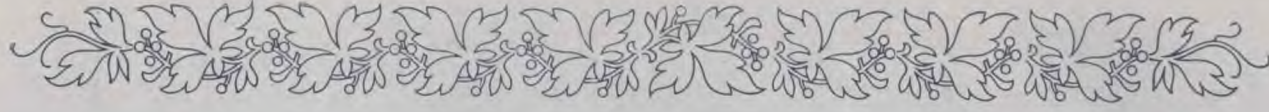


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The Oriental Watchman.

Devoted to the proclamation
the everlasting Gospel which
shall go "to every nation, kin-
dred, tongue and people" to
make ready "a people prepared
for the Lord."

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Editorial.

Does it Foretoken Peace?

We would not be among those who say that the Hague Peace Conference accomplished absolutely nothing in the interests of peace in the world. We are in sympathy with anything that will work for peace. But as we compare the rapid strides that militarism is making in the world with what is being accomplished by the friends of peace we are reminded of an experience of a recent Arctic explorer in his search for the North Pole. He was as he supposed, making good progress; his records showed a speed of ten miles a day; but what was his dismay to find when he took his astronomical bearings that he was actually losing every day. He had been on a glacier which was slipping southward at the rate of twelve miles a day.

This illustrates the progress that peace is making in the face of the vast military preparations of the various nations. We can think of nothing that places before us the irony of the situation, just now at the close of the Peace Conference and following the Kaiser's peace pilgrimage to Windsor Castle, better than a glance at Germany's naval programme for the next few years. We quote the following from a leading exchange:—

"During 1908-11 Germany will build annually four cruisers of 18,000 tons. But this will not be all. If we take the law of 1907 as the basis of our calculations Germany in 1914 will possess thirteen armoured vessels of 19,000 tons, superior to the *Dreadnought*; ten armoured vessels of 10,800 tons, four of the same character of 10,000 tons, five armoured cruisers of 18,000 tons, one armoured

cruiser of 15,000 tons, two such ships 11,000 tons, five armoured cruisers of 9,500 tons, and one armoured cruiser of 16,700 tons or a total of thirty-seven armoured battle-ships and armoured cruisers. The total displacement of the battle-ships and cruisers in 1907 equals about 350,000 tons. In 1914 it will amount to 717,000 tons. In other words, the German navy will be more than doubled."

Naturally the other nations are looking on this huge programme with apprehension. Predictions not a few are heard that the next ten years will witness the greatest naval activity throughout the world that has yet been seen. Judging from the past decade such predictions will certainly not fail of fulfilment.

This is another sign of the times in which we live. When they shall say, Peace and safety, then sudden destruction cometh upon them. 1 Thess. 5: 3. Perilous times are ahead of this world. The great burden of taxation that has resulted from these immense naval and military plans on the part of the different Powers has brought on discontent among the common people, and Socialism and labour combination have made vast strides in every nation. The nations are involving themselves by millions in debt, and the inhabitants are groaning under a burden that they can not long bear if it is increased.

Dear reader, does this condition augur peace for the world? We trow not. Strife and unrest will increase. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25. The future is dark from a worldly standpoint, but from the Christian's view point, all is light. The kingdoms of this world will pass away and the "kingdom of our Lord and of His Christ" will take their place. Even so, Come Lord Jesus, and come quickly.

How Will it End?

In these days the world is on a constant tension for fear that some new development in the political world will upset balances of power or destroy spheres of commercial influence. The nations guard jealously the bounds of their sovereignty, and any movement social, political or commercial that may be interpreted as an encroachment, and many that nothing but exaggerated fear could so interpret, are regarded with serious apprehension. And so interminably bound together are

the interests of the various nations that what threatens to affect one is almost sure to arouse distrust in the others.

This situation has a tendency to keep the relations between the different nations on a strain most of the time. No sooner has one cloud of misunderstanding risen than another settles down over some part of the horizon inasmuch that the Powers are kept in a state of unrest all the time. Immense military and naval preparation which, though recognized as a menace to prosperity and the best good of the people, is still maintained as a necessity, attests the suspicion with which the nations regard one another. Even proposals for a programme of peace and disarmament are regarded as evidence of insincerity on the part of the power making the advances.

"The Eastern Question" is one of the clouds that again and again descends upon Europe. Occasionally it seems to recede, but only to settle down once more darker than ever. What shall be done with or for the Turk? and if anything, who shall do it? are questions that have been a thorn in the flesh of Europe for the last fifty years. Not a move can be made that in any way involves the Turkish situation that does not at once arrest the attention of Europe and of the world. Constantinople is the seat of the nerves of Europe. "With delicate accuracy every influence that moves upon it is felt in the circle of nations."

This is well illustrated in the case of the present German project of the Bagdad railway. After the Powers gave the construction of the line from Constantinople to the Persian Gulf into the hands of the German nation in 1899 the fear arose that they had permitted an enterprise which they might afterwards have to condemn. The *Revue* (Paris) well states the situation as follows:—

Seventeen hundred miles of railroad; £20,000,000 worth of bonds to be issued representing the value of rails, locomotives, bridges, tunnels, and other works of engineering; the consolidation of the Ottoman Empire; ancient Babylon resuscitated; a new Egypt rising amid fields of wheat and cotton on the banks of the Tigris and Euphrates; the route to India changed and the Suez Canal deprived of its supreme military and commercial importance. Such, in its main features, is the work projected by the Germans under the name of the Bagdad Railway.

Naturally they wish to guard for their sole enjoyment the glory of the undertaking and—the profits. But England, France, and Russia are not willing to

have one power monopolize this route. The "Eastern Question," *that wound in the side of Europe* is opened afresh; the diplomats, the financiers, engage in furious conflict over the business. And for four years the Bagdad Railway has been the axis on which all the political questions of Europe revolve.

This is the most important question before the world to-day. God's hand is in the Eastern Question. He has set it before the world to-day that one sign of the times in which we live may attract the attention of those whom the Bible and religion cannot reach. But no human foresight can predict the end of this question. The word of God is the only key that unlocks the future.

In the eleventh chapter of Daniel the Turkish power is spoken of as the "king of the North." In time, according to Dan. 11:45, the Turk shall come to his end. Every move that points toward this end is a sign of a still more important event—the second coming of Christ. Dan. 12:1. This answers the question, How will it end? To the Christian, to the non-Christian, to the politician, to the every-day man of the world,—to all the solution of the Eastern Question is fraught with a large interest; for it concerns not only the present but also the time to come. Reader, are you ready for the culmination of this question? If not when will you be? Perhaps you have never taken an interest in religious matters. If so, here is a problem that only the Bible can solve. It gives light where man cannot. We invite you to give it a trial.

Tokens of Progress.

Credit it to what we will there is a distinct movement throughout the East for something better than it has. The Orient, from Japan in the far East to the far South of dark Africa and from sunny Sumatra to bleak Siberia, is feeling the thrill of a new activity, of a dormant life just springing into power. The spell of two millenniums throughout Asia, and of unnumbered ages in the great Dark Continent, is suddenly breaking, and countless millions are throbbing with impatient expectancy. Be it for good or ill, the world's great ocean of humanity in darkness is surging resistlessly onward toward a goal as yet unknown.

Whence this unrest, this sudden awakening? Ten years ago we heard naught of it. So sudden it is that we are startled as we behold it, and cast about for an ex-

planation of its presence. One tells us education has done it; another finds the result of the Japanese war the "one dominant factor;" and still another, contact with Western ideas and progress: but all agree that Asia and Africa from end to end are stirred with a new power.

Undoubtedly all the above mentioned causes have contributed their influence. Education has without question awakened in darkened minds to some extent a desire for better things. Japan's successes and her vast designs, recently expressed by Count Okuma as reaching even to becoming "the England of the far East," are all weights in the balances that are inclining the Oriental mind toward political and social emancipation. Contact with Western ideals has helped to lift the Oriental out of his old groove to a higher level.

But there is another and higher cause for this movement. God's hand controls the rise and fall of nations, and sets in motion the influences that surge over this world's ocean of humanity. He removeth kings and setteth up kings. His hand is upon the time piece of human destiny, and when the hour has struck, who can stay His power or make slack His arm?

This earth is hastening toward its last day. Earthquake and disaster, wars and rumours of wars, wickedness and crime,—all are signs of the coming end. But not less significant to the world to-day from the standpoint of the signs of the times is this dissatisfaction in the earth's dark places. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Need we question why in the past ten years the heathen are stirring and asking for light? God is giving another token of the end. This is the hour of Christian opportunity throughout the heathen world. This is the last sign that is just bursting upon us that the end is near. Dear reader, do you discern its import, and are you ready for the issue?

What Next?

Somebody has been recalling the "seven wonders" of 1907, and asking for a parallel throughout the world's history. Certainly the twelve months just passed has witnessed a remarkable step in the record of human progress. The achievements of the year include the record-breaking 30,000 ton *Lusitania*, the bringing of the trans-Atlantic wireless telegraph into

practical preparation, the successful experiments in navigation of the air, the adoption of electricity for locomotive purposes, the camera-phonograph, and other wonders which fall little, if at all behind these. How quickly the world has moved in recent years! A remarkable list of achievements springs to the mind, the X-rays and all that is associated with that class of subjects, radium, the phonograph, the cinematograph, the telegraphing of pictures, and colour photography; to say nothing of the triumphs of surgery and chemistry, or the pronouncements of the physicist and the astronomer. One of the American humourists tells a story in which a man wrongly condemned to death was proved innocent by a machine which combined the qualities of wireless telegraphy and the cinematograph. The machine put into the condemned man's cell for his amusement revealed his supposed victim walking alive and unharmed somewhere at the other side of the world. That story may before long be proved to be prophetic. We have got a good way on the road already and in view of the rapidity of our advance it is a fascinating speculation. What next—and next?—*The Statesman*.

Have You no Time?

HAVE you time to sit and read the newspaper for an hour or more every day, but no time to read your Bible? Have you time to attend the concert hall, the ballroom, or lecture, but no time to attend the missionary meeting or the house of prayer? Have you time to talk about all the news of the day, both home and foreign, but no time to speak of Christ or his love to your fellow men? Have you time to wash and scrub, to make your house clean, but no time to pray that God may make your heart clean? Have you time to spend days, and weeks, and months, and years in a business that will soon end, but no time to give to the business of salvation, that will never end? Have you time to think and plan for the preparation of daily food, but no time to give to the question of heavenly manna? Have you a whole life energy to devote to the services of self and the world, but no time to spend in the service of God? "Choose you this day whom ye will serve."—*Selected*.

"The lover of ease cannot have as his portion, success, greatness, nor the best of all good things, goodness."

The State of the World.

MRS. E. G. WHITE.

Violence and crime of every description are filling our world; and Satan is using every means to make crime and debasing vice popular. The youth who walk the streets are surrounded with hand-bills and notices of crime and sin, presented in some novel, or to be acted at some theatre. Their minds are educated into familiarity with sin. The course pursued by the base and vile is kept before them in the periodicals of the day, and everything which can excite curiosity and arouse the animal passions is brought before them in thrilling and exciting stories.

The literature that proceeds from corrupted intellects poisons the minds of thousands in our world. Sin does not appear exceeding sinful. They hear and read so much of debasing crime and villainess that the once tender conscience which would have recoiled with horror, becomes so blunted that it can dwell upon the low and vile sayings and actions of men with greedy interest.

"As it was in the days of Noah, so shall it be also in the days of the Son of man." God will have a people zealous of good works, standing firm amid the pollutions of this degenerate age. There will be a people who hold so fast to the divine strength that they will be proof against every temptation. Evil communications in flaming hand-bills may seek to speak to their senses and corrupt their minds; yet they will be so united to God and angels that they will be as those who see not and hear not. They have a work to do which no one can do for them, which is to fight the good fight of faith, and lay hold on eternal life. They will not be self-confident and self-sufficient. Knowing their weakness, they will unite their ignorance to Christ's wisdom, their weakness to His strength.

The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance. Samuel was a child surrounded by the most corrupting influences. He saw and heard things that grieved his soul. The sons of Eli, who ministered in holy office, were controlled by Satan. These men polluted the whole atmosphere which surrounded them. Men and women were daily fascinated with sin and

wrong; yet Samuel walked untainted. His robes of character were spotless. He did not fellowship, or have the least delight in the sins which filled all Israel with fearful reports.

Appetite and passion are overcoming thousands of Christ's professed followers. Their senses become so blunted on account of familiarity with sin that they do not abhor it, but view it as attractive. The end of all things is at hand. God will not much longer bear with the crimes and debasing iniquity of the children of men. Their crimes have indeed reached unto the heavens, and will soon be answered by the fearful plagues of God upon the earth. They will drink the cup of God's wrath, unmixed with mercy.

There is danger that even the professed children of God will be corrupted. Licentiousness is binding men and women as captives. They seem to be infatuated and powerless to resist and overcome upon the point of appetite and passion. In God there is power; in Him there is strength. If they will take hold upon it, the life-giving power of Jesus will stimulate everyone who has named the name of Christ. Dangers and perils surround us; and we are only safe when we feel our weakness and cling with the grasp of faith to our mighty Deliverer. It is a fearful time in which we live. We cannot cease watchfulness and prayer for a moment. Our helpless souls must rely on Jesus, our compassionate Redeemer.

Bible Christianity.

The world knows that Christianity is practical, and demands that we shall practise it. We can and must meet that demand, or we are shorn of our strength. How can we expect worldlings to believe and practise what we do not fully believe and practise ourselves? We must prove Christianity true by living it. The best answer the church can make to all forms and attacks of modern infidelity is simply to own up and confess her whole list of well-known sins, to God and man, and begin a new score on the line of radical, separate, holy, Bible Christianity. Let the church study her Bible and go by its guidance, instead of studying the world and "doing as they do," and we should

soon see a change in the attitude of the world. The New Testament emphatically enjoins this consistency in order to success in saving man. "Walk in wisdom toward them that are without;" "Be careful to maintain good works;" "If ye love me keep my commandments."—*See*.

The Beans of the Devil.

ROWLAND HILL began his sermon one morning by saying: "My friends, the other day I was going down the street, and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so, and to my great surprise I saw them follow him to the slaughter-house. I was anxious to know how this was brought about, and I said to the man, 'My friend, how did you manage to induce those pigs to follow you here?'"

"O, did you not see?" said the man, "I had a basket of beans under my arms and I dropped a few as I came along, and so they followed."

"Yes," said the preacher, "and I thought, so it is that the devil has his basket of beans under his arm; and he drops them as he goes along, and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and all your broad and crowded thoroughfares are strewn with the beans of the devil."

The devil is just as busy now with his basket of beans as he was when Rowland Hill preached that sermon, and he is just as successful in enticing silly men and women to the slaughter-house of souls. —*Selected.*

Mark This.

HEAVEN is a prepared place for a prepared people, but the grace of God is prepared for unprepared sinners. You need a Mediator between your souls and God, but you need no mediator between your souls and Christ. Fitness for the presence of the Father you do require; but you may come to Jesus just as you are. The way to heaven may be long, but the way to Christ is but one step of faith. Saints will be and must be fruitful through the Spirit of God, but sinners are wrought upon by the Holy Ghost when they are as yet barren and unfruitful. In a word, there is a reward which is of grace; but before it is gained grace comes to us freely, not of reward at all, but as the free gift of God to the undeserving. — *Word and Work.*

Britain's Influence in the World.

Every subject enjoying the liberty granted by British protection can say, "Thank God for the British Constitution." No government upon the earth extends to its subjects greater privileges than those which are granted to the people who dwell under British rule. The British flag is a true emblem of civil freedom. But while Britain may be a long way from perfection, still, when we view the conditions of life in many other nations, we can say, "Thank God for the British Constitution." Great Britain has a supreme voice in the world's politics, and the world is all the better to-day that this is so. Thousands from European nations seek homes in her colonies, for these foreigners generally know that they will be well treated under British rule. They prefer colonial life under the liberal British flag to the conventionalities of their own conservative old European regimes, whose realms they have willingly quitted. The British colonies are satisfied with the exchange which they have made, and evidently appreciate the privileges granted to them in the homes of their adoption.

Yet the world at the present time is an uneasy place. Governments are seated to-day like battleships upon the agitated ocean. They rock to and fro. The political billows upon which the great constitutions are seated are as undulating as the vast ocean itself. Like the restless waves which now support the battle-ship, but which at some future time may submerge her, so the political waves upon the crests of which the civil constitutions now so proudly rest, if agitated by revolution, may be the very elements which would engulf them.

Britannia for years has ruled the seas, and her influence has extended throughout the whole world. The foreign world however, does not apparently realize that Britannia's power has been a blessing to humanity; but whether it does or not, this has been the case. The British navy has acted as a factor for good. Its presence on the ocean has restrained the war-like ambitions of other nations, and peace has been prolonged. England's iron walls floating quietly in the Channel, the North Sea, and the Mediterranean

have been the watch-dogs which have kept the other nations in check.

No other navy up to the present compares with that of Britain, and therefore no other nation has been able to command the respect which Britain, as sovereign of the seas, has been able so long to hold and maintain. Great Britain retains to-day her place of supremacy by the presence of her battle-ships upon the ocean. The prestige which the British nation maintains might have been brought about by British courage, perseverance, and interference, but nevertheless, she holds not the place that she does in this world's affairs without the consent of Heaven. God has allowed Britain to maintain the position which she holds, there is no doubt for the accomplishment of His own ends. The Almighty is yet at the helm of this world's affairs. He raises and lowers nations at His will, and as far as God is concerned, His aims are not yet fully achieved. Yet a little while the winds of strife will be held, then the order given from heaven will be to let go. How Great Britain has been the unconscious means in God's hands of controlling affairs only those who will have the liberty of reviewing the history of this world in the future life will be able to realise. That Great Britain has been, and still is an agent in the hands of God for maintaining the *status quo* among the nations cannot be doubted. This is plain from the position which Britain has so long held as the world's leading power. Therefore the British navy has been one of the world's great safeguards. The ironclads of Great Britain have never been easily made to bark, neither do they want to bark, but the world knows well that they can bark, and also that when their decks are cleared for action their assembled voices will not be the yelp of the jackal but the roar of the lion, and the old British lion at its best. One thing is certain however, and that is, Britain has not yet fulfilled the over-ruling use required of her in the hidden purposes of God. Her destiny is not yet achieved; she lives for purposes yet to be accomplished in the mind of God.

Things, however, are undergoing a remarkable change. All the other great

nations are arming. Great preparations are being extended. Britain's supremacy on the sea is being challenged. Germany, the great Teutonic empire, is straining every nerve to supplant the influence of the British navy with that of one of her own. Stupendous efforts are being exhibited by that nation to excel Britain upon the sea. Great Britain's position to-day is challenged by Germany; not perhaps in the actual words of any formal declaration, but by the launching of war-ships, which action cannot be misconstrued by any means to intimate the maintenance of friendship for either Great Britain or her navy. The nephew (the Kaiser) no doubt at present shakes hands with the uncle (the King), but behind each stand foreign nations, foreign tongues, with dockyards turning out *Dreadnoughts*.

Twenty-five years ago Germany had an insignificant navy, while in the days of the past Frederick the Great fought many hard battles for the very existence of Prussia. Zeal, energy, and generalship were expended by him for the sake of existence and the extension of territory. Land forces were required more than naval. Later, Bismark, through diplomacy and skill, promoted the present Kaiser's grandfather from the position of king of Prussia to that of Emperor of Germany. Situated as that empire was between truculent neighbours, a larger army was required. Austria was quieted and France received the weight of the mailed fist at Sedan, Metz, and the siege of Paris. Germany advanced her army numerically, and to-day she can place 4,000,000 men in the field, with reserves lying around which, upon call, would make an army of 10,000,000 men. Frederick the Great's 600,000 was a mere bagatelle in comparison with this. Give, then, the Kaiser a corresponding navy, and Germany would stand as the greatest military and naval force in the world. This position it is Germany's ambition to quickly occupy. That nation to-day is spending millions upon her navy.

Britain's power is now actually challenged. What therefore, must she do to retain her position as the great "over-sea lord"? One thing alone is evident from the standpoint of policy, and that is, she

must strengthen her already gigantic and formidable navy. Gladiators prepare for the arena, giants for the combat, and tigers for the carnival; why not nations for the *coup de grace*? The nations are being brought into a *cul de sac*. Fate urges them on; the rapids are being reached, and the world's great Niagara is being approached.

Would it be well for the world that the German supplanted British supremacy on the sea? *We think not.* We do not wish to see the world turned more into a military camp than it at present is. German supremacy would be a poor exchange for British freedom. The Kaiser as the master of London would be a poor exchange for the English Edward. Yes, and the world would soon know it. Even England's enemies would realize it. Things to-day nationally are bad enough everywhere, but we can still say, God is merciful to old England. Affairs are bad, but any other power than that of England where she is would certainly make the world's affairs worse. Perhaps the world thinks so too. The angels to-day are holding back the winds of universal war. Rev. 7:1-4. God has yet a use in the world for the power which England holds.

We are now living in the time of the end. Dan. 12:4. Events are hurrying quickly along. "Wake up the mighty men," is the cry. Let the heathen be awakened—China, Japan, India, Africa. Are there any signs of these nations being stirred?—Yes, yes; certainly yes! The spirits of agitation are abroad. Trouble is brewing for our planet. Evil angels flutter their wings over the governments of the nations. The Asiatic is unsettled. "After me comes the deluge," cries AbdulHamid. Constantinople will be evacuated. Jerusalem will become the headquarters of the Turk. Dan. 11:45. The Euphrates (the Turkish empire) will be dried up. Constantinople will become vacant. Germany sees it. Russia sees it. Britain sees it. France sees it. America sees it. All the nations see it. Who will have it, that is the question? There is a rush of armies, the armies of the world. Rev. 16. Evil angels exult, and good angels, as they leave the scene, whisper, Armageddon! Armageddon! Germany as well as Britain will find work for her ironclads in that day.—J. B., in *Australian Signs of the Times*.

"LABOR prompted by no noble purpose is really drudgery, slavery."

The True Ministry.

A MINISTRY that pleases everybody may well suspect itself. Look at the doctrines we preach: human depravity; our Lord's deity; the atonement on the cross; the personality and work of the Holy Ghost; the need of every man, the most amiable and cultivated, of being regenerated; the Bible the sole rule of faith; self-denial a part of true Christian living; retribution on the impenitent; and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No; this message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and so vilely copy from Paris.—Dr. J. Hall.

The Need of Prayer.

"ENTER into thy closet," says the Saviour, "and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." And how wonderfully in the history of the Bible has this gracious promise been fulfilled! How multiplied the examples of those who prevailed in prayer when they were alone with God!

Abraham was alone when he pleaded with God for Sodom, and so far as he failed, it was "because he ceased to ask before God ceased to grant." Moses was alone when God communed with him from the burning bush and appointed him the deliverer of Israel. Joshua was alone when the angel of the covenant came to him as an armed man; and Gideon and Jephthah were alone when commissioned to deliver Israel. When Elijah raised a child from the dead, and when afterwards Elisha did the same, each were alone pleading with God in prayer. Daniel was alone praying in his chamber, and alone when his soul went up in supplication from the den of lions, from which he was so divinely delivered. Cornelius was alone when the angel appeared to him, Peter alone on the house-top in prayer when divinely taught to make known the gospel to the Gentiles; one John alone in the wilderness and another alone in Patmos, when God was specially near to them. And in every age it is found that when God's

children are wrestling with him in the closet, they seem to draw nearest to him, and to receive the richest blessings from on high, both for themselves and others.

The closet may be the upper chamber, as with Elijah; or the open air, as with Jacob; or the house-top, as with Peter; or the lions' den, as with Daniel; but so it be a place where the soul goes out in earnest, and longing personal communion with God, there He will meet the suppliant and grant special blessing to the soul that thus waits on and pleads with Him.

"Then, my soul, in every strait
To thy Father come and wait:
He will answer every prayer,
God is present everywhere!"

—*American Messenger*.

The Middling Man.

"FROM what you have said, John, it seems you think yourself a pretty fair kind of man."

"Well, Mr. F—, I will tell you my opinion about that exactly. I don't think I ever did much that was bad, nor can I say that I ever did a great deal of good. I think you may call me a *middling man*."

"That is your opinion, John. But don't you think that everything that exists must have a cause from which it sprung?"

"Certainly I do, Mr. F—, for old John is not so void of sense as not to know that."

"Well John, what do you suppose causes a man to be good?"

"God, of course, sir."

"And what do you think causes a man to be bad?"

"The Devil, most certainly; for God never made anything bad."

"But, John, what is the cause of a *middling man*?"

"W-e-l-l, I supp-o-s-e—"

"John, I perceive you have got fast there. You say God is the cause of a good man, and Satan the cause of a bad man; but you say you are neither—you are middling. Doubtless, John, you must have a cause that made you what you are. But as there is no middle being between God and Satan, and only the two revealed causes of good and evil in man, then I am at an exceeding great loss to know what has been the great moral cause that made you middling."

"Why, sir, I have heard a great many

folks like me say that they were middling; that is, neither good nor bad; but really, when I think of the matter in the way you put it I begin to be somewhat doubtful whether I am right. Yet I assure you, sir, I do not think I should be called a bad old man."

"John, did you ever see a middling gold sovereign? Or did you ever see a middling bank note?"

"No, never, Mr. F—; they are always either good or bad. But I have known some bad ones to pass for good ones."

"Well, John, if you never saw middling money, you never saw middling men; that is, as before God. God is a being of perfect holiness, infinite purity, and he judges according to a perfect standard. To be accepted of him, we must be perfectly fitted for his approval. He cannot adopt middling men and call them good. You must either be righteous or unrighteous—either saint or sinner. A 'middling' man has no existence in God's sight. So friend John, I want you to think seriously on this matter; you cannot serve two masters. At this moment you are either serving God or Satan. You cannot be a middling man. You can have no middling cause, no middling life, no middling death, and no middling destiny!"

Reader, as I have said to John, so I say to you. You are at this moment either good or bad—righteous or unrighteous—in God's sight. You cannot be middling. You are either a child of God or a servant of the wicked one; You are pardoned or unpardoned; you are either a subject of God's grace or you are under his condemnation. If you consider this whole subject aright, as an inevitable conclusion you will be brought to say that while you read this, you are either fit for Heaven or fit for hell. If righteous, you will go where the righteous are; if unrighteous, you will go where the wicked are. There is no middling being; therefore there can be no middle place for that which does not exist.—*Selected.*

Singular for Christ's Sake.

If you follow Christ fully, you will be sure to be called by some ill name or other. For, first, they will say, "How singular you are!"

"Mine heritage," says God, "is unto me as a speckled bird; the birds round about

are against her." If you become a true Christian, you will soon be a marked man. They will say, "How odd he is!" "How singular she is!" They will think that we try to make ourselves remarkable; when, in fact, we are only conscientious and are endeavouring to obey what we think to be the word of God. Oftentimes that is the form of contempt; practical Christians are set down as intentionally eccentric and willfully odd.

Mothers have brought that charge against daughters who have been faithful to Christ, because they would not go into gayety or indulge in vain apparel; and many a man has said it to his fellow-man by way of accusation, "You must be different from anybody else." This difference, which God has made a necessity, men treat as a mere whim of their own. If we do not come out from among them, and be separate, we cannot expect to be housed beneath the wings of the Eternal; but if we do, we may reckon upon being regarded by those around us as strange, unfriendly creatures—*Spurgeon.*

Strength for the Day.

"As thy days, so shall thy strength be." Deut. 33:25.

BELIEVER, hast thou not felt it so? Hast thou not found plants distilling balm growing beside sorrow's path?—succours and supports vouchsafed, which were undreamed of till the dreaded cloud had burst, and the day of trial had come? Trouble not thyself regarding an unknown and veiled future, but cast all thy care on God. "Our sandals," said a saint now passed away "are proof against the roughest path." He whose name is "the God of all grace" is better than his word. He will be found equal to all the emergencies of his people—enough for each moment and each hour as it comes. He never takes us to the bitter Marah streams but he reveals also the hidden branch.

The beautiful peculiarity of this promise is, that God proportions his grace to the nature and the season of trial. He does not forestall or advance a supply of grace, but when the needed season and exigency comes, then the appropriate strength and support are imparted. Reader, do not morbidly brood on the future. Live on the promises. When the morrow comes with its trials, Jesus will come with the morrow, and with its trials too. Present grace is enough for

present necessity. Trust God for the future. We honour him, not by anticipating trial, but by confiding in his faithfulness, and crediting his assurance that no temptation will be sent greater than we are able to bear. You are insufficient of yourself for any trial—but your "sufficiency is of God." The promise is not, "thy grace," but, "My grace is sufficient." Oh, trust his "all-sufficiency in all things!" See written over every trying hour of the future, "As thy days, so shall thy strength be."—*J. R. Macduff, D.D.*

Losses and Gains in Character Building.

A WASTED day in the life of a human being is something to be regretted, first, because it is a waste of privilege and power, and, further, because it endangers the right use of other days. In character-building, just as in house-building, every day's work ought to count for good. If the house-builders do one day's work carelessly, dishonestly, or in violation of the architect's plan, the result is liable to be serious, no matter how well the work is done thereafter. An unsound spot in the wall, a beam not properly placed, or any other feature of a misspent working day, will render questionable the soundness and safety of the entire structure, when the strain of use and occupation comes. So the wasted day of one's life may fix a flaw in the character, which will expose that character to grave perils, when certain temptations and trials assail it. As we go through each day, let us think of coming days and make provision for their cares and crosses—for any cares and crosses that may befall—by doing our very best work at character-building. This provision of and provision for the future is entirely consistent with that solemn regard for personal accountability which impels a Christian believer to live each day as if it might be his last on earth. We want to be sound and secure, come life or come death.—*The Interior.*

If you are filled with prejudice, though Christ himself should walk by your side, you would not know him. The larger your faith and hope and desire, and the more you are determined to see of goodness, the more you will see; for it is there, in all things and in everybody; and it only needs the seeing eye and the open heart to behold it—*Geo. Dawson.*

Understanding the Times.

L. A. SMITH.

THE truly wise people are they who have an understanding of the times in which they live. Any system of education is fatally defective which does not prepare an individual to meet the issues which most deeply concern his own welfare; and no man can be prepared to meet such issues unless he has an understanding of his own times. And as every person's welfare is concerned chiefly with purposes of God, it follows that no one can gain an understanding of the times in which he lives from a secular education alone. He must seek first of all to be taught of God.

We do not live in a world of chance, nor in one of fixed laws which have become fixed by chance. "The earth is the Lord's," and earthly affairs have from the beginning of history been shaped and directed by His providence. The controversy between sin and righteousness, which began with the fall of Adam, has constantly demanded God's interference in the plans of men, to assert His sovereignty over the world and vindicate the principles of his government. And as we are living to-day in the very climax of this great controversy, it is emphatically true that God's hand is shaping the affairs which are making current history, with a view to the accomplishment of his purposes. Unless we understand what his purposes are we shall fail to see the real reason and significance of events that are taking place in our own and in other lands.

Just this mistake is being made by the great majority of people in the world to-day. God's purposes for this age have been plainly revealed, but the revelation God has given is treated as of little or no value. This is an age of Bibles, but there is a great dearth of Bible knowledge. The word of God is but little read; still less is it prayerfully studied; and as a consequence the purposes of God are as little discerned by the vast majority of people as though no revelation from God had ever been given. Few indeed are they who have an understanding of the present times, to know the issues that are pending, and what preparation is necessary to meet them.

There was no doubt a great deal of worldly wisdom in the time of Noah. But wisdom that called Noah's message error and failed to save its possessor from death in the flood, turned out to be foolishness. The men of Sodom may have known a great many things, but they had failed to learn that extreme wickedness invited the judgments of the Almighty, and their ignorance cost them their lives. The Jews who rejected Christ were learned men who could make a great show of wisdom, but with it all they knew not the day of their visitation, and were not able to avert the calamity which overwhelmed their nation at the siege of Jerusalem by the Romans.

The judgments of God are in the world to-day, but they are not discerned as judgments by the world. Very few of this generation know things which belong unto the peace of this generation. The vast majority do not have understanding of the times; they seek wisdom from a worldly rather than a heavenly source. The events which are happening in the world to-day have a meaning; they are related not merely to the laws of nature and the facts of science, but to the controversy between good and evil, and to the prophecies of the Scripture. There is a great deal of knowledge and worldly wisdom that attributes the calamitous events of these times to natural causes, and is silent regarding their connection with sin and an offended deity, which is not wisdom that will profit its possessor. It will not give one an understanding of the times. The study of the word of God alone will give the people of this day that understanding upon which hangs their eternal welfare. If you are neglecting the study of God's word, you are making the greatest possible mistake. It is infinitely more important that you should gain the education which that word affords, than to gain all the knowledge in the world with God and his word left out.

The Last Tear.

When Haldane, that eminent servant of the Lord, sat by the dying bed of his wife, as he closed her eyes a single tear gushed out and ran down upon her pale

face. He said, "I wiped it away, and I thought, 'It is the last one, for God shall wipe away all tears from their eyes.'"

We have not yet seen the end of our weeping, but how often we weep for those who shall weep no more! Our hearts are still sad, but for them there are no more heartpangs nor sadness. Our paths are beset with thorns, hedged in with the briars of the wilderness, but they shall never tread its desert wastes again. Blessed are they who reach such rest as this, and who come through all the storms and sorrows of this weary world, to the calm brightness of that eternal day where the sun shall no more go down, nor the moon withdraw its shining, in that land where no enemy shall ever come, and from which no friends shall ever go away.

Here we may sow in tears, there we shall reap in joy: here our hearts may be heavy with griefs we cannot tell, but there grief and anxiety and trouble and temptation shall be unknown; and there shall remain for us the days of peace, and rest, of tearless gladness, and of everlasting joy.—*The Common People.*

Stewards of God's Bounties.

WE are all made by God for himself because living for him is at once his due, and the supremest bliss of the creature. He gives nothing in fee simple; he only lends on prescribed conditions. Even in nature there must be a return; nothing is made only to receive. The winds and the waves, the clouds and the rain, are only his servants, doing his will; not a leaf or a flower, not a wing in the air, nor a worm, but is God's steward, with measured power for allotted ends. The whole universe stands before him and ministers to him. All things living and dead hold from him. The highest angel and the moth are alike dependent. . . . But if nature be thus a servant, much more such as we. Our higher gifts are only so much more responsibility, for the measure of obligation is the only limit of power. We are put in trust with all that we have and are,—youth, manhood, age, body, intellect, soul; our words, thoughts, and acts; our influence and our substance; our time, and all that faithful diligence and ability can make of it. Nature teaches our duty. The uttermost leaf repays the gift of the sun, no less than the root those of the soil. The air and light and rain are awned in green branches and sheets of blossom. Not a

bud refuses its tribute. And what are our moments, but buds which must break into leaves and fruit, and make all our life beautiful!—*Dr. Geikie.*

Love's Building.

A CENTURY since, in the north of Europe, stood an old cathedral, upon one of the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was thus illumined, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was in process of erection, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him to work in the shadows of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand gone, his face upturned to this other marvellous face, which he had wrought there,—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said, "This is the grandest work of all; love wrought this!"

In the great cathedral of the ages,—the temple being builded for an habitation of God,—we shall all learn sometime that love's work is the grandest of all.—*J. L. Russell.*

Christ is Coming.

MEN have lived and died; generations have come and gone; nations have fought to victory and empire, and then have been vanquished by defeat, death, and oblivion. Thus it will *not* always continue. Affairs will reach their climax. The end will come. Christ, the King of kings, will appear. The tomb-piercing trumpet will sound. Dusty death will awake. The heavens will depart as a scroll. The islands will flee. Earth's great cities will fall.

Probation will forever close. The last sinner will have wept out his repentance,—no more mercy, no more pardon. The doom of all will be sealed.

The last peaceful sunrise has dawned; the crash has come; the day of all days has burst upon the world; consternation seizes the unprepared. All hands hang down; all hearts faint. No longer the card party and the theater attract the foolish lover of pleasure. No longer the miser views with satisfaction his ill-gotten gold. The banker forgets his bonds and stocks, his discounts and his dividends. The engineer pulls his last train, and blows "down brakes" once for all. The raging wheels of commerce cease.

The mad race for wealth and pleasure stops. Political parties forget their heroes; the lover his bride, and the drunkard his cup; for the end of all days has come. The man of affairs stops to think. The giddy woman of society wails and prays. Too late! too late! No more mercy. No Saviour to intercede, no blood to cleanse. Lost, lost, lost!

Where now can the sinner hide? Rich and poor alike utter but one prayer. Master and slave, the great and the small, the king on his throne and the serf in his home, together cry to the rocks and mountains to fall upon them and hide them from the overwhelming glory; for the great day of his wrath has come.

One like unto the Son of man sits upon the great white cloud. Silence reigns in heaven when all the angels attend their triumphant King. Clad in dazzling glory the royal retinue draw near the earth. The light of ten thousand suns blinds and burns the eyesight of untold millions. Like dross the sinner melts with his sins. "It is done." The curtain falls upon the last awful act of sin's drama.

But O how different to the pure and the holy! The saints exult. Rapture fills every blood-washed soul. The good and blest rejoice. "This is our God; we have waited for him," is their cry. The day loved and longed for has come. The "calm-beaming day of the beautiful" has dawned.

The graves give up their prisoners. God's sleeping saints burst the fetters of corruption, and spring forth radiant with immortality. We who are alive are changed in a moment; then together,—O joyous thought, O glorious hope,—together, saints, angels, Jesus, loved ones, friends long parted, parents and children long since torn asunder, are caught up to meet in happy greeting in the air. Then the journey begins. We mount with everlasting joy to man-

sions of gold, fadeless and eternal in the sky.

"Roll swiftly round, ye wheels of time,
And bring the welcome day."

W. C. WALES.

What Gives Life and Light.

"I have been diligent with my work since the last lesson," said an art student to her instructor, "but I cannot make this vase of white flowers look like anything but death. There is no life to them at all, though I studied the real ones, and copied them all best as I could."

"And I can't make this figure stand out," said another. "It looks flat, without the solidity that there is in the model."

The teacher took brush and crayon in turn to give an object lesson on the vital need in each case. Under her touch the flowers seemed actually fragrant; and the carved panel in black and white looked as if it started from the surface. "I don't see what makes the difference," said an on-looker, unskilled in art. "I put just a little more sunshine in the flowers by adding a touch of yellow in the centre," was the reply, "but in both cases the shadows did it all. I deepened these, and the dead came to life. The shadows do it always."

The hearer listened to a lesson underneath the words. Whoever heard of a life "standing out" in perpetual sunshine? The shadows do it. The divine artist knows.—*Young People.*

Prayer and Work.

THERE is a story of a marble-cutter, with chisel and hammer, working a block of stone into a statue. A preacher who was looking on said, "I wish I could, on hearts of stone, deal such transforming blows!" "Perhaps you might," was the workman's quiet answer, "if, like me, you worked on your knees." We are deeply and unalterably persuaded that the power of prayer is the lacking, if not the lost, power of the Christian ministry of to-day. The work done on the knees is the only work that evinces or effects the transformation which is a supernatural sign that God is with the workman. The Bible, studied on the knees, becomes a new book; the cross, seen from the knees, wears a new halo; the sermon wrought out on the knees, thrills with a new power.—*Dr. A. T. Pierson.*

True indeed, is the saying: "One who cannot serve Christ in the home cannot serve him anywhere else."

Creation or Evolution—Which?

R. HARE.



OT the least among the enemies of inspiration may be reckoned the men who try to make Jehovah the God of evolution instead of the God of creation. In the Scripture the one and distinguishing appellation claimed by and for Jehovah is that of "Creator." But man, the unbelieving factor of creation, is slow to recognize the fitness and justice of that claim. True it is that God has spoken on this point just as plainly as language can be made to speak, but men doubt, equivocate, and disbelieve, no matter what God may say.

Jeremiah declares in speaking of the Creator's work: "He hath made the earth by his power, . . . and hath stretched out the heavens by his understanding." Jer. 51:15. In the prophecy of Isaiah we read: "The Lord, the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40:28. David speaks of God's power being above all gods, because he is the "Creator." Ps. 96:4, 5. John writes of this Word that was in the beginning, and declares that by him were all things made that were made. John 1:1-3. Paul also states that "by him were all things created that are in heaven and that are in earth." Col. 1:16. Then the revelator, in his apocalyptic vision, heard the angels and the redeemed ones, as they cast their crowns before the throne, declare, "Thou hast created all things, and for thy pleasure they are and were created."

But above and beyond even this testimony there still stands the evidence of God's own voice as it echoed from the Sinai heights. There is still the evidence traced by Jehovah's own finger in the tablets from the rock: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." The Sabbath is creation's memorial pillar, and by it God would have men know that he is the Creator.

Paul testifies, "By faith we understand that the worlds were framed by the word of God." "He spake and it was." Faith rests on the word of God, and it is only

by the word that we can understand how the world came into existence. That Word declares that the world was created by God, and faith believes it was thus created because God said it was.

Neither prophets, seers, nor apostles speak of evolution in connection with the creation of God. They all speak of one matter of evolution, but it is Satanic—the evolution of sin! God never created evil, or anything that is evil. God's power is creative power, and the new heart in man must be created just as well as the new world. Ps. 51:10.

Geologists and their followers have for many years endeavoured to demonstrate that the world came through evolution rather than through creation, and some long periods are spoken of as the time required for that evolution. Sir Charles Lyell, the man who is sometimes called "the father of geology," wrote his great work on geology in 1830-1833. In that great volume he undertakes to prove "by incontestable evidence" that the world must have occupied at least twenty million million (20,000,000,000,000) years in reaching its present state.

Sir Charles Lyell died in 1875, and a few years after his death geologists admitted that it was possible for the changes connected with the evolution of the world to have taken place in a much shorter period than that outlined by the great English scientist. The period then claimed as necessary for the development of things terrestrial was placed at 200,000,000 years.

But even then the evidence was not incontestable; for at the Science Congress, held at Hobart, Tasmania, January, 1902, the president (Captain Hutton), in his opening address, stated:—

"If it were true, as geologists thought, that the earth was not more than 100,000,000 years old, it might well be true that the creation of the cosmic dust itself, out of which the stellar universe was formed, took place less than 200,000,000 years ago."—*Melbourne Age*, Jan. 9, 1902.

But even here the climbing down process does not end; for four years later the papers, in referring to the earth's age, stated:—

"Lord Kelvin, who is one of the most learned men of the time, and the greatest of living mathematicians, leaves a tremendous margin for speculation in his computation of the earth's age when he says, 'Not so great as 40,000,000 years, possibly as little as 20,000,000 years, probably 30,000,000.'"

So, then, in less than three-quarters of a century the most profound scientists, in measuring the limits of their evolutionary creation, have come down from a period of twenty million million years to twenty or thirty million years. Two things are quite evident here: First, that geological calculations are as yet uncertain; and second, if the scientists keep on reducing at this rate, they will soon have their calculations harmonize with the Bible record—"In six days the Lord made heaven and earth."

The child of faith need not fear. The word of God is not a cunningly devised fable. It is the word of truth; and when human calculations in any direction are correct, they must harmonize with it.

The Bible itself and the God of the Bible both declare for creation. The holy company round the throne, in chanting their hymns, praise Him who has "created all things." Human lips, then, need not fear to speak of Jehovah as the Creator, the Creator of all things; neither need the human heart fear to "worship Him who made heaven and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The Work of Trials.

If the block of marble that lies before the sculptor were capable of feeling how it would deplore and bemoan every stroke of the hammer, chipping off piece after piece of substance! It would deem its lot a pitiable one indeed. Yet the hammer and chisel are transforming the rough and shapeless stone into a form of grace and beauty, fit to adorn the palace of a king.

So it is with us. Our characters are like unhewn blocks of marble, rude, misshapen, comparatively worthless; and God is sculpturing them into forms of divine symmetry and beauty, that may forever illustrate to the universe the power of his grace. The heavy blow of adversity and the rasping cares and petty annoyances of our daily life are but different parts of the same divine and loving process.

And shall we look simply at the hammer and chisel, and doubt the glorifying work for which God is using them? Shall we think only of the chips which the blows of his presence strike from us, and overlook the immortal characters which the Great Sculptor is seeking thus to perfect for his celestial temple?—*Selected.*

Master or Servant.

THE moderate drinker says, "I can drink, or I can let it alone." He goes on drinking, and when outraged nature compels him to own that he is ruining himself, and he tries to "let it alone," he finds entwined with every fibre of his being invisible cords that are stronger than steel. It is not his hands, his limbs, his feet that are bound about by the unseen net; but every quivering fibre is caught in the cruel meshes, till the feet are forced to run at the behest of the appetite, and the hand is forced to lift the crime-breeding liquor to the lips. Desire is his master, and even his mind is not his own. His thoughts revolve around the one idea, gratification of his uncontrollable appetite. He imagined himself free until he attempted to prove his freedom. Then he found that the soft words of his own desire had trapped and caged his manhood, and made him a slave.

Just so it is with all sin and sinful pleasure. Men dally with it, and think it is their servant. They play with it as a fish nibbles at a tempting bait; but when they have swallowed the hook, they find that the barb is fastened in their soul. The servant has become the master, and the master takes the place of the servant; and to break away from the cords that bind, them, from the hook that holds them, requires a power that they have hitherto spurned; and too often it is the case that they have no desire for release, no desire to know and utilize the only power that can set them free and keep them so.

Tarry not at the wine; have no fellowship with the pleasures of sin. Are you free? Then may God keep you so, for He alone can. Are you struggling to be free? Then reach up and by faith lay hold upon the arm of God; for He alone can free you. Are the pleasures of sin sweet to you? Then know this that when the great net of sin has fully encircled you, there will be a bitterness and disappointment in store for you which only a look into the abyss of eternal death can

make you realize. Tarry not; turn from it; pass not by it; set your face "as a flint Zionward;" speed for the goal—speed and slumber not.—C. M. SNOW.

Consistent Protestantism.

"THE Bible, I say, the Bible only, is the religion of Protestants!" Nor is it of any account in the estimation of the genuine Protestant HOW EARLY a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combatting these errors. Hence if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired Word? Was it taught by the Lord Jesus Christ and His apostles? If they knew nothing of it, no matter to him if it be discovered in the musty folio of some ancient visionary of the third or fourth century, or whether it sprung from the fertile brain of some modern visionary of the nineteenth, if it is not found in the sacred Scriptures, it presents no valid claim to be received as an article of his religious creed.

The great question at issue between popery and Protestantism is this: Is the Bible only to be received as the rule of faith, or the BIBLE AND TRADITION TOGETHER? Is no doctrine to be received as a matter of faith unless it is found in the Bible, or may a doctrine be received upon the mere authority of tradition, when it is confessedly not to be found in the sacred Scriptures?

The whole Christian world, both nominal and real, are divided by this question into two great divisions: The consistent and true-hearted Protestant, standing upon this rock, THE BIBLE AND THE BIBLE ONLY, can admit no doctrine upon the authority of tradition; the papist and the Puseyite place tradition side by side with the Bible, and listen to its dictates with a reverence equal to, or even greater than, that which they pay to the sacred Scriptures themselves; and he who receives a single doctrine upon this mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—*Dowling, "History of Romanism," book I, P. 67*

Universalism in a Nutshell.

"I AM a Universalist," said C. G. boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save *all* men?" "Yes, I do." "And you don't believe there is a hell?" "No, I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now, let us put your *rational* system together. It amounts to just this—that Christ the Saviour died to save men from nothing at all. Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for man receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."—*Selected.*

Load Them Up.

NOTICING over the chemist's table a magnet which hung loaded with a collection of various tools and weights, I asked "What is the magnet doing?"

"I am loading it up," the chemist answered. It has been lying on the table, doing nothing and losing its power, so now I am giving it something to do, a little more every morning; and it's gaining, it's growing stronger every day," and he added a small file to the clump attached to the magnet.

"That's the way," he continued, "God makes magnets and men. If they loaf around and do nothing, they can't do anything; they lose their force. But give them some work, and they'll soon be good for more than you ever dreamed they could do. Magnetic power and muscles are developed by something to do; yes, and brains and souls of men. Some of those who are doing hard work and bearing heavy burdens will be doing grand things for the Master in His heavenly kingdom through the eternal years."—*Wellspring.*

Life is a service—the only question is, whom will we serve?—*W. F. Faber.*

"THE sinner must first be alarmed in his sins, before he will flee to the refuge set before him in the gospel. Sinai must first thunder, then Calvary invite."

Health and Happiness

Aunt Margaret's Device.

WHAT a wonderfully clever person Aunt Margaret was!

She came to take care of a houseful of nieces and nephews, who—poor things—about two years before had lost their mother. They were good children in most respects—bright, generous, and affectionate. But every one knows that little girls and boys need careful overlooking to keep them just as they should be. Very few of them realize how necessary it is to have some one on the watch to say, "Do," and "Don't," and "Gently, dear," and "Hurry a little, my boy."

And lacking these quiet little suggestions which are sometimes met in a spirit of impatience by young people who do not know how much they owe to them, Aunt Margaret found that, in spite of such care as their father could give, and of their loving desire to bear in tender remembrance their mother's teachings, ugly little habits were growing in the family she had come to look after.

It was not really to be wondered at, perhaps, that Lily had fallen into careless and, it must be confessed, slovenly ways. She always dressed in a hurry in the morning, and left her room "just as it was," to take up her round of elder-sisterly duties. And by degrees the disorder had spread into her closets and drawers, and all her belongings, until they looked as if a band of small imps might have made a playground of them.

"No girl can grow up to be a lovely and attractive woman without habits of neatness and good order," was Aunt Margaret's gentle suggestion, as with a smile she first looked around Lily's room.

"Yes, I know that's so, Aunt Margaret," was Lily's frank response. But somebody always calls on me for something before I have time to set my room in order. I really have had so many things to see to that I have had to let neatness go."

"I know you have had a great deal to do for so young a girl, dear; but I hope to make things easier for you now, and I am sure that you will pay more attention to keeping yourself and your room in good order. Why, a young girl like you ought to be as sweet and dainty and spotless as the flower whose pretty name you bear."

"Indeed, I will do better, Aunt Margaret." And Lily intended to keep her word, but found, as we all do, that a bad habit, once formed, is hard to overcome. By fits and starts she took a "cleaning-up struggle," as her brother Jack called it. She set things

to right in the room, sewed the buttons on her gloves and shoes, and spent more time in making sure that she was neatly dressed. But the mood would pass off, and the Lily appear wilted and neglected as before. And it did not take Aunt Margaret long to perceive the ill weeds which were fast taking root in other little heart-gardens under her care, threatening to choke the good seed she was so faithfully striving to plant. She must root them out, and yet how should she do it? Mild suggestions seemed to be of little avail.

"What a great big looking-glass!" all the children exclaimed one day on coming in from school. It was a big one, certainly—not one of the tall, narrow sort, but one with a greater width than height, so that, as it hung sloping over the mantel-piece of the sitting-room it reflected the greater part of the room.

Aunt Margaret watched as each little lad and lassie paraded before it. Then there was a pulling straight of aprons and collars, and the hands were raised to smooth down rough hair. And as, without the little urging which had always before been necessary, the young party filed away for the before-dinner wash, she looked after them with a smile and a nod all to herself.

The next morning Lily sat down to assist her aunt with the mending. They chatted pleasantly until the young girl chanced to raise her eyes to the glass, in which was reflected her full figure. Had cunning Aunt Margaret arranged that she should sit there? However that may be, she did not interrupt the silence as Lily studied her own appearance.

There she was. Did she really look so for the greater part of the time, right in the eyes of all who loved her, and of others, whose respect, at least, she desired to possess? Hair half combed, with a very shabby ribbon tying the braid; collar and cuffs which seemed clamorous for a sight of the wash-tub, put on because they would do for that morning; white apron to match, a rip in the sleeve of her dress, which she knew had been there for a week, and a half-buttoned shoe peeping from under her skirt. What a picture it all made!

She turned and looked at Aunt Margaret, taking in every detail of her delicate neatness. Then her colour rose, as a need of instruction in the sewing she was doing brought her own uncleaned nails into prominent view. She finished her work, and then went to her room. From that day the looking-glass gave

a lesson which was becoming a weariness from Aunt Margaret's lips.

"Hurrah! I am glad there is no school to-day!" Jack came in with a rush, and flung himself into the chair which Lily had left.

"Straighten up, dear. Don't put your hands in your pockets." These and other hints would have been in order. But Aunt Margaret waited, with quiet amusement at the boy's gyrations, as he now and again caught sight of himself while telling her of his plans for the afternoon.

"We're going to have a grand time working at our mill-dam," he said, throwing back his shoulders, and pulling down his hunched-up coat. "But I think likely we'll get into a bit of a quarrel before night."

"How is that?" Asked Aunt Margaret.

"Well, there's a couple of chaps that we won't let into our ring. And when we leave our dam for a game of ball, or such like, they will sneak up and pull it to pieces."

"Couldn't you make friends with them, and so put an end to the trouble?" asked his aunt.

"Perhaps so, if we wanted to."

"It is a pity to keep up a quarrel. Suppose you invite them all here some evening, and see if we can't make things pleasant."

"You're full of good plans," said Jack, bringing his long legs together with a jerk, and straightening himself again. In the course of two minutes, however, he was resting his chin on his hands and his elbows on his knees; but another glance at the glass brought his feet around from their resting-place on either side of his chair, and he finally took a position becoming a gentlemanly boy, and managed to maintain it for some time.

"Auntie, can I go out to the woods with Lulu Wright?" asked little Nettie, coming in soon after Jack had gone out.

"I think not, dear. It looks like rain."

Nettie broke into her usual pout and whine. "I don't think it's going to rain. I want to go. There's wild flowers, and berries, and"—

"Come out into the garden with me, Nettie, and help me make some bouquets for the dinner table."

"I don't want to go to the garden. I want to go to the woods."

The whine grew into a howl as Aunt Margaret left the room, and Nettie threw herself into the chair in which she had been sitting.

"I'll ask papa—he'll let me, I know. I think Aunt Margaret's real mean. I want to go o-o-o-o-o."

The sound of the small rebel's voice was cut off with astonishing suddenness as she chanced to look into the glass. What a tangle of wrinkles and scowls and pouts her face was! She had never seen it so before, and her amazement brought a very different expression upon it.

"I don't care—I do want to go!" She let the tangle come back, but partly because she wanted to see again what it looked like, it had gone so quickly before.

It did not look well at all. She tried it again, and liked it still less. It was rather funny to see the puckers and the knots, and before she knew it she was beginning to laugh at them. And what a different thing that little face was when the dimples began to come, and the little white teeth showed between the rosy lips!

"That's exactly the kind of smile papa will want to see when you give him his button-hole bouquet," said Aunt Margaret, peeping into the room.

In course of time, the glass was hung in the dining-room; and among all the guesses as to the why and wherefore of its being done, no suspicion ever arose that their designing Aunt Margaret was desirous of an improvement in the table manners of the family.

Dear girls and boys, does it ever occur to you that you do not carry your real, everyday face to the mirror? You look into it when dressing and smoothing your hair, and it is your company face which you see there. Go straight to it when you are angry or discontented, and study the flashing eye or the sullen frown. And go when you are slovenly and untidy. And as you look, bear in mind that the good Lord has given you your bright eyes and pretty hair and rosy cheeks in order to make you lovely and attractive to those about you, and that no one has a better right to enjoy all that is best and sweetest in you than those who love you in your own home.—*Sydney Dayre, in S. S. Times.*

DIET AND HEALTH.

One of Reuter's special service officials states that he has paid several visits to the hospital in which were being treated many Turkish warriors, and that he was struck by the warlike spirit of the wounded, and the frequency with which they asked the doctors, "Do you think I shall be well in time for the next battle?" These doctors are surprised by the wonderful vitality of the Turks. One man who had had his stomach penetrated by a bullet, not only kept his place in the ranks till the battle was over, but marched a distance of ten miles afterward. Another with three wounds, two in the legs and one in the shoulder, continued in the performance of his regular duties for twenty-four hours after their reception, and would probably have kept about until they healed, had not an officer, happening to notice his condition, told him to go the hospital; and it was with great reluctance that the wounded soldier went.

The doctors remark upon the rapidity with which patients recover from wounds, and attribute it to the abstemious lives led by the

Turkish soldiers, who drink no wine, eat but very little meat, and take plenty of vegetables. They are examples of the saying, "Prevention is better than cure." By their manner of living they escape the effects from which grosser lives suffer when wounded.—*Journal of Hygiene.*

WHO OF US?

Who of us know

The heart-aches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—
Who of us know?

Who of us think

Of how hot tears have traced the smiling cheek
Of some we meet who would not dare to speak
The pangs they feel, the burdens that they bear,
Each hour that passes through the solemn year
Who of us think?

Who of us care

To try to think and know their pain and grief,
And help to bring the breaking hearts relief,
To help to bear the burdens of their care—
By tender word and loving look and prayer—
Who of us care?

—S. C. Allen.

WRONG SIDE OUT.

"I wish," said little Ruth, looking out of the window in an unwontedly gloomy fit of meditation, "I do wish Marion didn't have such a queer mem'ry. She 'members all about how I dropped one of her doll cups and broke the tiniest little bit out of it, but she hardly ever 'members the pretty little pitcher I gave her. She 'members the one time I didn't lend her my pencil 'cause I was using it myself—she keeps on telling about it though it was 'way last summer—but I guess she's forgot about my box of paints that I've lent her ever so many days, and my doll carriage that I said we'd call 'ours 'cause she didn't have any, and all my picture-books that I carried to her when she was sick. I like Marion but I wish her mem'ry wasn't—wasn't so wrong side out."

The childish description was not inapt. The wrong side is the side that reveals the knots, the seams, the broken threads, and every imperfection, and there are many memories like Marion's. Most of us number among our friends some on whom the countless kindnesses of all the years seem to make less impression than the one omission, the one little carelessness or neglect, the one failure to understand which is never allowed to die out of memory, but remains a grievance forever. Those who find the petty wrongs and disappointments they receive give in their thoughts longer than benefits have reason to suspect that their memories are wrong side out. There should be vigorous effort to turn them, before long habit makes it impossible.—*Forward.*

DISEASE IN DUST.

In the *American Inventor* of January 1 is an article on "Disease in Dust," in which the writer says, "Examination of the dust of our

city streets and avenues reveals the fact that we daily breathe into our lungs enough disease germs and bacteria to kill off a whole population within a very short time; and it is nothing but the remarkable provisions of nature to combat and destroy these minute breeders of contagion that saves the world to-day from complete depopulation. . . .

"The dust of different cities shows remarkable variations, and the cities of different countries yield dust-laden disease germs of great complexity. The tropics and cold countries all have their particular form of dangerous diseases, and the germs of these are found floating in the dust of the different large cities. . . .

"The actual health conditions of cities is sometimes better determined by a careful examination of the dust than by a study of the reports of physicians. This is due to the fact that the dust may be laden with germs of disease which only need a certain change of weather to break out in epidemic. . . . A few days or a week of heavy wind, which distributes the dust around in our homes, might produce an epidemic of half a dozen contagious diseases."

The great question is, how to prevent danger from disease-laden dust; and though many ways have been tried, so far none have proved entirely successful under all circumstances.

TOBACCO AND HEARING.

DR. WYATT WINGRAVE reports seventeen cases of deafness which he believes to have been caused directly by excessive tobacco-smoking. Dr. Wingrave makes the following points:—

1. All the cases presented were well marked instances of nerve deafness occurring in heavy smokers.
2. In all the cases the ears were affected.
3. In most of those studied there was also impairment of the eyesight.
4. Thirteen out of the seventeen showed marked improvement on discontinuing the use of tobacco; but in most cases it was impossible to induce the patients to abstain from the habit.

Few people realize the far reaching evil effects of the excessive use of tobacco. Smoking seems such a flimsy, harmless thing. But, as a matter of fact, the smoke is absorbed both through the lungs direct by into the blood, and through the saliva into the stomach. Again, smoke is really only a cloud of fine particles of carbon or charcoal. This charcoal dust inhaled into the lungs comes in contact with their absorptive surface (of about 2,000 square feet,) soon forming a coating of charcoal upon the surface, and thus interfering with the entrance of oxygen and the escape of the body's poisons. Those poisons thus retained in the body seek to escape through other surfaces, thus affecting their functions.—*Health Culture.*

"He who knows not how wisely to economize has no moral right to become the head of a household or the father of children."

"God's flock is led, never driven."

SINCERITY

The origin of the word sincerity is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the world over and the Tiber was lined with noble palaces built of choicest marble, — men vied with each other in the construction of their habitations. Skilful sculptors were in request and immense sums of money were paid for elaborate workmanship. The workmen, however were even then capable of practising deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time this deception would not be discovered; but when the weather tested the buildings, the heat or damp would disclose the wax. At length those who had determined on the erection of mansions introduced a binding clause into their contract, to the effect that the whole work from the first to the last was to be *sine cera*; that is, "without wax." Thus we obtain our word "sincerity." To be sincere is to avoid any attempt to mislead or misrepresent. — *Sel.*

VEGETARIANISM VS. FLESH-EATING.

Before proceeding to speak of the advantages of Vegetarianism, in contradistinction to

the disadvantages of Flesh-eating it is well to bear in mind, that, many Vegetarians fall far short of reaping all the benefits that Vegetarianism offers and, it is but fair to say there are many Flesh-eaters who do not suffer all the ills laid at the door of Flesh-eating.

It will be readily conceded that Daniel was a Vegetarian, and Epicurus, a Flesh-eater; but all Vegetarians are not Daniels, nor all Flesh-eaters, Epicurus.

However, by considering the lives of the many men and women, young and old, rich and poor, Christian and infidel, whom we daily see, hear of, and read about, we are led to conclude that, generally speaking,

1st—Flesh-eating tends to cause	Free-living, Lassitude, Excitability, Selfishness, Harshness, Epicurism, Animalism, Torpidity, Extravagance, Intemperance, Nervousness, Gluttony.	2nd—Vegetarians tend to become	Vigorous, Economical, Generous, Easy, Temperate, Amiable, Rational, Imperturbable, Atheistic, Natural, Sympathetic.

In short Flesh-eating tends to degrade, while Vegetarianism tends to regenerate, mankind.

Here is much food for thought, offered to all who are striving to gain the mastery over their bodies, and to aid the growth of their souls.

L. S. HASKEW.

This AND That

The Effects of Altitude.

The British Thibet expedition which has required the existence of troops at altitudes of from 10,000 to 15,700 feet above sea-level, has furnished a number of instances of the effect of a high elevation on life and habits. There has been considerable mountain sickness among the men, who are quite unused to such altitudes, and also a large amount of indigestion due to the undercooked food. At elevations of about 15,000 feet water boils at about 108 degrees Fahrenheit, and consequently the ordinary amount of cooking is quite inadequate. At such a height it is almost impossible to boil rice properly, while of the several kinds of dal or ordinary red lentil of India, there is only one variety that can be cooked at heights over 10,000 feet.

For such elevations there should have been provided cooking vessels with airtight lids, provided with safety valves which would blow off at a pressure of fifteen pounds to the square inch, or approximately that of the atmosphere at sea-level.

Another effect of the latitude and temperature was the difficulty in the oper-

ations of the magazines of the rifles, and the mechanism of the Maxim gun on account of the congealing of the oil, which lost its lubricating properties. This could have been remedied by supplying glycerine for lubricating purposes.

As automatic guns depend largely upon a spring, it was also observed in this connection that their elasticity is affected by the temperature, and that such weapons should be tested for any condition of temperature they are likely to meet. — *Harper's Monthly.*

The Invention of the Sewing-Machine.

A recent number of the *Youth's Instructor* gives a very interesting account of the invention of the sewing-machine. It runs as follows:—

The sewing-machine invented by Elias Howe really was born of an accidental circumstance, for Mr. Howe says that the idea of sewing by the aid of a machine had never occurred to him until the day of that incident. Various attempts, however, to perfect a sewing-machine had been made previously by men of England and America. The "Atlantic Monthly," May, 1867, tells the story: "In the year 1839 two men in Boston, one a mechanic

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and the other a capitalist, were striving to produce a knitting-machine, which proved to be a task beyond their strength. When the inventor was at his wits' end, the capitalist brought the machine to Ari Davis, to see if that eccentric genius could suggest the desired solution. The shop, resolving itself into a committee of the whole, gathered about the knitting-machine and its proprietor, and were listening to an explanation of its principle when Davis, in his wild extravagant way, broke in with these words: 'Why are you bothering yourselves with a knitting-machine? Why don't you make a sewing machine?' 'I wish I could,' said the capitalist, 'but it can not be done.' 'O yes it can,' said Davis. 'I can make

a sewing machine myself.' 'Well, you do it,' said the capitalist, 'and I ensure you a fortune.' There the conversation dropped also the interest of both men in the idea suggested; but Elias Howe, a young man twenty years old, who stood by, had caught a new idea—an idea destined to bring an incalculable blessing to the home, and an independent fortune to himself."

The location of the eye of the machine needle puzzled Mr. Howe for a long time, and he finally secured the solution through a dream. He was commanded in a dream by a savage king, in whose country he found himself, to make for the royal household a sewing machine in twenty-four hours. Mr. Howe pleaded for more time but the cruel king only laughed at him and re-

peated his command, assuring Mr. Howe that his work must be completed in the time set, else his life would pay the forfeit.

Mr. Howe worked assiduously, and made marvellous progress until he came to locating the eye of the needle. The failure to effectively solve the problem caused a delay that led the king to order his immediate execution. He observed that the warriors carried spears that were pierced near the point. In a moment the needle problem was solved, and it gave him such joy that he awoke from his dream, clapping his hands, and shouting, "I have it! I have it!" He immediately arose, dressed himself, and went to his workshop and constructed the first needle with the eye at the point.

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Persia Preparing for War.—"Dispatches state that the shah of Persia is making ready for war. Funds have already been subscribed amounting to nearly £200,000 which are to meet encroachments of nations which are pressing upon Persian territory."

The Panama Canal.—Notwithstanding the general doubt of the public as to the progress of the Panama Canal project, word comes that the work is proceeding at the rate of nearly two million cubic yards a month. It will take about five years at this rate to finish the digging.

A Boon to Common People.—"During the first quarter that 'No License,' came into force in Invercargill, N. Z., the deposits in the savings banks showed an increase of £10,000. It was expected that the June quarter would show a similar increase. The Southland Building Society reported that their turnover had increased £42,000 during the year."

Conditions on the Kongo.—"A letter from the Kongo Reform Association declares that still from that wretched district comes the pitiful wail for deliverance, from Leopold's miserable slaves. While the nations delay to intervene, the merciless rubber regime goes on, and the Kongo natives suffer and die. There is little hope that Belgian annexation, unless supervised by the powers, will be more than a nominal change, for the terms now under discussion still leave the Kongo in Leopold's hands."

A Significant Contrast.—"A statistician has pointed out that in the year

ending March 31, 1906, Great Britain paid for Government purposes £133,306, 144. With this sum all expenses were paid in connection with the Monarchy, Imperial Parliament, Administration of Justice, Army and Navy, Education, National Debt, and Collection of Revenue. On the other hand, Great Britain paid for intoxicating drinks £166,425,911, for which she received an incalculable amount of bodily disease, insanity, pauperism, child-misery, impurity, and crime." Certainly from a financial standpoint, if from no other, the drink curse should be wiped off the face of the earth.

A Blot on Civilization.—"Civilized countries are using more opium in proportion to the population than China. From an exchange we learn that in the United States the proportion is almost double that used in the Chinese Empire. This drug is used largely in patent medicines, morphine salts, laudanum, and even in cigars and tobacco. Many people wonder why they are slaves to a certain brand of cigars and cigarettes. Perhaps this will account for the enslavement."

Russia and Japan.—"A despatch from St. Petersburg, October 5, states that Russia is spending £4,000,000 in fortifying Vladivostok. At the same time we are told by Russian authorities in charge at Vladivostok that Japan is using fearful haste in fortifying Korea, and under cover of mercantile industries erecting large buildings in Russian territory and storing vast quantities of ammunition as merchandise. It seems to them generally that Japan's action can be nothing more or less than the seizure of all Russian Pacific ports."

Openings in China.—"There is little doubt that from a missionary standpoint China is now in a condition it never was before. A writer on the outlook in that country recently said: 'The hour has struck for Christianity. The door stands open as never before. What is done must be done quickly. Changes are coming with such amazing rapidity that none may venture to predict what may happen in a month. And unless we are quick to seize the opportunity, it may be gone. The sanest piece of missionary policy we could pursue would be to concentrate our efforts on China for the next ten years. We must work the works of Him who sent us while it is day.'"

What do they Mean?—We do not believe it can be gainsaid that famine, earthquakes, wars, storms destructive tidal waves, and volcanic violence, have, in all the history of the human race, been so universal or so generally destructive as during the period through which we are now passing. "Signs in the sun" have increased in the same proportion. What do they all mean? Who can show that they do not have direct relation to the solemn words of Christ, and that they are not intended to remind us that God's plans are ripening fast, and that "our redemption draweth nigh?"—*Word and Work.*

The Future of Japan.—So far as her own plans are concerned, there is no doubt but Japan will be no inconsiderable factor in the world's affairs in the future. This has been evident to all who have been observant of recent events. Japan's designs have been carefully watched by British residents in the East, and the recent speech of Count Okuma when he declared that Japan "would sorely disappoint the people of India, as well as ignore the opportunities given it by heaven, if it failed to afford protection to the millions of India now oppressed by Europe," have had the effect to increase the irritation already existing in the minds of some. It will be interesting to watch future developments among the nations in the far East.

Russian Domestic Affairs.—"At the beginning of the trial on charges of high treason preferred against thirty-seven members of the second douma and seventeen soldiers and civilians, 50,000 employees of the mills in St. Petersburg walked out, December 5, on a day's strike as a mark of sympathy. A like action was taken by the students and workmen of Moscow. About two weeks ago 203 of the students of the University of Kiev were banished, and 458 more of the students, including thirteen women, are under arrest on charge of sedition. At a meeting they had passed a resolution the effect that the establishment of a republican form of government was the solution of the revolutionary difficulties that afflict the country."

"Never bear more than one trouble at a time. Some people bear three kinds,—all they ever had, and all they have now, and all they expect to have."