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The Oriental Watchman.

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

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Editorial.

WHY ANY CONTROVERSY?

Recently we received a letter from a subscriber asking us to discontinue his paper "because of religious controversy allowed in its pages." In the mind of this reader of our paper "this kind of thing harms and never does any good." Then as an instance, the argument concerning the Seventh day of the week as the Sabbath was cited, and the reader complained that people's minds were unsettled by reading of the seventh day Sabbath, and the argument that Sunday is not the Sabbath.

To all our readers we would say that we regret the circumstances that make controversy necessary in our paper. It is not from a natural inclination to controversy that we are impelled to this discussion of the question of Sabbath observance, or of the various principles wherein we differ from the majority of our fellow-Christians. Gladly would we see the whole Christian world of one mind and worshipping God on the same day. No one would rejoice more than we to see all controversy at an end and one spirit, one faith, one baptism uniting the whole Christian world under the banner of Prince Immanuel.

But has God's work ever been carried on without controversy? We are reminded of the times of Jeremiah when the prophet exclaimed, "Woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole earth!" Reflect for a moment on the times of the Apostles and the controversies they carried on in their work. Paul was in almost constant conflict not only with the unbelieving Greeks but also with his own

nation, the Jews, who were believers in and well acquainted with the same Scriptures that Paul himself appealed to. We can imagine them asking why so much controversy was necessary when all that was essential was that men believe all that Moses and the prophets had written.

Luther waged the greatest conflict of modern times, and he was accused of this very thing of unsettling men's minds. But how could it be otherwise? How are men to be brought to the point where they will change their minds if they are never unsettled? Blessed be an unsettling of a man's mind if God does it. The unsettling of the world, like the sorrow of the world works death, but unsettling after a Godly sort works in a man repentance unto salvation not to be repented of. 2 Cor. 7:9, 10. Most of us had never come to the place where our proud hearts had accepted the gracious invitation had not our minds been first mightily unsettled in regard to the things of this world. Praise God for such unsettling.

But can we do otherwise than preach the word as we have received it from God? Woe unto us if we were to call light darkness and darkness light. Isa. 5:20. Nor can we keep silent when God has committed light to us. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isa. 58:1. We are not true to the trust God has committed to us if we do not speak forth the word of God in truth. In the above Scripture it will be noted that God does not say, Show the heathen their sins, but "Show my people their transgressions." So our duty is to God's people as well as to the heathen. In fact Christ sent the disciples first to the lost sheep of the house of Israel.

So we repeat that much as we regret it we find it necessary to continue waging a war against what God's word reveals as evil. Like the prophet of old we must speak whether men "will hear, or whether they will forbear." Necessity is laid upon us, for God says, "I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth and give them warning from me." When the righteous or the wicked are not warned their blood is required at the watchman's hand. Ezek. 3:17-21. It is a solemn charge, a grave responsibility, for the blood of souls is on our garments if we speak not the truth.

THE UNREST OF THE NATIONS.

It is not only the student of the Bible who realises that the present conditions in this world are not what they ought to be. Political writers have from time to time called attention to the ominous outlook among nations in all parts of the world. Under the above heading a prominent weekly came out recently with a stirring editorial from which we take the following:—

"Like a political influenza, a general popular unrest and dissatisfaction seems to be passing over the world. It is far more general than the extraordinary uprising of 1848, for that was confined to Europe; the present disturbance seems to cover the whole Eastern continent and to threaten the Western.

"Let the reader take his map of the world and pass his eye from one great nation to another and observe how wide is the disaffection. There is Russia, which covers half of Europe and a third of Asia. The people hate their government, and are devising ways to get rid of their czar and create a really free nation. A whole nation is in rebellion. Then go south and you come to China, just now hasting to reverse its whole theory of civilization, and face the West instead of the East. It is not the mere introduction of railroads and telegraphs and motor-cars; it is far more than that. It is the new education, the new patriotism, the new will to be strong, as Germany and Japan are strong, and then to submit to no foreign dictation. Perhaps the greatest event of the present half-century is to be the renaissance of China, for that will change the balance of the world.

"Then look south again to India. We do not wonder that Great Britain is concerned for her empire. Her chief thought now is of the unrest in India. What does it mean? What will it do? India does not love the nation that has united it, and given it civilization and education and peace and prosperity quite equal to the best it has ever had, and that notwithstanding famines and plagues. The Hindus are waking up to the fact that they do not rule, but are ruled, and they are meeting in congresses, and public speakers are haranguing the people, telling them that India is for the Indians; and they boycott British goods and repeat their cries of liberty and patriotism and hatred of the ruling power. The air is electric, and General Kitchener holds his army in readiness for something that may be more

general and more dangerous than the Sepoy rebellion.

"And so we might go over the whole map. Even Persia demands a new constitution. We begin to see the same unrest in Egypt; and South Africa is trying uncertainly to adapt itself to new conditions, not yet knowing whether the Briton or the Boer is to rule, and both looking askance at the black peril. In Europe, France questions whether her government is truly free, and was greatly startled the other day when it appeared that the army was untrustworthy, and that there had been mutiny in various regiments. Not in France alone, but in Germany, in Italy, in Austria, in Belgium, in Holland, in England, the new political doctrine of socialism is undermining the governments, threatening their constitutions, and proving that the common people are dissatisfied with the way they are ruled and are seeking a new liberty. In Great Britain, Ireland is demanding more than her friends can give her as yet, and the British House of Commons has spoken the ominous threat that it will not longer consent to be ruled by rich men whose titles and right to govern come to them by birth. In America we see clear signs of the same coming unrest, in the determination that combinations of wealth shall not rule the land. White workmen in the North and black workmen in the South demand their own."

Reader, these are signs that we cannot well afford to misunderstand. They point with unmistakable hand to the dissolution of the kingdoms of this world and the setting up of that kingdom which shall "break in pieces and consume" all these kingdoms, and which "shall stand fore ver." We are down in the very toes of the great image of Daniel 2, and the next great event is the smiting of the feet which are of iron and clay at which they crumble in pieces and are no more. Friend are you ready for that day?

"The signs which show his coming near
Are fast fulfilling year by year,
And soon we'll hail the glorious dawn
Of heaven's eternal morn."

God is not a crutch coming to help your lameness, unnecessary to help you if you had all your strength. He is the breath in your lungs. The stronger you are, the more you need of him.—*Phillips Brooks.*

"CEYLON GOVERNMENT AND SABBATH OBSERVANCE."

Under the above heading an article came out in a recent number of the "Morning Leader," of Colombo, Ceylon. We are reproducing this article in full for the benefit of our readers. Though not personally acquainted with the writer we are in sympathy with his sentiments as expressed in this article, and would add that the whole principle of legislation in matters that pertain to religion is opposed to the spirit and teachings of Christianity. (Ed.)

Sir,—In your issue of the 27th instant you reproduce by request the editorial with the above caption from the August number of the "Methodist News." I notice that it is an indictment on the Ceylon Government and on Christians in general for non-observance of Sunday or the so-called "Lord's day" and which is characterized as a breach of the 4th precept of the Decalogue.

The writer deplors the fact that certain Government departments work on Sundays; that many government officials patronize athletic functions on that day and even Englishmen who are called "Christians by birth"—whatever that that may mean—are accosted for the so-called violation of the "Sunday Sabbath." He even goes further. He blames the Government and those prominent "Christian" servants of the Crown, who prefer the play-ground to the Church on Sunday for setting a bad example by standing in the way of the progress of Christianity and invokes the aid of the Governor and the Legislative Council to prevent these "abuses!"

Now, Sir, I am a Christian, and Sunday being the first day of the week, is one of the hardest working days with me. As it is a fact that there are a large number of Christians like myself, not only in Ceylon, but in all parts of the world, who work and even play on Sundays, I beg that you will allow me the privilege of pointing out that we are not thereby violating the 4th Commandment as the Methodist writer tries to make out. Nor are we setting a bad example nor are we according to him "thereby reducing mankind to a lower stage of morality."

These are serious charges made against Christians who have not yet fallen into the common error of confounding the Sabbath of the 4th Commandment with the Sunday festival—that wild solar holi-

day of all pagan times. The 4th Commandment requires us to keep the 7th day holy in commemoration of that portion of time on which God was the first to sabbatize. Sunday is admittedly the first day of the week. Nowhere are we required in the Bible to keep the first day of the week holy, nor are we informed that the 7th day Sabbath was changed to the 1st day festival. Christ duly observed the 7th day. Neither by precept nor example have the Apostles ever enjoined on Christians to observe the first day of the week as a memorial of creation which the 7th day sabbath was undoubtedly intended to be.

The 7th day sabbath originated with the Creator, who first observed the day. He placed his blessing on that day, as the 7th portion of time, and divinely appointed that day to a holy use. As regards the festival of Sunday, though it is more ancient than the Christian religion, it did not originate from any piety towards God; on the contrary, it was set apart as a sacred day by the heathen world in honour of their chief god, the sun. It is from this fact that the first day of the week has obtained the name of Sunday—a name by which it is known in many languages.

The fact that Government closes its various establishments on Sundays does not necessarily make that the Christian Sabbath day, much less the Lord's day. Nor can any Christian be accused of violating the first day of the week when we are nowhere enjoined in the Bible to keep that day holy. "Where there is no law there could be no transgression." In this matter, therefore, neither the Ceylon Government and the many Government Officials who play golf on Sundays, nor the Christians like myself, who work on Sundays, can be rightly accused of breaking the 4th Commandment, the opinion of the Editor of the "Methodist News" to the contrary notwithstanding.—Yours, etc. J. W. J.

Life is the happiest gift of God, and the human body is the best of nature's handiwork. It is perfect in design, and wonderful in construction. Carelessness, aided by ignorance, is responsible for all its diseases and all its defects. A regulated system of health would astound mankind with results both marvellous and enjoyable.—*Hale.*

A Moment in the Morning.

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in;
Ah, then alone with Jesus in the silence of the morn.
In heavenly sweet communion let your duty day be born.
In the quietude that blesses, in the prelude of repose,
Let your soul be soothed and softened as the dew revives the rose.

A moment in the morning, take your Bible in your hand,
And catch a glimpse of glory from the peaceful promised land;
It will linger still before you when you seek the busy mart,
And like flowers of hope will blossom into beauty in your heart:

The precious words like jewels will glisten all the day,
With a rare, effulgent beauty that will brighten all the way:
When comes a sore temptation, and your feet are near a snare,
You may count them like a rosary and make each one a prayer.

A moment in the morning, a moment if no more,
Is better than an hour when the trying day is o'er;
'Tis the gentle dew from heaven, the manna for the day,
If you fail to gather early, alas it fades away;
So in the blush of morning take the proffered hand of love,
And walk in heaven's pathway and the peacefulness there of. —Selected.

A Message of Purification.

MRS. E. G. WHITE.

HE shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former times." In this scripture is portrayed a refining, purifying process, to be carried on in the hearts of men "by the Lord of hosts." The process is most trying to the soul, but it is only by this means that the dross can be removed. Of necessity we must endure trials; for through these we are brought close to our heavenly Father, in obedience to his will, that we may render to him an offering in righteousness.

"In the world ye shall have tribulation," Christ declares, "but in me ye shall have peace." Pride, selfishness, evil passion, and love of worldly pleasure must all be overcome; therefore God sends afflictions to test and prove us, and show us that these evils exist in our characters. We must overcome through his strength and grace, that we may be partakers of the divine nature. "Our light affliction," Paul writes, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at things which are not seen: for the things which

are seen are temporal; but the things which are not seen are eternal." Affliction, temptation, adversity, and our other varied trials, are the means by which God refines and sanctifies us.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's suffering: that, when his glory shall be revealed, ye may be glad also with exceeding joy."

There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a refining process is necessary if we would reach this standard. How would this refining be accomplished if there were no difficulties to meet, no obstacles to surmount, nothing to call out patience and endurance? These trials are not the smallest blessing in our experience. They are designed to nerve to us determination to succeed. We are to use them as a heaven-appointed means of gaining decided victories over self, instead of allowing them to hinder, oppress, and destroy us.

Character will be tested. Christ will be revealed in us if we are indeed branches of the Living Vine. Under every circumstance in life we shall be patient, kind, forbearing, and cheerful. Day by day and year by year we shall conquer self and develop a noble heroism. This is our allot-

ted task; but it cannot be accomplished without resolute decision, unwavering purpose, continual watchfulness, unceasing prayer, and constant help from Christ.

Every Christian has a personal battle to fight. Every one must win his own way, through struggles and discouragements. Those who decline the struggle lose the strength and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part. We must expel the unlovely natural traits that make us unlike Jesus, and allow him to put his attributes into our lives. While God works in us to will and to do of his own good pleasure, we must work in harmony with him.

The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish, because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do to others as he would have others do to him. The profligate is changed from impurity to purity. He forms correct habits; for the gospel of Christ has become to him a savour of life unto life.

The Master sees wherein we need to be purified for his heavenly kingdom. He will not leave us in the furnace until we are wholly consumed. As a refiner and purifier of silver, he is beholding his children, watching the process of purification until he shall discern his image reflected in us. Although we often feel affliction's flame kindling about us, and at times fear that we shall be utterly consumed, yet the lovingkindness of God is just as great toward us at these times as when we are free in spirit and triumphing in him. The furnace is to purify and refine, but not to consume and destroy. God in his providence would try us, to purify us as the sons of Levi, that we may offer to him an offering in righteousness.

THE CHANGE.

"It happened not long ago," writes Margaret E. Sangster, "that a friend of mine who had been very near-sighted all her life had her eyes fitted with glasses, which have given her a new sense of the wonderful world she lives in.

"The first time this friend went to church after the new glasses had revealed to her the manner of place the world was she felt embarrassed at seeing so much and so clearly. Walking through the aisle to

her pew, she beheld for the first time, though she had heard him preach for years the benevolent face of the pastor. She saw the choir, too, and elders and deacons. The new glasses had introduced her to a new world simply by revealing to her what had always been there.

"No change had been wrought on the world, and her environment remained what it had long been. But all was altered to her. Revelation had been granted, and she could truly say, 'Whereas I was blind now I see.'"

"Something like this happens when one who has never realized the loving-kindness of God suddenly awakens to a sense of it." *Selected.*

A RISING AGAIN.

Moffat, the missionary, preached before an African chief, who listened with delight until he spoke of the resurrection. The chief then turned and said to the missionary, laying his hand on his breast, "Father I love you much. The words of your mouth are sweet like honey; but the words of a resurrection are too great for me. I do not wish to hear about the dead rising again; the dead cannot rise; the dead shall not rise."

"Tell me, my friend," said the missionary, "why must I not speak of the resurrection?"

Lifting his arm, which had been so strong in battle, and quivering his hand as if grasping a spear, the chief said, "I have slain my thousands, and shall they rise?"

O, it is a great and terrible thought that we shall have to meet again all whom we have injured, neglected, or destroyed. *Exchange.*

ENOUGH TO POISON A PARISH.

A Romish priest accosted the daughter of an ex-papist, and wanted to know why she didn't attend catechism-class any longer. She replied that her father had forbidden her to enter his church any more, whereupon the priest tried to instill rebellion and disobedience into her young mind, by saying that she should obey him, not her father.

But she replied: "We are taught in the Bible to honour our father and our mother."

"You have no business to read the Bible," said the priest.

"But, sir, our Saviour told us to search the Scriptures."

"That was only to the Jews," said the priest, "and not to children; and you don't understand it."

But the little girl, who knew the Bible better than did the priest, told him what St. Paul said to Timothy,— "that from a child he knew the Scriptures."

"Oh," said his reverence, "Timothy was then being trained to be a bishop, and was taught by the authorities of the church."

But the little girl wasn't to be baffled by his false logic and gross perversion of truth; for she told him that Timothy's mother and grandmother did the blessed work.

Then the priest turned away, saying that "she knew enough of the Bible to poison a whole parish." *Present Truth.*

SALVATION.

"Now is our salvation nearer than when we believed."—Rom. 13: 11.

But what "salvation" is this? The question is important because we very commonly speak of "salvation" as that state of grace into which every one that believes in Jesus is introduced when he passes from death unto life, being de-

livered from the power of darkness, and translated into the kingdom of God's dear Son.... But the term "salvation" here, and in some other parts of Scripture, signifies that complete deliverance from sin, that glorious perfection, which will not be attained by us until the day of the appearing of our Lord and Saviour Jesus Christ. Salvation here signifies entire deliverance from indwelling sin, perfect sanctification; and, as I take it, includes the resurrection of the body and the glorification of body and soul with Jesus Christ in the world to come. Salvation here means what many think it always implies, namely eternal glory. At this hour our perfect salvation is nearer than when we believed.

C. H. Spurgeon.

"It is a well-known maxim in legal affairs that ignorance of the law is no defense. In the last great court it will not do to plead ignorance: such a plea will then be of no more avail than in human courts. The law of God has been published to all men."

"Prayer is the hinge that opens the golden gate of paradise. Prayer is the most powerful of all the forces of the universe, since it moves him who governs all."

Something on Christian Science.

A reader of the ORIENTAL WATCHMAN in London has sent us the following article on the subject of Christian Science with the request that we publish it in our columns. In the matter that goes to make up our paper we make no apologies for that part which may cross people's religious opinions. At the same time we intend nothing personal; we deal with principles and do not indulge in personalities. We have no prejudices against any system of religion, but deal with the plain and simple word of God. If, however, we find that a system posing as truth is teaching falsehood we deem it a part of the responsibility placed upon us to expose the evil. We insert the article herewith.

A short time ago you quoted in your paper some remarks made by Pundita Ramabai on the subject of Christian Science. Will you allow me to reply very briefly to what is evidently a misconception of the teaching and practice of Christian Science.

In the passage to which I refer, the learned Pundita shows that she supposes Mrs. Eddy's interpretation of true, primitive Christianity to be on a par with the stoic philosophy and fatalistic beliefs of Hinduism. She says: "You are to take the whole universe as nothing but falsehood. You are to think it does not exist. You do not exist when you realize that: that is Philosophy. . . . The first results then of this philosophy is the basest cruelty and selfishness: no compassion for sufferers, a supreme egotism."

Now Christian Science teaches that the entire universe, including man, exists not temporarily but eternally, only that as God is spirit, mind, so all his ideas are spiritual, mental. Belief in matter is the denial of the allness of spirit, and is therefore error; and since truth must always prevail, this error of belief is temporal and will disappear. Man reflecting the divine substance of spirit is the spiritual image and likeness of God, as the first chapter of Genesis declares him to be, and his identity can never be lost or destroyed, and necessarily reflects the perfectibility of his Creator.

But each one must work out his or her

own salvation by bringing every thought into the captivity of Christ (Truth) as St. Paul says, and all into harmony with the one infinite God, Life, Truth and Love, omnipotent, omnipresent and omniscient good. Christian Scientists know that they certainly cannot do this, if they do not begin by following the example of their great Master, Christ Jesus, and demonstrate active and loving compassion for the human sufferings of their fellow beings, by extending a helping hand to all who are in affliction; as well as by the purest unselfishness, "seeking their own in another's good," for "greater love hath no man than this, that a man lay down his life for his friends." St. John 15:13.

We do not doubt the sincerity of the writer of this article. But a person must be more than sincere to have a firm and sure foundation in the truth. We believe there are a few fundamental errors expressed in the above apology for Christian Science, that make it unsafe as a foundation for us to build our faith upon. Let us notice these briefly.

First, note the expression, "God is spirit, mind." We take it that the word "mind" is in apposition with the word "spirit." This being true, we may correctly say, "God is mind." Vice versa "mind is God," we suppose. We reason from this that the part of man we call mind is, according to Christian Science, God. What mind evolves is therefore necessarily Godlike ("spiritual, mental"), though it may contemplate the most hideous crimes. All wicked thoughts and actions must after all be Godlike, because they proceed from God who is mind. If spiritual means mental, then the greater a man's mental power the more spirituality he has. How about Paine and Voltaire and Bolingbroke, those intellectual giants who towered high in mental attainments but who recognized no such thing as God or spirituality or a hereafter? Does the infidel or giant intellect stand a better chance than the average devout Christian?

Secondly, "Belief in matter is error." The only conclusion we can draw from this is that there is no such thing as matter. Well, what are ashes? Why spirit, of course; all is spirit. But God is spirit: then what are ashes? Why does a man eat?—To sustain his body of course. But the food is not material, there is no such thing. Then it must be spiritual. So when a man eats potatoes he is eating something spiritual. But spiritual is mental, so he is eating something mental. And so we might go on until it would be

perfectly plain to our minds why a man with a broken leg is suffering merely from an illusion of the mind.

Christian Science teaches that everything is the result of an operation of mortal mind. In Mrs. Eddy's book, *Science and Health*, we are told that the only reason the blacksmith's arm enlarges with his hammering instead of the hammer itself enlarging is that mortal mind is willing the result on the arm and not on the hammer. It would be interesting to have some of our Christian Scientist friends experiment on that for a few years, by giving us a blacksmith who would set his will to work on the hammer and not on his own arm. We venture to predict that a lifetime of willing would have no effect on the hammer.

So much for Christian Science and reason. A more important question is, Does it agree with the Bible?—Not always. If man is spiritually in the image and likeness of God, he must be free from evil. But the Bible teaches us that sin has entered our world, and our experience proves it. Man was made in the image of God, but that proves nothing for his present condition, because sin has entered since his creation. "Lo this only have I found that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Rom. 5:12. Sin, according to the Bible is a real thing, and not merely a product of a disordered imagination.

What is meant by the identity of man that can "never be lost or destroyed" and that "necessarily reflects the perfectibility of his Creator," we are not told, but we presume that it has reference to his personality or individuality, or perhaps to his mind. Whatever it is, we raise the question, What about man in death? His physical body moulders away, returns to the dust whence it was made. As to his mind, the Bible tell us plainly that the dead "know not anything," that man's "breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Ps. 146:4 "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Ps. 6:5. According to the Scriptures the mind of man ceases to act at death, and he is unconscious as in a sound sleep. He then has no identity

and is as though he had not been. The only possible hope for him now is the resurrection. Until that time he "has no more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. His mind, that wonderful all and in all of Christian Science, has ceased to act and he knows nought of what is happening in the world he has left behind him. Job. 14:21. Thus does the Bible testimony concerning man after death disagree with Mrs. Eddy when she says: "Man, being immortal, has a perfect indestructible life."

As man "necessarily reflects the perfectibility of his Creator" (and no distinction is here made between saint or sinner), there is no real need of a Saviour; all that is necessary is for man to develop the image and likeness of God that is in him. This in reality amounts to self-salvation, or a supreme exaltation of self. We do not know of any teaching in Hinduistic philosophy that tends to exalt self more than does Christian Science. Pandita Ramabai does not say that no Christian Scientists are philanthropic, but rather that the result of just such philosophy as this in India has been make man selfish and egotistical. That Christian Science tends toward such selfishness and egotism, is manifest from the following taken from Mrs. Eddy's great book which we know is good authority:—

"I, I, I, I itself, I

The inside and outside, the what and the why,

The when and the where, the low and the high,

All I, I, I, I itself, I."

A WORD OF SYMPATHY.

We are bidden to sow beside all waters since we know not which will prosper, whether this or that. The wonderful results of dropping seed into rather unpromising soil is shown by an experience of an itinerant minister who a number of years ago passed through a prison crowded with convicts.

One gigantic fellow crouched alone in a corner, his feet chained to a ball. There was an unhealed wound on his face where he had been shot while trying to escape. The sight of the dumb, gaunt figure touched the visitor's sympathies.

"How long has he to serve," he asked the keeper.

"For life."

"Has he anybody outside to look after him—wife or child?"

"How should I know? Nobody has ever noticed him all the time he has been here."

"May I speak to him?"

"Yes, but only for a minute."

The minister hesitated. What could he say in one minute? He touched the man's torn cheek. "I am sorry," he said. "I wish I could help you."

The convict looked keenly at him, the hard lines of his face softened, and he nodded to indicate that he believed in the sympathy expressed.

"I am going away, and shall never see you again, perhaps; but you have a Friend who will stay here with you."

The small keen eyes were upon him; the prisoner dragged himself up, waiting and eager.

"You have heard of Jesus?"

"Yes."

"He is your Friend. If you are good and true, and pray to God to help you, I am sure He will care for you."

"Come, sir!" called the keeper. "Time's up."

The clergyman turned sorrowfully away. The prisoner crawled after him, and catching his hand, held it in his own while he could. Tears were in the clergyman's eyes.

Fourteen years passed. The convict was sent to work in the mines. The minister went down one day into a mine, and among the workmen saw a gigantic figure bent with hardship and age.

"Who is that?" he asked the keeper.

"A lifer, and a steady fellow; the best of the gang."

Just then the "lifer" looked up. His figure straightened, for he had recognized the clergyman. His eyes shone. "Do you know me?" he said. "Will He come soon? I've tried to be good."

At a single word of sympathy, the life had been transformed, the convict re-deemed.

Selected.

ter than the boy expected that he exclaimed, "Mother, what you do suppose poor people do who have no boards?" Let us all be thankful for what we do have.

"Let us count our many blessing," and remember that we deserve much worse treatment than we receive. A Christian woman living on an adjoining street, while alone in the house with her thirteen-year-old son a day or two since, had her ears shocked by a terrific explosion. The boy was playing with a dynamite cartridge which exploded, tearing off two fingers and the thumb of his left hand. Instead of murmuring and bemoaning her lot, I found her an hour or two after the accident praising the Lord that his face had escaped disfigurement, and expressing gratitude that it was the left hand instead of the right that was so terribly mangled. The Lord rewarded her for her resignation and quiet thanksgiving, for the boy has as yet suffered no pain from the accident.

Our heavenly Father desires the happiness of all his creatures. If we love him, we are assured that all things work together for our good. Let us look on the bright side, and whatever comes, remember "'tis all for the best."

Let us live for others during the golden moments of 1908. Let us strive to make others happy, then we shall not fail to find true happiness for ourselves. Let us resolve that not a day shall pass but we will do at least one kind, unselfish act for some one else. Then existence will be a joy, the year to come will be the brightest in our experience, and 1908 will be indeed a happy new year.

"Many of our sorrows would die if we ceased watering them."

If a refiner can from mixed gold, silver, iron and tin, bring each metal apart and pure by itself, though the flesh of man be mixed among a thousand worms, cannot God bring the flesh again by His power.—*Lowe.*

Will it be a Happy New Year?

W. C. WALES.

UNCEREMONIOUSLY our old friend, 1907, will silently take his departure. Before we realize it, he will be gone. He will balance his accounts, close his books, and vanish from sight. While yet the sound of his departing footsteps lingers upon our ear, a friendly stranger will call at the door. With noiseless tread, without ring or rap, he will enter our home. With many pleasing promises of joy, 1908 will take the vacant seat, tender his kindly offices, and deliver his inspiring message of peace and good will to all. Will he come as a harbinger of success and happiness, or of defeat, humiliation, and pain? Will it be a happy new year to you and to me, dear reader? This will depend largely upon ourselves.

Our happiness will not depend upon the amount of money we possess, or the worldly success we achieve. Though one possessed all the world, this would not ensure happiness. Many times those those who accumulate most of this world's goods have the least enjoyment. As one has said, "God made man's heart too large to be satisfied with one world. It takes two worlds to satisfy the craving of a human soul." It is said that one of our great men died with immense wealth.

Not a wish was left unsatisfied during his life. His last words were, "Life is not worth living."

Many who have seemed to be happy, and who have spent all their time in the selfish pursuit of pleasure, have suddenly taken their own lives. Many who live for self alone finally tire of the world's best joys, and seek in self-destruction relief from the burden of their own existence.

True happiness is found, first, in a grateful appreciation of the blessings we enjoy, and second, in putting forth efforts to make others happy.

In the first place, in all our troubles we may be gratefully glad that they are no worse. A man grumbled because he had no shoes; but when he met a man who had no feet, his grumbling turned to gratitude. We should always look on the bright side, as did the beggar boy in the following incident: A poor, destitute woman was travelling with her only son on foot through a strange country. Being without means, they were obliged to camp for the night by the road-side fence. The only shelter over their heads was some rough boards which the mother laid up against the fence. This was so much bet-

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of

The Oriental Watchman

beginning with the SPECIAL issue next month, will be raised to

Rs 2=8 a year

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How Modern Science Proves the Bible True.

PERHAPS the most remarkable event in the history of modern Christianity is the unexpected confirmation of Bible truths from the hands of what seemed to be its arch-enemy, modern science. Fifty years ago there was practically nothing in existence by the help of which the truthfulness of the Old Testament narratives could be tested or corroborated. Volumes had been published by scientist, logician, and historian to prove that the Bible was not in accord with historical facts.

Great difficulty was experienced by the theologian and believer in meeting the argument of the sceptic, simply because no writings contemporaneous with the Old Testament were found. The sceptic, with great display of scientific knowledge, claimed that genuine history could not reach back so far; moreover, that the known historical situation was altogether different from that given in the books of the Old Testament. But he came to grief, as it were, by his own weapon. A new department of science came into existence. The pick and spade of modern scientific investigations have come to the rescue. Parts of the old Biblical world have been opened up, and we now find ourselves face to face with the veritable contemporaries of Daniel, Moses, Joseph, Abraham.

A century ago, 1802, was the beginning of that which is the most important factor in this work. Grotefend, of Goettingen, then made his famous and ingenious guesses at deciphering a few words written in the cuneiform, or wedge-shaped characters. Some years later, 1818 Champollion deciphered the famous, Rosetta Stone, the key to the Egyptian hieroglyphs. In 1835 Rawlinson, together with Hincks, accomplished that which Grotefend had not the preparation for; namely, the complete decipherment of Persian inscriptions, and finally, at the beginning of the second half of the last century, with the help of others, the Assyrian.

Explorers and excavators in the meanwhile had located some Biblical cities. Most important historical inscriptions were found in their ruins. Records giving accounts directly parallel to the Old Testament, together with innumerable side-lights which offered illustrations for

nearly every chapter in the Old Testament, were found. By the help of these, many of the so-called "theological fairytales" of the sceptics have been found to be historical facts, and it has been satisfactorily determined that the Bible was not the product of a mythical and legendary age.

EARLY BABYLONIA.

Within the last two decades the excavator has been actively engaged uncovering a few cities in the land of Eden, the home of Abraham. The University of Pennsylvania is (1903) excavating Nippur, the Biblical name of which is Calneh (Gen. 10:10); the French are excavating Tello, a city which flourished before Abraham was born, and the Germans are at work upon the temple and the "Tower of Babel" in the city of Babylon.

The origin of those remarkable Babylonian legends which so closely resemble the Biblical accounts of the creation, Eden, and the deluge, belongs to this country. The deluge story, for instance, as recorded by the Babylonians, is strikingly similar to the Old Testament, even in minor details. Atrachasis, the Babylonian Noah, is commanded by the gods, after they had decreed a flood, to build a ship or ark; to pour pitch over the outside and the inside, and to take the seed of life of every kind into the ship. When it was ready, Atrachasis embarked with his family, servants, possessions, cattle, and beasts of the field, and closed the door. The heavens rained destruction for six days and nights. The winds raged, the floods and storm devastated, until the whole of mankind was turned into clay.

The ship grounded on a mountain of Nizir. After seven days a dove is sent forth; but it returned, as a resting-place it did not find. He then sent forth a swallow; but it also returned. Lastly a raven is let go, which did not turn back. Everything is then sent forth to the four points of the compass. An altar is erected and sacrifices offered. The gods smelt the sweet savour, and gathered like flies about the sacrificer, after which it is decided that, instead of a deluge, wild beasts and famines shall diminish mankind because of its sins.

A number of the tablets containing

these legends were written about the time of Abraham. While they are doubtless copies of inscriptions which belong to a much earlier age, they certainly have a common origin with the Biblical account.

A number of very important building inscriptions from the *ziggurat Etemenanki* (Tower of Babel) have been found. They illustrate the fact that the story in Genesis concerning its erection is in remarkable accord with what is known from the inscription of the ancients who lived in the plain of Shinar. For instance, in Genesis the builders said, "Let us build us a city and a tower, whose top *may reach* unto heaven." Nebuchadnezzar, on an inscription which is to be seen in the Museum of the University of Pennsylvania recording his restoration of the tower, said that he put his hand to work "to raise up the tower, that its top *may reach* unto heaven," and yet the tower in his day was not over one hundred and fifty feet high.

It is not only that the ancients in their exaggerated conceptions used this expression to signify something lofty; but as Professor Hilprecht has recently shown, these towers were local representations of the mythical mountain where the gods were supposed to live. The foundations were "laid in the bright abysmal sea," and their heads reached into the region of Anu, which is heaven. This is an example as to how the Old Testament narratives are illustrated by the results obtained through the skill of the decipherer.—*Rev. A. T. Clay, Ph.D., in Woman's Home Companion.*

A CHOKED GIANT.

There is a quaint story of a giant, who had long fed upon windmills, and at last was choked by a pat of butter; and, assuredly, his counterpart may be seen in the evolutionists of our day, who are unable to receive the Bible account of the creation. The hypotheses of our present philosophers are enough to tax the credulity of a monk of the middle ages, yet many take down these windmills as pigeons swallow peas. The teaching of revelation is fitted for the capacity of a child, but our wise men are choked with such simple fare.

We confess we have not enough faith to be an infidel, of an agnostic, or even an evolutionist. We find ourselves for once standing up for reason, and demanding that our faith should not be overstrained. We can believe what is revealed; for, sublime as it is, there is a kind

of truthlikeness about it; but we cannot believe what we are now taught with such tremendous authority; for, in the first place, it is not worth believing, and in the next place, it looks so dreadfully like a lie that we had rather not. No, thank you, dear sir, we will keep to our bread and butter; our throat is not yet adapted to the disposal of windmills.

—*C. H. Spurgeon.*

EVILS OF GAMBLING.

In *The Century*, Jacob A. Reis gives us his observations in connection with this fearful evil. He tells us that twenty years of his life were spent at the New York police headquarters, and that he has seen the thing work "from the time the office boy caught the contagion and stole stamps from the table to bet at the pool-room, down to the time when he was sent to the penitentiary for stealing his employer's thousands." Respectable men he has seen win a small bet, and from that very day were ruined men. He declares that horse-racing now serves no good purpose, whatever it once did, and that spirit which ever seeks to get something for nothing is corrupting in its very nature. This evil thing, he declares, is gripping us tighter every day, and corrupting the morals of the young; it is laying a heavier mortgage on the future of our people than any nation can well stand. And this is but one of the many disintegrating evils manifest in the national life of the world, tokens in the light of the Scripture of the near-coming of Christ.

Australian Signs of the Times.

CATHOLIC VIEW OF SPIRITISM.

Mr. J. Godfrey Raupert, an English convert to the Roman Catholic faith, is at present in America on behalf of a London charity, and incidentally giving lectures on the subject of Spiritism. The *New York Catholic News*, in a recent issue, says that "the Roman authorities, ever alive to dangers to the faith, have asked Mr. Raupert to give lectures wherever possible in his present tour on the relations between the new facts and orthodox religious belief." The following statements printed in *The Catholic Fortnightly Review* may presumably be taken as authoritatively expressing what Mr. Raupert believes, and what the Roman Catholic Church at large accepts:—

"Mr. Raupert, . . . from his own personal experience and the testimony of emi-

nent authorities, is firmly convinced that the independence and objectivity of many spiritistic 'materializations' or apparitions is beyond all reasonable doubt; that occasionally, at least, knowledge is conveyed by them and information given which could not, by any possible stretch of the imagination, have been normally acquired or absorbed by either the conscious or what is called the subconscious mind of the medium; that there must be truth in the spiritist theory—taking this term in the narrower and conventional sense—which holds that the intelligences that manifest themselves are the souls of departed human persons; and that, finally these spirits, masquerading under the guise of every virtue, are keenly intent upon working the moral and physical ruin of their victims; that, finally, the 'creed' they propagate denies the divinity of Christ and contradicts the teaching of His church on a number of essential points.

"It remains true that Spiritism belongs to the domain in which the prince of darkness holds sway, and Catholics are obliged, at the peril of their salvation, to abstain from invoking the spirits of the dead, whether good or bad. This positive commandment binds not only Catholics, but all who accept the Bible as the Word of God."

The Literary Digest.

IS HE IMMORTAL?

"God created man in his own image." Gen. 1 : 27. God said, "In the day that thou eatest thereof thou shalt surely die." Gen. 2 : 17.

"In this original state man was, indeed subject to the possibility, but not to the necessity, of dying."—*Prof. J. A. Reubelt.*

"Adam forfeited the blessing of immortality."—*Thomas Scott.*

"Man abideth not: he is like the beasts that perish."

"The immortality of the soul is neither argued nor affirmed in the Old Testament."—*Perowne.*

"The doctrine of the immortality of the soul, and the name, are alike unknown to the entire Bible."—*Dr. Oldshausen.*

"In fact no such doctrine is revealed to us."—*Abp. Whatley.*

"The Bible is silent on the point of an absolute and unconditional immortality for all men."—*Rev. H. H. Dobney.*

"Search the Bible from beginning to

end, and you will nowhere find sinners addressed as immortal beings."—*Rev. Thomas Davis.*

"My sheep hear my voice; and I give unto them eternal life: and they shall never perish." John 10 : 27, 28.

"I am come that they might have life." John 10 : 10. To them who seek for immortality God will render eternal life. Rom. 2 : 6, 7.

"If there be one blessing more than another, which the Scriptures agree in ascribing to Christ as its author, and for which the believer is taught that he is wholly indebted to redemption, it is immortality."—*Rev. Dr. De Burgh.*

"Whatever has been created, can certainly be annihilated by the power which created it. The continuance of the soul must therefore depend absolutely on the will of God."—*I. Dwight.*

"We are candidates for immortality." *Prof. Perowne.*

"Christianity treats man not as immortal, but as a candidate for immortality."—*Rev. Dr. Parker.*

"Let man's union to God be lasting, and his immortality will be lasting."—*Henry Warleigh.*

"Eternal life without the resurrection body being neither possible nor desirable."—*Reubelt.*

PRECIOUSNESS OF THE GOSPEL.

O, the preciousness there is in the Gospel of Jesus Christ! Not in its mere contemplation is the preciousness, not in mere assent to its glorious doctrine and blessed facts; for we may famish while gazing upon the most nourishing food, we may drown while looking upon the lifeboat launched to save us. The value of the lifeboat to us is in its use; the blessing of the food comes through eating and assimilation, and so the preciousness of the Gospel comes through partaking of the grace of the Gospel. It comes by believing Christ, submitting to Christ, doing as Christ commands, walking where we can not see, trusting where we can not trace. It is the completeness of submission which brings the fulness of joy. "O, taste and see that the Lord is good; blessed is the man that trusteth in Him!"—*Signs of the Times.*

Thou art coming to a King!
Large petitions with thee bring;
For his grace and power are such
Thou canst never ask too much.

—*Bishop Warren.*

Infidelity a Result of Perverted Truth.

Extreme representations of Christianity and extreme assumptions on the part of its professed devotees always result in reaction toward infidelity. This is why the great deceiver invents and encourages such things. It was the false doctrines and extravagant assumptions of the Roman Church that gave rise to the infidelity in France, which culminated in the great Revolution, with all its terrible results. Christianity had been so grossly misrepresented that men rebelled against the power that called itself by that name and in their ignorance, not knowing anything of the genuine principle, they rushed to the farthest extreme for a substitute.

Another Roman dogma, adopted extensively by Protestants, has worked mightily for infidelity, and this is the monstrous incubus of eternal torment. It is a terrible misrepresentation of the character of God to pourtray Him as a tyrant who takes pleasure in the torture of his enemies. This is the idea the heathen have of a god; therefore their idols are represented as vindictive creatures, and their worship is but a series of efforts to appease the wrath of some being possessing only traits of cruelty and revenge. There are men, however, whose instincts (unconsciously influenced by the Spirit of Christianity in the world) revolt at such things. And when they are led to believe that the Christian's God is one who will take pleasure in the eternal torment of His enemies, they instinctively shrink from allegiance to Him. Hence we have infidelity and human endeavour in the line of self-preservation and self-elevation.

If such men would study the Word of God in its own light, from its own standpoint, they would see the God of the Bible pourtrayed as a God of love. "God so loved the world" (John 3 : 16), "while we were yet sinners" (Rom. 5 : 8), "that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3 : 16); "the wages of sin is death; but the gift of God is eternal life" (Rom. 6 : 23). Sin and death came upon the race through man's own disobedience, and the Son of God gave His own life as

a ransom for all who would believe and accept pardon and eternal life. Then men who suffer the penalty of eternal death (not torture) will do so because they will not accept the life provided for them. See John 5 : 39, 40. "God is love" (1 John 4 : 8), and is "not willing that any should perish" (2 Peter 3 : 9). "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33 : 11. But He can not in justice save men who choose sin and its consequences. It would do them no good, and they would continue to mar the peace of the world. "Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26 : 10. So the Lord continually makes this appeal: "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30 : 19. To teach that such a God of love could find pleasure in torturing forever any of His creatures is a travesty on His character, and a sheer perversion of His holy Word. It is no wonder that such a dogma should make infidels of those who do not study the Word of truth for themselves.

Signs of the Times.

PUSHING ON.

The Lord never builds a bridge of faith except under the feet of the faith-filled traveller. If He built the bridge a rod ahead, it wouldn't be a bridge of faith. That which is of sight is not of faith.

There is a self-opening gate which is sometimes used in country roads. It stands fast and firm across the road as a traveller approaches it. If he stops before he gets to it, it won't open. But if he will drive right at it, his waggon wheels press the springs below the roadway, and the gate swings back to let him through. He must push right on at the closed gate, or it will continue closed. This illustrates the way to pass every barrier on the road of duty. Whether it is a river, a gate, or a mountain, all the child of God has to do is to go for it.

If it is a river, it will dry up when you put your feet in its waters. If it is a gate, it will fly open—when you are near enough to it, and are still pushing on. If it is a mountain, it will be lifted up and cast into the sea—when you have come squarely up without flinching, to where you thought it was. Is there a great barrier across your path of duty just now? Just go for it, in the name of God, and it will not be there!

A. Clay Trumbull.

THE POWER OF THE GOSPEL.

The Gospel is the power of God unto salvation. The attempt to make Christians by a process of education has been tried with dismal failure. Bishop Colenso took a band of Zulu youths, and gave them a good education in England. After they had advanced in their studies, he suggested that they now turn their attention to Christianity; but in the words of Dr. Gordon, they "picked up their hats and went back to their heathen practices." The good bishop had to confess that his experiment was failure.

Hans Egedi spent fifteen years in Greenland educating the people, attempting, as he said, to bring them to a point where they could become intelligent Christians. With a broken heart he preached his farewell sermon from the text, "I have laboured in vain; I have spent my strength for naught."

Two years later John Beck succeeded Egedi, and he at once began to preach the Word of God, holding forth Christ crucified, and the result was the conversion of Kajarnack, who became a flame of evangelistic zeal amid the frozen regions of Greenland. The Word of God did for this heathen chief what fifteen years of training could not do for others.—*A. C. Dixon, D. D.*

IF AND WHY.

If Sunday is the Christian Sabbath, *why* is there not at least one text in the Bible affirming it?

If the authority of the church without Scripture authority is good for one doctrine, *why* is not also good for all doctrines, as the Catholic Church claims?

If the seventh-day Sabbath can steadily gain adherents without the aid of popular custom or state legislation, *why* cannot the first-day do the same?

If the souls of our dead friends are conscious, and can hover about us as popu-

lar theology affirms, *why* may they not also communicate with and appear to us, as Spiritualism affirms?

If God only has immortality, as the Bible affirms (1 Tim. 6: 16), *why* does popular theology teach that every human being has an immortal soul?

If the church-members of this day love the Lord Jesus Christ, *why* should they not also love the doctrine of his appearing, and *why* should this doctrine be so unpopular in the churches to-day?

If an individual goes to his reward at death, *why* is there any necessity of a future resurrection and judgment?

If the law of God could be abolished or changed, *why* was it necessary that Christ should die to pay the penalty of its transgression?

Southern Watchman.

A SCIENTIFIC FACT.

A few years ago a call was issued from London, England, to the scientists of the world to assemble for the discussion of whatever scientific subjects might be presented, every statement to undergo most rigid scrutiny. One member said: 'Tobacco is not injurious. I have chewed it for fifty years, and my father for sixty years, without perceptible damage. All this hue and cry about it is nonsense.' The actuary answered, "Step forward, sir, and let us canvass this matter thoroughly. How much do you chew?" "I chew regularly three quids per day, of about this size," cutting them from his plug. One was given to a Russian and another to a French chemist, with, "Please return their extracts."

Then the actuary said, "Will any young young man unaccustomed to the use of tobacco, chew this third quid before the audience? Here are £4 to any one who will." A young man stepped forward. The audience was requested to scan his looks, cheeks, eyes, and general appearance, before he took it, and closely watch its effects. He soon became pale from sickness, then vomited, and anon fainted before the assembly. The extract from one quid was given to a powerful tomcat. He flew wildly round, and then and there died. The other extract was put upon the tongue of a premium dog, which uttered a yelp, leaped frantically, lay down and expired. These facts transpired before the world. They are recorded in the most scientific repository of this century or any other, in a volume

which costs £4 a copy. They cannot be controverted. Every consumer of tobacco in either form, is a practical witness that these are its precise effects, by his own imitation to its use.—*See Life: Its Factors, Science, and Culture, by O. S. Fowler, LL.D.*

"COME, LORD JESUS."

"Hasten, O my Saviour, the time of thy return; send forth thine angels, and let the dreadful, joyful trumpet sound; delay not, lest the living give up their hopes; delay not, lest earth shall grow like hell, and lost thy church by divisions be crumbled all to dust; delay not, lest thine enemies prevail against thy flock, and lest pride and hypocrisy and sensuality and unbelief gain advantage, and when thou comest thou find not 'faith upon the earth!' Delay, not lest the grave should 'boast of victory,' and having learned rebellion of its guest, should refuse to give thee up thy due. O hasten that great resurrection day when thy command shall go forth, and none shall disobey, when the sea and earth shall yield up their hostages, and all that sleep in their graves shall awake, 'and the dead in Christ shall rise first,'—when the seeds thou sowest corruptible shall come forth incorruptible. Therefore dare I lay down in the dust, therefore my flesh shall rest in hope, till thou raise me to the possession of everlasting life. Return O Lord; how long? Let thy kingdom come! Thy desolate bride saith, Come; thy Spirit within her saith, Come, praying with groanings after thee that cannot be expressed; the 'whole creation' saith, Come, with 'groanings, waiting to be delivered from the bondage of corruption into the glorious liberty of the sons of God.' Thyself hath said, 'Surely I come quickly. Amen. Even so, come, Lord Jesus.'"—*Richard Baxter.*

IMPOSSIBLE.

ALEXANDER CAMPBELL once said that the only way the Sabbath could be changed would be for God again to create the heaven and the earth, and then to rest upon another besides the seventh day. This day would then, by his act of resting upon it, become God's restday, or Sabbath day; for Sabbath means simply rest. God cannot lie. And if God were to declare some other day than the seventh to be his rest or Sabbath he would do that

which the Bible says it is impossible for him to do, that is to lie.

If the work of creation were gone through with again, God might make some other day his Sabbath or rest by resting upon some other day. But even if for the sake of changing his rest-day, the Lord were to create the heaven and the earth over again, he could not by any possibility make the first day of the week the Sabbath.

He could, should he so choose, make the heaven and the earth in five days, and rest the sixth. The sixth day would then be his Sabbath, or rest-day. He could, if he desired, create all things in four days, and rest the fifth day. The fifth day would then be the Sabbath. He could create all in three days and rest the fourth and thus make the fourth day the Sabbath. He might make the world in two days, and rest the third, making the third the Sabbath. Or he could even speak into existence the heavens and the earth in one day, and rest the second day. The second day would then be the Sabbath.

So men, in thinking to change the Sabbath of Jehovah have undertaken to change it to a day to which God himself could not change it. God could not work upon the first day, and then declare that to be his rest-day. It is impossible.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Under the new covenant God has lovingly promised to write his law in our hearts: and when he does write his law in willing human hearts, he will write it word for word as he wrote it anciently on tables of stone. It is the same law unchanged and unchangeable.

W. C. WALES,

"The year to come will be very much what you make it. You may not be able to control its events, but you can, to a large extent, determine whether those events shall help or hinder you in the way to Heaven. Without your co-operation, the best things will avail you little; with faithfulness in service the most bitter herbs will give forth an agreeable odour, and possess healing virtue."

I have always found the less we speak of our intentions the more chance there is of our realizing them.—*Ruskin.*

Happy Hours at Home.

THE QUIET WAY BEST.

"WHAT'S the use of worrying,
Of hurrying
And scurrying,
Everybody flurrying
And breaking up his rest,
When everything is teaching us,
Preaching, and beseeching us,
To settle down and end the fuss,
For quiet ways are best.

"The rain that trickles down in showers,—
A blessing to the thirsty flowers,—
And gentle zephyrs gather up
Sweet fragrance from each brimming cup.
There's ruin in the tempest's path,
There's ruin in a voice of wrath,
And they alone, alone are best
Who early learn to dominate
Themselves, their violence abate,
And prove by their serene estate,
That quiet ways are best."

HOLIDAY GIVING.

"I WISH Christmas was over; I dread the holidays," remarked a lady in our hearing the other day. "And so do I," replied her companion. "It's a constant strain on purse and brain."

"If I had plenty of money," said the first speaker, "I would n't care; but with limited means and so many expecting to be remembered with something of considerable value, Christmas has become a burden to me."

And this is but the sentiment of many a wearied woman's heart to day.

The shops are very enticing at this holiday season; the goods are displayed in the most approved and alluring manner, and the shopkeepers have us at their mercy. They know we are in a generous frame of mind and will not hesitate to purchase an article that pleases us, even though we feel that it is higher priced than we can afford; and so they place the expensive and most attractive goods to the front, and having once seen these, the plainer and simpler things become cheap-looking and tawdry, and we are dissatisfied with any purchase at a moderate cost. Conscience may twinge a little; but we open the purse notwithstanding, and the coveted gift is bought. Happy the woman who has the courage to say No! in these days of holiday temptations.

The extravagance is not only among the grown-up people, but is carried even to the children. The stockings of less than a century ago were filled with sweets, nuts, raisins, and an orange, with perhaps a doll, or "Jack-in-the-Box" on the top, and the hearts of the little owners were delighted and satisfied.

But what would the children of to-day think of such a Christmas? The "stockings" are only hung up, or regarded, apparently, as an ancient tradition; for it would take the stockings of a very big giant, indeed, to hold many or all of the gifts that the dawn of Christmas reveals. So the costly toys and presents have to be displayed on tables, or on whatever surface is large enough to hold them.

Where money is no object, we question whether this lavish giving is quite right; and where pounds and shillings are an important consideration, we are convinced that the pinching and planning, the self-denial and annoyance that must necessarily follow this prodigal expenditure, in order to make both ends meet, are decidedly wrong and imprudent.

Few of us give to receive; our desire is to make others happy, but are we doing this? Do we not make a mistake, and by giving costly presents invite others to make us the same? After all, are we not in danger of making the exchange of gifts resemble the game of "Give and Take"? This is a serious question, friends, one that requires careful contemplation; for are we not striving to give and receive happiness; and if we feel under obligation to another, or to place another under obligation to us, do we not rather give from a sense of duty, and force our friends to give in the same spirit?

How much better to remember our friends with sensible, helpful gifts, and to expend whatever is over for those who are in need. There are many such, and if our efforts are well directed, we will find them.

As for the children, let us fill their stockings with simple, pleasant surprises: let us give them useful and needed presents, and make them happy and merry. Let us remember the empty stocking also, and let our generosity lead us to fill them, and to educate and train our children by this example to be charitable and unselfish, and to rejoice in deeds of benevolence. Let us start this reform in our Christmas giving now, and our after Christmas reflections instead of denouncing us and destroying our peace of mind, will be full of joy and gladness, and our hearts be filled with the true, sweet spirit of Christmas.—*Lina J. Walk, in Christian at Work.*

A BOOK OF THANKS.

We are too apt to remember our misfortunes and forget our blessings. Dick's idea is a good one. Try it.

"I feel so vexed and out of temper with Ben," cried Dick, "that I really must —"

"Do something in revenge?" inquired his cousin Cecilia.

"No; just look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing in a round text hand.

"Here it is," said Dick; then he read: January 1st when I lose my knife Ben helped me find it again: 'January 4. When I lost my shilling, Ben made it up to me kindly.' Well," observed the boy, "Ben is a good boy, after all."

"What do you note down in that book?" said Cecilia, looking over his shoulder.

"All the kindnesses that are ever shown me. You would wonder how many they are. It is a help, to mark them down; for then I do not forget them as I might if I only trusted to my memory. When I am cross or out of temper, I almost always feel good-humoured again if I only look over my Book of Thanks."—*Selected.*

THE DAILY BREAD.

A woman who had seen much sorrow one day went to her pastor with her burden. Her loneliness was more than she could bear. She did not expect him to lighten it,—nobody could do that,—but at least he could give her sympathy. To her surprise, however, when she had told her story, he merely said,—

"Have you thanked God to-day for bread and sunshine?"

"No," she faltered, "I haven't."

"Did you yesterday?"

"No," she replied gravely.

"The day before?"

She turned upon him desperately. "I should be a hypocrite," she cried, "I want to die. Why should I thank him for the bread that keeps me from dying?"

The pastor's voice changed. "Did you ever," he asked gently, "see a child die from bad air or starvation?"

The woman's eyes darkened and a sob caught in her throat.

"No," she answered softly.

The minister looked out of the open window into the green yard, full of sunlight and leaf shadows. "I have," he said, "I never can forget it. My friend, go home and thank God that you never knew what it was to hear your children cry for bread when you had no bread to give them; that so long as you had them, you were able to provide them with an abundance of food and of warm clothing, and to fill their lives with joy. When you have thanked him for that, when you have paid your debt of gratitude as honestly as you would pay a money debt, then come back to me, and we will talk of what it is to be comforted of God."

The woman left the study, hurt, indignant, bewildered; but somehow she could not forget

the command laid upon her. Wherever she looked, she saw a face of a little starving child. The next day she went back. "I understand," she said humbly. "I have a life time of gratitude unpaid. I have come to be taught."

Bread and sunshine! It is the poor who teach us what the words mean. When, every Christmas, Mrs. Booth sends food and clothing and Christmas cheer to the families of her "boys" in prison, there is one message which comes back to her again and again: "God bless Mrs. Booth, and may she never be hungry."

They know what hunger means, these sorrowful ones. The wish that their friend may never know is the best that they can give her. And yet—how many of us really thank God for the daily bread?—*Youth's Companion*.

WHAT SHE NEEDED.

"I don't know what to do about my daughter Lucy," said a perplexed mother, who had come to an outspoken but kindly old physician for advice. "She seems so listless, and does not seem to have any interest in life, and she's so irritable at times. I don't think she has exercise enough, and I want to know what you think about my sending her to a gymnasium or to a dancing school. She's tired of her bicycle, and the lawn tennis season is past. What would you advise?"

"How old is she?" asked the doctor.

"Nearly nineteen."

"Can she cook?"

"Oh, no; she knows nothing about cooking."

"Can she sweep?"

"No; my maid does all the sweeping."

"Does she take care of her own room, and make her own bed?"

"No; I do that. Her room is next to mine, and I've always attended to that."

"Does she have any part whatever in the household duties?"

"No I can not say that she has."

"No duties, no responsibilities, no sense of obligation, no part in the work to be done in every household?"

"Well, no."

"Then, madam!" said the doctor, frankly, "your daughter has no need of a gymnasium in which to expend her pent-up energies. I don't wonder that she is irritable and unhappy."

"What would you advise?" asked the mother, weakly.

"I would advise you to make her feel that she has a part and a place in your home life; that its duties must be borne by all the members of the family in common, and that she must do her part toward contributing to the general comfort of the home. A girl of her age, with no home duties, no responsibilities, no interest in her home, needs more than a gymnasium or a dancing school to make her helpful and happy." *The Household*.

of the physical side of our nature as of any use in itself. If we are merely to make men and women strong animals, our work will be of little use.

I am convinced that every good and perfect thing that we possess comes from our Father. Our bodies, food, and all we have are gifts from him. All things we get from him are blessings from his great heart, and just as we use his gifts, in such measure shall we receive great blessings to ourselves.

Food is a medium by which He is able to transmit his strength to us. This medium must be good and clean if it is to carry God's blessing in all its fulness; therefore I advocate the abandonment of all foods that are produced by slaughter, and cling to those which are given to us in a purer form.

The great point is to follow the light that lighteth our way. If we only quietly ask for such light to be given us, it will be given in the measure that we are at the time prepared to receive. When any one is convinced that the eating of flesh is wrong, that person is ready for the giving up of its use, and he or she who then fails to do so, must expect to suffer.

Our object in this life should not be to build up strong bodies, to break athletic records, or to make a name, but we should strive to leave a record behind us that will never be erased through the long eternity—a record of strenuous effort toward the Grand Ideal, Jesus of Nazareth.

Our progress may be slow, and our feet may be cut and bleeding by the thorns and stones of life, but if, when we fail, we look once more to the Christ that dwells within us, we shall be lifted up and sent on our way. And so, being thankful for all our Father has given us, we try to return such again better than we received it.

If we have a weak body at the outset, instead of mourning that we have been badly treated, we should strive to do the best we can by making the best use of what we have. We must use it to the best of our ability, and if we do this, we shall build up a character that will be a blessing to those around us. *Gloucester, England*.

The Life Worth Living.

GEORGE H. ALLEN.

IN my childhood days I knew little or nothing of happiness. Born an epileptic. I was, up to sixteen years of age, a martyr to this complaint. The medical men who attended me in my various illnesses seemed at a loss as to what ought to be done. Medicine was prescribed in rather large quantities, but all seemed ignorant of the importance of a proper dietary.

At last, in despair, I decided to take the matter of my health into my own hands. I studied various physiological works, and then drew certain deductions, which may be briefly stated under the following heads:—

- That to be healthy, I must—
- Eat proper food.
- Have proper exercise.
- Keep the body clean.
- Have all the fresh air possible.

At sixteen I set to work in earnest. I dropped several undesirable foods from my list, took regular baths, went in for athletic exercise, but was not at that time a vegetarian, although I was a lifelong total abstainer and non-smoker.

Gradually, by strenuous effort, I grew stronger. Then seven years ago I became a vegetarian.

It may surprise many of those who have known of me only as an athlete to learn that I came to choose this better way of dietary, not from a health standpoint.

All my life I had been searching for something to make life worth living. Early I learned that were earth life lived for self alone, it was not worth living. Through childhood and early manhood I was conscious of a lack in my life.

One night, as I sat in my chair at home alone, I had such a revelation of Christ within that I shall never forget. I had laughed when any one talked of sudden conversions, but I had such an experience myself. The next morning, when I came to the breakfast table, I saw instead of my excellent rasher of bacon, the part of a corpse of a pig. From that day I have never eaten fish, flesh, or fowl. To me vegetarianism came as a spiritual awakening.

Some little time before this I had given up active participation in athletic contests, but now the strength which I had been building up by years of steady and persistent effort, was increased sixty per cent by having a spiritual impetus added to it.

Here I should like to impress upon my readers that I do not look upon the development

INFLUENCE OF SUNLIGHT ON GERMS.

There is a little doubt that the millions of India owe a great deal healthwise to the great disinfectant properties of a powerful tropic sun. It is in the cool season when the sun's rays are less direct or in the time of the monsoons that epidemics make their greatest ravages in India. When the sun shines in its strength the health of India's people is at its best in spite of nearby drains, cesspools, and tanks, with their unsavoury smells. The following from a well-known contemporary should cause us to appreciate more the sometimes unwelcome rigour of the tropical sun:—

"The destroying action of sunlight on disease germs is a medical commonplace, but it is only recently that the striking deadliness of the action has been brought to light. The ordinary text-book statement is that the species of bacteria which are not spore-bearing—spores floating in the air would, of course, keep their vitality with the tenacity of seeds—are killed off by an exposure to sunlight of from an hour

in summer to two and a half hours in winter. This is a summary of the experience of investigators hitherto.

“Working with the bacillus of anthrax, as a case in point, the late Prof. Marshall Ward, of Cambridge, found one to one and a-half hour's exposure to direct sunlight necessary for complete destroyal of the germ. There previous experiments have been made with the bacteria inside glass tubes or under glass slides. The experiments to which attention is now called were made with the bacteria smeared on to strips of paper and exposed to sunlight without any intervening filter.

“In this case the time required to complete the killing was found to be no more than two to ten minutes. In diffused light, however, such as that from a north-lighted window, the time required ran into several days. Among the bacteria thus tested were those of tuberculosis, diphtheria, typhoid and Asiatic cholera; and the importance of this research, from the point of view of public hygiene, is clear. The absolute necessity of admitting sunlight—and not merely light—to rooms suspected of infection is forcibly brought out, while at the same time the short exposure required will relieve officers of public health from much anxiety.”

WORK AS A MEDICINE.

THAT famous physician, Boerhave, declared that more people would be cured by climbing a bitterwood tree than by drinking the decoction of its bitter leaves; and another old-fashioned doctor declared that sawdust pills would be found an invaluable remedy for dyspepsia, if the patient were compelled to make the sawdust. Acting upon this same principle, a Swedish physician has ordered the queen of that country to make her own bed, and to dust and sweep her own room, besides engaging in other manual duties and out-of-door exercise, as a means of cure for a nervous disorder. Commenting on this fact, the Golden Rule sagaciously remarks:—

“This has been dubbed ‘the chambermaid cure,’ and not a bad cure for many a fashionable maid would it prove. Moreover, it has the advantage of suggesting an endless number of invaluable remedies which have hitherto been overlooked by the medicine-loving public.

“There is the ‘office-boy cure’ for the dyspeptic millionaire; and the ‘stevedore cure’ for the nervous merchant; and the ‘stable-boy remedy’ for Cæsus, with the liver complaint; and the ‘penny-postman cure’ for Midas, who is suffering from the accumulation of too much adipose tissue; and the ‘nurse-girl cure’ for fashionable Mrs. Hysterics, who cannot stand the noise of a crying baby; and the ‘dressmaker elixir’ for Miss Flora McFlimsy, who has palpitation of the heart at sight of a spider or a mouse. But really there is no end to these new and interesting additions to *materia medica* and we freely give this space, which is worth far more than ordinary advertising rates, to a gratuitous notice of these remedies.”—Good Health.

Those who succeed best in faultfinding, are, as a rule, least proficient in fault-avoiding.

TONICS AND BITTERS.

SOME curious revelations on the subject of tonics, and bitters are made in a report which has been presented to the Board of Health of Massachusetts. These liquids, like many other things in the world, are not what they seem. Professedly non-intoxicating, they yet contain a very large infusion of alcohol. Of forty-seven different samples which were examined, forty-six were found to contain alcohol in quantities varying from 6 to 47.5 per cent. The average was 21.5 per cent., which represents a greater alcoholic strength than that of sherry. A “cocoa-beef tonic” had 23.2 per cent. of spirit, while sherry has only 18 to 20 per cent. “A purely vegetable extract,” which is much recommended as “a stimulus to the body without intoxicating qualities,” had 41.6 per cent. of alcohol, while whisky has only about 50 per cent. This particular decoction is especially pressed upon inebriates who are struggling to reform. A drink said to be distilled from seaweed, and to be quite harmless and free from alcohol, has 19.5 per cent. Certain “sulphur bitters” are perfectly innocent of sulphur, and though sold as free from alcohol actually contain 20.5 per cent. One maker’s “sherrywine bitters” has 47.5 per cent. of alcohol; or about 2 per cent. less than brandy.—Pull Mall Budget.

GLADNESS AS A MEDICINE.

THE ancients said that the liver turned over when one laughed. This may not be anatomically correct, but the liver circulation is quickened, the respirations are deeper and more profound, and the man feels warmer and better. Mirth promotes digestion, while gloom and depression of spirits will produce dyspepsia. He who is habitually joyful and happy will generally possess good health. Some philosopher has said that he would always trust any one who whistled while working.

Cheerfulness and gladness are not only of value in preserving health, but they are of equal service as a remedy in disease. The medical attendant or nurse who neglects this element of treatment, will often fail of success. No one should be allowed in a sick-room who is gloomy or despondent, or filled with vague forebodings. Every attendant upon an invalid should be not only hopeful but cheerful. Many a disease can be laughed out of existence. Let it not be understood that nurses should be always giggling and grinning; but a cheery, happy spirit, with occasional mirth is a welcome guest in any sick-room. How often is it seen that a child, too full of life and happiness for repression, bursting into a sick-room like a summer's breeze, will drive away the “blue-devils” of the sick, and send new life coursing through the veins. No sickness, of however serious an import, need fear a cheerful spirit among its attendants.—Sel.

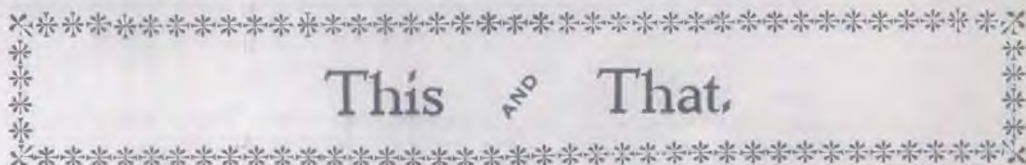
CONSOLATION.

The day is long, and the day is hard :
We are tired of the march and keeping guard :
Tired of the sense of a fight to be won,
Of days to live through and work to be done :
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord's own company :
We fight, but 'tis He who nerves our arm,
He turns the arrows which else might harm,
And out of the storm he brings a calm.

The work which we count so hard to do,
He makes it easy, for He works, too ;
The days that are long to live are his,
A bit of his bright eternities,
And close to our need his helping is.

—Susan Coolidge.



THE BATTLE-SHIP'S SUCCESSOR

In the November *World's Work* is an article by Morgan Robertson on the comparative values of the battle-ship and the submarine boat. His opinion is that the submarine, while cheaper, is also safer at sea and more useful. As to its value for coast defense, he says:—

“As to the future value of conveying transports, what will be the use of sending soldiers across the sea to certain death within a short distance of land? With twenty submarines in place of each coast-defense ship; with a ‘mother ship’ to supply food, water, and supplies to every five of these ducklings; and with one fast surface craft for a scout, what transport that *might* slip by the one battle-ship, could hope to land her soldiers? And what invading warcraft, slower than the

scout, could catch her, or destroy her except by surprise, which it is a scout's business to prevent? Transports to be successful, will need to be faster than the scouts that will report them; and, since this is physically impossible, invasion by sea will come to an end. It is safe to say that if Russia, at the beginning of the war, had expended upon submarines the cost of two of her bottled-up battle-ships, not a Japanese regiment could have landed in Korea and remained a regiment. With cheap submarines, active for fifty miles submerged and for four hundred miles on the surface attached to every seaport, no transport or slow-going battle-ship would dare approach an enemy's coast.

“The battle-ship, with its seven or eight hundred men to die when disaster

comes, is an expensive investment. . . . For a time, its work can be done by the armoured cruiser; then as the speed and vision of the submarine is increased and perfected, by the fast protected cruiser and faster destroyer; and, if the speed and vision of this deadly, unseen enemy that strikes out of the unknown in time and place finally encompasses the destroyer, these, too, must give way, as is probable; adopt the submarine features of their vanquishers; and become submerged surface boats.

"But that battles will be fought beneath the sea is not likely. Men prefer to fight in the open, and only in flight would they seek the depths. While the ultimate disarmament and simplification of types may never reach the point where the unit of a fleet will be a man with a gun in an auto-boat, yet it is certain that armoured men, and the huge, high, soft-bottomed floating coffin for 800 men, called the battle-ship, must be the first to go."

A REMARKABLE CLOCK.

Japan possesses a remarkable time-piece. It is contained in a frame three feet wide and five feet long, representing a noonday landscape of great beauty. In the foreground plum and cherry trees and rice plants appear in full bloom. In the rear is seen a hill gradual in ascent, from which apparently flows a cascade, admirably imitated in crystal. From this point a threadlike stream meanders, encircling rocks and islands in its windings, and finally losing itself in a far-off stretch of woodland. In a miniature sky a golden sun turns on a silver wire, striking the hours on silver gongs as it passes. Each hour is marked on the frame by a creeping tortoise, which serves the place of a hand. A bird of exquisite plumage warbles at the close of each hour, and as the song ceases a mouse sallies forth from a neighbouring grotto, and, scampering over the hill to the garden, is soon lost to view.—*Selected.*

ANIMAL REASON.

A correspondent of *Nature*, writing from Cambridge, Mass., says: A lady, a friend of mine, was at one time matron of a hospital for poor women and children, which was maintained by subscription. One of the inmates was a blind girl who was there as a patient, but temporarily, till a home could be found for her. She had learned to feed herself, and at meal-

time a tray containing her dinner was placed on her knees, as she sat in a comfortable chair, for her special convenience in feeding herself. One day while she was eating, the pet cat of the establishment placed herself before the girl and looked long and earnestly at her, so earnestly that the matron, fearing the animal meditated some mischief to the girl, took her out of the room. Again the next day, at the same hour, the cat entered the room, but this time walked quietly to the girl's side, reared herself on her hind legs, and noiselessly, stealthily, reached out her paw to the plate, selected and seized a morsel that pleased her, and silently as she came, departed to enjoy her stolen meal. The girl never noticed her loss, and when told of it by her companions, laughed very heartily.

It is evident that the cat, from observation, had entirely satisfied herself that the girl could not see, and by a process of reasoning decided that she could steal a good dinner by this practical use of her knowledge. *Selected.*

THROUGH THE FIRE.

In one of the libraries in America there is a Bible that passed through the fire. It is now more than one hundred and fifty years old. During one of the bitter persecutions in Bohemia, an edict was passed that all the Bibles found in the hands of the people should be delivered to the authorities to be destroyed. Many efforts were made by those who loved their Bibles to preserve them. Mrs Schebolt placed her Bible in the centre of a batch of dough which was ready for the oven, and it was baked in the bread. The authorities made a careful search of the house, but failed to find the book, and when they departed, the sacred volume was taken uninjured from the loaf. *Sel.*

"A terrible explosion occurred October 5 in a cartridge factory at Osaka, Japan. Sixty-three girls who were sorting condemned shells and cartridges were killed, and more than sixty were injured."

"The closing session of the International Peace Conference was held at The Hague, October 18. During the four months of its sitting the conference has passed thirteen specific conventions, but they are couched in such general terms and are of such a nature that much of the press comment is disparaging in reference to any real good in the interests of peace resulting therefrom."

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Our front page Picture.—"Jerusalem Chamber, Westminster Abbey,"—represents the room where the revisers of the king James translation of the Bible met. Their work has met the approval of the whole English speaking world.

Birds Perpetuate the Race.—"Scientists claim that nine years would be sufficient to depopulate the world if all birds should become extinct; for the pests would so multiply as to wholly cut off man's food supply."

"A Failure," "A Farce."—These are the two words most commonly used to describe the work of the late Hague Peace Conference. They are appropriate considering that their time was taken up discussing not conditions of peace, but what to do in case of war.

Theatre Going in England.—An exchange calls attention to the fact that nearly three times as much is now expended in England for admission to theatres and music-halls as was spent twenty-five years ago. This may have something to do with the fact which has been so much noticed of late that the attendance of the churches has greatly fallen off.

Labour and Militarism.—There has been much effort on the part of labour organizations in various countries to better the condition of the labouring classes by reducing the long hours they are required to labour. Perhaps these workers have not taken into consideration the following principle by which Lord Avebury links together militarism and labour troubles. Says he: "I sympathize

very much with the desire for an eight hours' day, but if adopted at all it must be international. If, however, the present military system is maintained, no relaxation of hours is possible.... The taxation necessary to support the army and navy compels every man and woman in Europe to work perhaps an hour a day more than they otherwise need."

The Liqueur Traffic in South Africa. The greatest danger to the peace and prosperity of South Africa, remarks an exchange, is the prospect of intemperance. The last effort has been to persuade the mine owners to allow every native in their employ a quart of Cape wine daily. An exchange well remarks. "In loss of life, in damage to morals, in real and abiding harm to the whole land the letting loose of the drink fiend among the natives will be unspeakably worse than the terrible three years' war."

The Missionary Outlook in India.—"A contemporary very clearly points out the difficulties in the way of the Christian conquest of India, and yet at the same time indicates the hopefulness of the task by thus comparing what it terms the forces of darkness and the forces of light. Forces of Darkness: 30 centuries of Hinduism; 288,000,000 population; 246,000,000 unable to read or write; 40,000,000 women secluded in zenanas; 27,000,000 widows; 6,000,000 widows under 14; 2,500,000 wives under 10; 14,100 widows under four; 50,000,000 outcasts. Forces of Light: 100 years of Protestant Christianity; 50 years of enlightened rule; 5,000,000 students in 150,000 schools; 30,000 University students; 122 hospitals, 164 dispensaries, 184 physicians, 62 leper asylums, 84 translations of the Bible, 18,000 Protestant missionaries, 2,923,349 Christians Protestant and Catholic."

The Cause of Prohibition.—There is no other subject in which such a universal interest is shown in a real substantial way as in the subject of prohibition. A large part of The United States have declared in favour of temperance. Now news comes from Ireland that the new political party, the Sinn Fein, has announced that one feature of its agitation will be an anti-drink crusade. "They hope, by taking hold of the rising generation; and enlisting them in an anti-

drink crusade, entirely to eradicate the drink habit. The workers in the new movement are almost entirely non-drinkers; thousands have come to consider it disgraceful to enter a public house.... They adopted an anti-treating pledge, and now there are hundreds of thousands in Ireland pledged against treating." An exchange well remarks, "If the Sinn Fein party can make Ireland sober, they will accomplish a greater result than any agitation has yet dreamed of."

The Australian Pest.—"Some idea of the vastness of the rabbit industry in Australia and New Zealand may be gleaned from the fact that it is estimated that for the year ending July 31, 1907, the total number of rabbits destroyed reached the enormous sum of 106,000,000. Of this vast number millions of frozen carcasses are exported, an immense number are consumed locally, and over 1,500 bales of the skins are used annually in Australia in the manufacture of felt hats."

Papal Corruption in Italy.—Terrible revelations of the grossest immoralities perpetrated by the priests and sisters of the monasteries and convents of Italy have been recently brought to light. Suspicion having been aroused, the Italian Government ordered a thorough investigation of all the clerical institutions in Italy. "Priests and sisters, in charge of infants and of boys and girls for their education, have been deliberately and systematically corrupting them, practising in their midst and with them, revolting, mysterious orgies, such as, we believe, once took place in the Cities of the Plain, and to which the Apostle Paul makes reference in the first chapter of the Epistle to the Romans. These things first came to light in Milan, then in Brescia, then in Venice, then in Florence, then in Rome and Naples; and finally they have been discovered in almost every place where the Church of Rome has its institutions." Such conditions speak in no uncertain way against the evil of the unnatural system of life that prevails in the Church of Rome.

"I shall pass through this world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it; for I shall not pass this way again."