must get the income, or he is a failure. A younger man, Doctor, with a less extravagant family, would suit this place better."

Doctor Donald rose. "You need say no more, gentlemen. My resignation shall be placed in your hands before the month expires."

When the visitors were gone, Jessie rushed in and threw her arms around her husband's neck.



## A Handful of Dates.

J. T. BRAMHALL.

Do you remember in that most delightful and romantic of all Scott's tales of chivalry, "The Talisman," where the Saracen emir and the Knight of the Leopard sat down to their little picnic after the exercise of the combat? "The provision which each had made for his refreshment was simple, but the meal of the Saracen was abstemious. A handful of dates and a morsel of coarse barley bread sufficed to relieve the hunger of the latter, whose education habituated him to the fare of the desert. . . . A few drafts from the lovely fountain by which he reposed completed his meal. That of the Christian, though coarse, was more genial. Dried hog's flesh, the abomination of the Moslem, was the chief part of his repast, and his drink derived from a leathern bottle, contained something better than the pure element."

The phrase "something better than the pure element" seems to be an unconscious deference to British prejudice, for the scene was carefully set to bring out the protest of the disgusted Saracen, who, after watching for some time in silence the keen appetite which protracted the knight's banquet long after his own was concluded, ventured to exclaim: "Valiant Nazarene, is it fitting that one who can fight like a man should feed like a dog or a wolf? Even a misbelieving Jew would shudder at the food which you seem to eat with as much relish as if it were the fruit of the tree of Paradise."

The knight defended himself somewhat lamely upon the plea of exercising his Christian freedom, and took another long draft from the leathern bottle, at which the Saracen came straight to the point: "That, too, you feed like brutes, so you degrade yourself to the bestial condition by drinking a poisonous liqueur which even they refuse."

The Christian knight attempted a defense of wine, but the honours plainly lay with the follower of the Prophet. Of course the romancer, in duty bound, made his knight just a little better than his adversary in the contest, or was it decided by a fortunate chance? Or perhaps they belaboured each other with their swords until they could no longer stand, and concluded to call it a drawn game. It was a long time ago. But we remember that the Franks were turned back from the Holy Land, and infidels hold it to this day. Is it not worth while to inquire into the causes which have enabled the Turk to withstand for centuries the attacks of the Europeans, backed by all the science of their boasted civilization?

Leaving the political considerations out of

the question, there is certainly much to be said of the superior physique and power of endurance of the Turk, which has been shown in every struggle down to the Russo-Turkish War. The simple fare, composed of grains, fruits, and nuts, with entire abstention from alcoholic liqueurs, the curse of the Caucasian races, with a life passed mainly in the open air with abundant exercise, results in a high type of physical perfection: while the opposite,—flesh diet, alcoholic liqueurs, and a constant indoor life, including all the abominations of the factory system,—are sapping the energies of the superior European. We have had the story of the Boer War, where all the energies of Great Britain, assisted by her great colonies on both sides of the seas, were hardly sufficient to conquer a few thousand South African plainsmen, and this is supplemented by the utter collapse of the mutton-eating, vodka-drinking Russian at the hands of the rice-eating Japanese. The time has come when the races of Europe must seriously consider the advisability of going into training on a grand scale if they would save the race from ultimate extinction.

Nor need we take the yellow races, unless figuratively speaking, for our trainers. Our own scientific men have pointed out the way, and if our appetites crave a greater variety than our home markets afford, we find the whole world paying us tribute of food. We have the best of cereals, fruits, and nuts in every variety. Our "handful of dates" is still brought to us from the eastern shores of the Mediterranean, along with figs, pomegranates, and other tropical fruits. The cocoanut and the Brazil nut, rich in oil, come to us in unlimited quantities from South America and the Pacific islands, so that there need be no excuse for our relying upon the unhealthy products of the slaughter-yards. It lies with the Caucasian race whether they shall fall to the rear through physical degeneracy, or take a foremost place in the inevitable struggle for the "survival of the fittest."

### TALKING TO THE BABY.

WHAT, not talk to my baby!" exclaimed a young mother who sat holding her three-months-old, and chattering to it with the fond foolishness of which young mothers are capable.

"No, my dear, don't talk to him so much, not nearly so much," replied the older woman. "Dear as he is, you must not forget how delicate in every way a tiny baby is."

The young mother was sobered, but not convinced.

"How can it possibly hurt him?" She asked. "He cannot understand me, and I do so

love to see him smile and answer my talk with his happy look."

"Which proves that he does understand, and in his way replies to your loving talk; and it is that which is the strain. You take care to feed the baby with the greatest exactness, and to keep him clothed daintily and comfortably, and that is right. His brains, however, are just as weak and undeveloped as is his body. What his small mind needs most is rest, and when you talk to him the tax on his mentality is beyond his strength. A young babe cannot be kept too much like a little animal; let him sleep and eat, and eat and sleep again, keeping him in cool, well-ventilated rooms, and not too much in the strong light, either of the sun or artificial light. Be advised, and let your baby alone. Let him grow naturally, and not by any forcing process" —*Health*.

### NERVES AND CONSCIENCE.

STEADY nerves for the highest results should be conjoined with a clear conscience. Many have the first requisite, but not the latter; while others have the latter, but not the former. In either case there is a proportionate lack of power. He who has both essentials in proper relation, and in happy adjustment, is best equipped for the grandest accomplishments. The fact is they act and react upon each other, being mutually incitive and co-operative. The good nerves give the power of performance, and the clear conscience directs the energy in right channels. The ability to do has the superadded incentive of an inner moral approval. "A clear conscience," or, as the Bible has it, "a good conscience," is a conscience "void of offense toward God and man." It is God's vicegerent in the soul. He who obeys its dictates pursues noble ends by noble methods. He becomes a blessing to himself and to others. In our busy, pushing, restless, ambitious, and struggling age there is no greater need than of steady nerves and a clear conscience.

### A GENTLEMAN.

"A GENTLEMAN is one who always dresses well, and behaves correctly in general," perhaps you say. Appearances are sometimes deceitful.

Once I found a ring which looked very much like gold, yet a jeweler who only took it in his hand immediately pronounced it brass. An apple often seems fair and even beautiful on the outside; but on dividing it, the inside is found to be decayed.

Wishing to use a piece of timber one day, I selected a stick which appeared sound; but on cutting off a portion, I found it was completely worm-eaten and useless. We cannot always trust to outward indications; for sometimes they do not reveal the true condition of the heart. The one who dresses elegantly is frequently spoken of as a "gentleman," while the humble labourer returning from his work is simply a "man."

A good heart is what makes the true gentleman. The golden rule is the active principle



in his life, and where this is the case, you seldom find vulgarity, even among those who are not well versed in the rules of etiquette.

Self-love, or selfishness, is the noxious principle that destroys the heart, while the outside appears sound and beautiful.

A few general outward indications distinguish a gentleman. He is neat and clean, never is foppish or overdressed, walks with dignity, is self-possessed, does not push and crowd in public places, is always kind to those who are weaker or less fortunate than himself; in short, a true gentleman acts as a Christian should in every place.

Gentleness is classed among the fruits of the Spirit, and a true man has the quality of gentleness combined with the superior strength of manhood. He is strong in the battle of life, yet tender and considerate, whether by his fire-side or in his active duties dealing with other men. Christlikeness rises above every natural deformity of body, and shines out through the plainest face. It is manifested in every act.

The evidences of a bad heart cannot remain concealed forever. We can hide nothing from God. He searches for truth in the "inward parts," and is never deceived by surface work.

A. R. WILCOX.

#### DOCTORS AND VEGETARIANISM.

##### A remarkable manifesto.

A number of medical men issued a remarkable manifesto on August 31st in favour of a vegetarian diet. The following is the text:—

"We the undersigned medical men, having carefully considered the subject of vegetarianism in its scientific aspects, and having put its principles to the practical test of experience, hereby record our emphatic opinion that not only is the practice based on a truly scientific foundation, but that it is conducive to the best physical conditions of human life.

"The diet of vegetarianism provides all the constituents necessary to the building up of the human body, and those constituents, as proved, not by the misleading tests of the chemical and physical laboratory, but by the experience of numerous persons living under normal conditions, are at least as digestible and as assimilable as the corresponding substances obtained from flesh.

"We therefore claim vegetarianism to be scientifically a sound and satisfactory system of dietetics.

"Moreover considering the liability of cattle and other animals to ailments and diseases of various kinds, and the pure character of food obtained from vegetarian sources, we are convinced that abstinence from flesh food is not only more conducive to health, but, from an æsthetic point of view, is incomparably superior.

"Robert Ball, M. D.

George Black, M. D. (Edin.)

A. J. H. Crespi, M. R. C. S.

H. H. S. Dorman, M. D.

Albert Gresswell, M. A., M. D.

Walter R. Hadwen, M. D., L. R. C. P.,  
M. R. C. S.

J. Stenson Hooker, M. D.  
Augustus Johnston, M. B., M. R. C. S.  
H. Valentine Knaggs, M. R. C. S., L. R. C. P.

Alfred Bolsen, M. D.

Robert H. Perks, M. D., F. R. C. S.

John Reid, M. B., C. M.

George B. Watters, M. D.

*Statesman, Sept. 25.*

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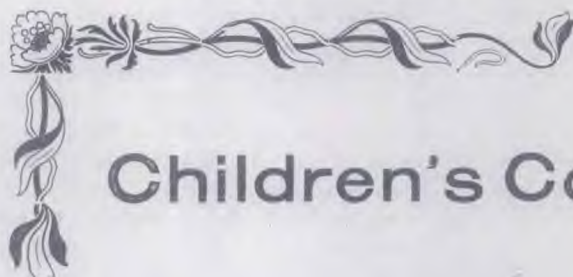
"It is the darkest hour of my life," he said, looking at her with eyes that gave her a heart-ache.

"Dark hours often come before bright ones, dear."

"I am fifty-two years old. I suppose I have reached the dead-line. I am thrust out and my work is discounted. Well, I must support my family somehow. If not in the ministry, I can be a day-labourer, Jessie. Thank God I am strong as a coal-heaver yet."

"You have always been a day-labourer, sweetheart," answered the wife cheerily. "Come Ralph, let us leave this matter with the Lord, and then—it is heaven's own glory, suppose we take the children and go on an excursion to the woods. We need fresh air and out-door freedom. We are not going under in this darkness, dear. We are going to await the Lord's leading."

Her face was divinely cheerful and fearless. For the instant the minister forgot the wound that he had felt, like a stab, when the deacon blurted out the clumsy truth, and in a way, gave his pastor orders to pack up and leave.



## Children's Corner.

### EXAGGERATING.

"I'm almost dead! It is as hot as fire; I've been more than a dozen miles after that colt."

Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" asked his father. "I went over to Brigg's corner, and back by the bridge."

"That is less than a mile and a half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful, I suppose, if I'd taken it moderate, but I ran like lightning and got heated up."

"You started about five o'clock, my son, and now it is a quarter to six," said his father, consulting his watch.

"Yes sir, just three-quarters of an hour," answered Andrew, innocently.

He forgot the thin pocket-book and the uncertain outlook. Here were two of them, with God, and what was there to worry about?

They made a day of it in the woods, and came home laden with golden rod and asters and clematis and bittersweet. The minister walked as if he had thrown off a load. The minister's wife was more a queen than ever, in her gracious bearing. As for the children, her trouble had not touched them, and they were bubbling over with fun and good spirits.

There were many who were grieved when the Donalds took their departure. Mildred Harrison, who was fading away with consumption, would miss her pastor and her pastor's wife. Old Mrs. Manson, who could not see to read, would be lost without the little visits from Mrs. Donald, that were so frequent and so welcome, and who else would spare an hour to read to her every Saturday afternoon? In many a household there was regret. But the ties that bound pastor and people were nevertheless soon severed.

"The future is all black," said Doctor Donald after he had preached his farewell sermon. He and his wife were sitting in the study by themselves.

"No my dear the future is all bright and glowing. It is in our Father's keeping," said the wife.

She was right. The next morning's mail brought an invitation to Rev. Doctor Ralph Donald to become president of a college in the Middle West. The way was clear of obstacles, and the Lord's day-labourer went to the new post of service. *Christian Herald.*

"Does it take lightning forty-five minutes to go a mile and a half?"

"I didn't mean exactly that, father, but I ran all the way, because I expected the whole town would be here to-night to see my new wheel," explained Andrew, reluctantly.

"Whom did you expect, Andy? I wasn't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddy, and Tom told me that they'd be round after school, and I wouldn't wonder if Ike came too; that's all."

"The population of the town is five thousand, and you expect three of them; well, as you are sick, I'm glad no more are coming. You could not play with them all."

"Sick?" cried Andrew, springing to his feet, "who says I am sick?"

"Why, Andrew, you said you were almost dead; doesn't that mean very sick?"



"You're so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead, to be sure, but I did some tall running. There were more than fifty dogs after me."

"Quite a band of them. Where did they all come from?"

"There was Mr. Wheeler's sheep dog, and Rush's shop dog, and two or three more, and these made for me, and so I ran as fast as I could."

"Five at the most are not fifty, Andy."

"There looked to be fifty, anyway," replied Andy somewhat impatiently. "Carter's ten acre lot was full of dogs just making for me, and I think you'd have thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousands; have you any idea how many?"

Andrew did not like to calculate for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration than to tell the children the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, travelled more than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here to examine your new wheel, and when you reached home were nearly dead."

"Please don't, father; the boys and girls will all laugh themselves to death, and I won't exaggerate again if I live to be as old as Methuselah."

"Laugh themselves to death at a simple story like this! I hope not. But that it will rather set them to watching their own manner of telling stories, so as to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes, in time, so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished facts, unless you check the foolish habit you indulge in every day, of stretching simple incidents into the most marvellous tales."—*Christian Neighbour.*

#### A SWARM OF BEES.

Be quick in obeying, be loving, be true;  
Be mindful of manners in all that you  
do;  
Be cheerful, be helpful, be gentle, be  
kind;  
Before in all right ways; in wrong ways  
behind;  
Be earnest, be honest, be useful, be pure;  
Be good, and your happiness then will  
be sure. *Selected.*

## There are Three Points.

That were made by a number of prominent English medical men recently when they declared in favour of a vegetarian diet.

**Point 1.** The diet of vegetarianism provides all constituents necessary to the building up of the human body.

**Point 2.** Vegetarianism is scientifically a sound and satisfactory system of dietetics.

**Point 3.** Considering the liability of animals to ailments and diseases, and the pure character of food from vegetarian sources, a diet made up of the latter is incomparably superior a diet composed of the former.

#### Thirteen prominent British medical authorities

signed a manifesto containing the above remarkable testimony in favour of vegetarianism. You have thought that vegetarianism was a kind of fad, but the facts of the case are that it is now recognized by all leading scientific and medical men the world over and numbers its adherents by millions in every land.

Some people have tried vegetarianism and failed because they didn't know how to prepare the foods properly. What such people need are foods already prepared.

## There are Three Foods.

That you should use first, last and all the the time. These foods are scientifically prepared, and are foods *par excellence* for weak or strong.

**Granose.** This food is made from the whole wheat berry. It is first polished to remove all dust, then cooked dried and baked thus rendering it especially easy of digestion. Wheat contains, with one or two slight exceptions, every element of food needed for the body, and in the proper proportion. The great problem of how to get it in a palatable and easily digested form has been solved in the best all round vegetable food **Granose**.— And mark you that children from eight months' old and upward can eat granose when hardly anything else will agree with them. Can be eaten dry or with milk. Put up in 1 lb. and 5 lb. tins, **As. 12** per pound.

**Granola.** For delicate flavour **Granola** stands unexcelled. It is an ideal breakfast food. Being made up of a combination of the most easily digested and nutritious grains mixed with malt honey it readily gains favour among all classes from the child to the athlete. A food especially suited to professional men and students—those who consume a vast amount of nervous energy. In 1 lb tins, **As 8** per pound.

**Caramel Cereal.** You are not what you ought to be if you are a slave to the tea or coffee habit. **Caramel Cereal** is made from carefully selected grains, and is not only a harmless drink; it is also a highly beneficial one. Rich, fragrant, aromatic, nutritious a triumph of scientific vegetarianism. Experience has demonstrated its highly digestive qualities. In 2 lb tins **As. 8** per pound.

Specially adapted to the requirements of the Indian climate. The only foods of their kind in India.

**Special discount of 15 per cent to missionaries.**

Free samples in small tins sent on receipt of 2 Annas in stamps.

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**Eye Troubles.**—"According to statistics compiled by a New York physician, it is estimated that 20 per cent of the population of the United States wear spectacles."

**Chinese Education in Japan.**—"Chinese students in Japan cost from £18 to £40 a year each for maintenance, against £120 to £400 anywhere in Europe. Tokio is a natural educative centre for China, by reason of geographical proximity, language facility, and economy."

**The Gospel in China.**—"Since the year 1900, the Church roll in China has increased by 50,000 members, an increase larger than the number during the previous 80 years, and the need for advance is still more pressing, thus affording a great opportunity to the church to push on evangelization."

**A New Torpedo.**—"The *Figaro* announces that experiments will shortly be conducted at Toulon with a new turbine torpedo, of greater speed than any at present existing, capable of travelling a distance of over 2,000 metres, and of carrying a much larger charge of explosives than any torpedo now in use."

**Russian Military Activity.**—"According to a German writer, marvellous energy is being displayed in the rehabilitation of the Russian army. The lessons learned in the Japanese war are being heeded, and great reforms are being carried out. A far greater degree of care is being paid to the welfare of the rank and file of the army, and all the officers are required to prove their fitness for command."

**Science and Darwinism.**—"The gulf between living and nonliving matter widens with every new investigation," declares Professor Otto, a German scientist, who until recently was a disciple of Darwin. Real science, the science of ascertained facts, not of speculation and unproved theory, always accords with the Bible."

**School Hygiene.**—"England is awakening to the importance of school hygiene. Next August there will be held in London the Second International Congress of School Hygiene. As this body will be composed of men eminent in public health work, it is to be expected that much will be accomplished by the congress, and that as a result new measures will be adopted which will do much to conserve the health of the rising generation."

**New Battleships for Brazil.**—"The Brazilian Government has placed orders for three new battleships, two with Sir W. Armstrong, Whitworth and Co., and one with Vickers Sons and Maxim. The value of each of the battleships when fully completed is estimated at about £1,800,000. Two Brazilian cruisers costing about £330,000 each, are to be built by Armstrong's and engined by Vickers, and the same firms are to build and engine two Argentine gunboats, to cost about £80,000 each."

**Prosperity in Egypt.**—"Egypt is experiencing a remarkable era of prosperity. In Cairo a small villa, erected some twelve years ago at a cost of about £3,000, found a purchaser recently at £32,000. A property purchased for £17,000 eight years ago is now fetching £150,000. Property in the residential part of Cairo has increased in value during the past five or six years eight fold to ten fold. The same is true of Alexandria and other centres. The site of the Victoria College, bought about ten years ago for £1,300, was sold at the beginning of this year for £100,000."

**Hypnotic Burglary.**—"Hypnotism has been so often extolled as a blessing to the human race that men are apt to forget its dangerous side. Reports from America tell us that criminals are using hypnotism to intimidate juries and to evade the claims of justice. One man was electrocuted who was afterward found to be innocent, but who had confessed to the crime of murder under the influence of hypnotism."

One of the most striking instances of hypnotic crime was that of a burglar who entered a house representing himself to the lady of the house as a close friend of her husband. After hypnotizing the lady against her will, the burglar quickly made off with £800 worth of jewelry, leaving the lady under the hypnotic spell. This, it seems to us, demonstrates fully enough the danger of using the power of hypnotism or allowing others to use it on us. It is not from above, but from beneath.

**Criminal Police.**—"Rangoon has a total police force of 945 men. In the year 1906 320 men were punished departmentally, exclusive of minor punishments for trivial offences. This means that over one third of the entire force were offenders and that out of less than a thousand men crimes were committed on an average of about one a day. These startling figures look worse when we remember that they refer not to "the more or less criminal community, but to the guardians of the law."

**A Doctor on Drunkenness.**—"In a recent Police Court case of drunkenness, the doctor who gave evidence stated that there were seven stages of intoxication, first irritable, then mellow, then pugnacious, then effectionate, then crying drunk or lachrymose, followed by collapse and death. The doctor also asserted that all drunkards had a special smell, like that of rotten glue. Most of us know that smell." Alcohol is not only injurious from the health standpoint to the one who uses it; it is also obnoxious to every man or woman of pure breath who has to be in the presence of the drinker.

**Chinese Antipathy toward Japan.**—"The attitude of China towards Japan is gradually becoming more and more unconciliatory and is now merging on an anti-Japanese crusade. It is felt that for the sake of tranquillity in the Far East the present condition of things should not be maintained. It is believed in some quarters that it is absolutely necessary to impress upon China the unreasonableness of her present position, and for this purpose to send one of the foremost statesmen in Japan to represent that country in China." The recent experience of Korea has evidently made China a bit wary of Japan and her designs in the "Celestial Empire."