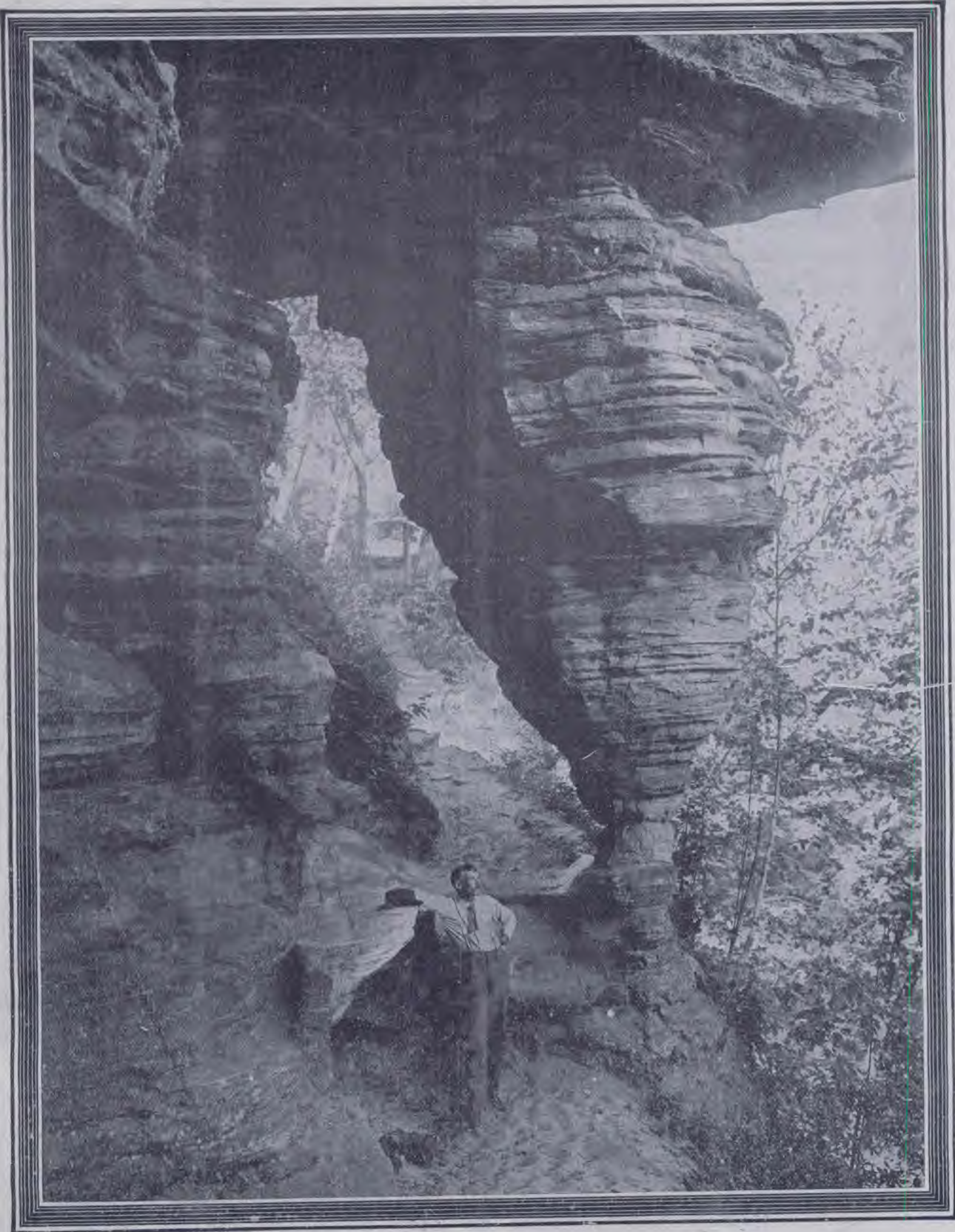


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The Oriental Watchman.

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Editorial.

England in the Naval Race.

That England does not mean to be behind her past record in naval strength as compared with other nations, is evident from the recent official statement of Sir Edward Grey noticed in another column. Britain is doing more than talking in this respect. The following from a well-known Indian daily describing her latest great battleship shows that the "Mistress of the Seas" does not purpose to let another take her naval prestige from her:—

"The new battleship *St. Vincent*, the fifth vessel of the *Dreadnought* type, was commenced at Portsmouth on Dec. 30th, the first keel plate being laid by Mrs. Robinson, the wife of Vice-Admiral C. G. Robinson, Admiral-superintendent of the dockyard. After the launch of the *Dreadnought* it was found necessary to considerably expand the building slip, and fifty feet were added before the *Bellerophon* was laid down. Since that vessel has left the slip another fifty feet have been added, and the slip is now perhaps the largest in the royal dockyards and capable of taking a ship 700 feet long. The new vessel is to be larger than the *Bellerophon*, with greater length and displacement. The *St. Vincent* will have a displacement of 19,200 tons, 1,300 tons more than the *Dreadnought* and 600 tons more than the *Bellerophon*. The indicated horse-power will be greater than the previous *Dreadnoughts*, and sufficient to develop a speed of 22 knots. The armament of the new ship will, it is understood, be similar to the *Dreadnought*, with an alternation in the position of

the after turrets, so that the guns in the inner turret will be enabled to fire over the top of the extreme after turret. This will give the vessel a stern fire of eight guns against the *Dreadnought's* six. The *St. Vincent* will not be unduly hurried in construction, but will be ready for commission in two years. The sixth *Dreadnought* named the *Collingwood*, is to be laid down at Devonport in about a month's time, and the seventh is to be given out to contract. She will probably be named the *Rodney*. The tender for the hull and machinery of the *St. Vincent* were placed with Vickers, Sons & Maxim at Barrow at a cost of £2,628,000."

Some one said recently that if the nations kept increasing their war preparations it would become necessary to have a great war to cut down expenses. This pertly but truthfully states a condition among the nations that is rapidly growing worse. There is no prospect that the world will improve, but rather that it will grow worse until the everlasting kingdom is set up when Christ comes.

A Conservator of the Peace.

It is well known that the general policy of the powers of Europe, the Hague Conference to the contrary notwithstanding, has been to preserve the peace by preparing for war. The recent statement of Sir Edward Grey that if foreign naval programmes were carried out a further increase in the English navy must necessarily result only illustrates what English politicians consider necessary in order to preserve the peace of the nations. As a comment on this policy of a two-power standard of the British navy we quote the following from a well known contemporary:—

"It is inevitable that any Ministerial comment upon the necessity of maintaining the two-power standard of the British Navy should excite protest, because so many friends of peace are hardly acquaintances of logic. Yet the statement of Sir Edward Grey quoted by Reuter is merely the recognition of a principle which should command general approval. The facts which led to the Foreign Minister's remark may be misinterpreted or quite inaccurate, though in the case of a speaker so cautious and well-informed that is not probable. But what is always true is this—that for Britain to permit her Navy to fall relatively below its present position on

the seas would be fatal to her Imperial prestige and a direct incentive to war. There is no evading that issue. Owing to the peculiar composition of her empire Britain must dominate the sea; and those who challenge her pre-eminence take the first step in disturbing international relations. Britain does not seek pre-eminence on land; to do so would be regarded as a policy of aggression which her neighbours would not be slow to resent. But the menace to the world's peace comes with the ambitious ship-building programmes lately attempted by other powers, who cannot claim that their interests are in danger for want of a stronger Navy. If ever any of these rival navies approached the strength of that of Britain, then peace would be threatened. The more clearly it is understood that it is useless to attempt to overtake the premier sea power, the less likely is serious rivalry to develop. Sir E. Grey's utterance was therefore both statesmanlike and timely, and its effect cannot be other than good."

Prince Buelow about a year ago made the statement that the surest way to preserve peace was to be prepared for war. This he said, was Germany's policy. In fact, it seems to be the policy of nearly if not all the powers on earth. It is a policy that was outlined in the Scriptures of truth as one to be carried out in these last days. The powers have their reasons for the policy they have adopted, but that does not make it less a fulfilment of the prophetic word. That word which said that the nations should "prepare war," that there should be "wars and rumours of wars," that this world's history shall end in a great conflict in which the whole world shall have a part—the Battle of Armageddon—is being fulfilled. "Surely the Lord God will do nothing but he revealeth his secrets to his servants the prophets." "Whoso readeth, let him understand."

Education in the Punjab.

The progress which education has been making in the Punjab during the past few years is strikingly summarised in the introductory paragraph of the Resolution on the Report of the Director of Public Instruction for 1906-07, wherein it appears that expenditure on education during the quinquennium ending in October 1907 increased by almost twenty lakhs of rupees (52 lakhs being the gross

total for the year under report), a thousand new teaching establishments have been opened and the roll of scholars has risen by half-a-lakh. Of course this does indicate that the extent of educational effort is anything like what it ought to be, but it is a record of considerable progress and is highly gratifying. Still more gratifying are the figures in regard to primary education, in particular, which show that facilities have been greatly developed as a result of the impulse given by the grant in 1905—meagre enough—of three lakhs of rupees per annum for this object. Nine hundred new primary schools for boys and 200 for girls have come into existence in the period mentioned, and 4,000 more boys and 7,700 more girls are now receiving this stage of education than was the case in 1901-02. The development of female education occupies a prominent place in the report.—*The Statesman*.

The Day or the Hour.

A WOULD be prophet in America has been making some dire predictions for the year 1908. Among these is one that the world will come to an end in the month of December on a certain Sunday. Some others are that mountains and islands are going to pass away this year, that the fish of the sea will die, that the seven last plagues of Revelation 16 will fall upon the earth, and others after the same order.

The fact of the matter is that this man knows no more about what is going to take place in this earth in the future than most people, and perhaps not as much as ordinary people of good sense. If he presumes to base his predictions upon the Bible he is condemned already, for the words of Christ himself are that no one knows the day of his coming save the Father in heaven. The end of the world is assuredly coming, and at that time the Bible says that the mountains and islands will be moved out of their places, and that previous to that time the seven plagues will fall upon the earth.

We would put our readers on their guard against such wholesale predictions as those referred to above. It is such as these that make sceptics of men who might otherwise have respect to the word of God as it is presented to them. There are some men who will always scoff, and will never be attracted by the most sublime and rational presentation of the gospel; but there are others who are

hindered by just such extreme representations of what purports to be the truth as these enumerated above. We do not wish to be confounded with those who make such groundless assertions as these. Less reproach would be cast upon the real truth in the matter if there were fewer extremists to say "Lo here, or Lo there."

Devotion.

DEVOTION signifies a life given or devoted to God. He therefore, is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God in everything; who serves God in everything; who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to his glory.

Devotion implies not any particular form of prayer, but a certain form of life, that is offered to God, not at any particular times or places, but everywhere, and in everything. As a good Christian should consider every place as holy, because God is there, so he should look upon every part of his life as a matter of holiness, because it is to be offered to God. Devotion, we thus see, is an earnest application of the soul to God as its only happiness. That soul is devoted to God which constantly rises and tends toward God in habitual love, desire, faith, hope, joy, and truth.

Our blessed Saviour and his apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life from the spirit and way of the world; to renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness; to be as new-born babes that are born into a new state of things; to live as pilgrims in spiritual watching, in holy fear, and heavenly aspirations after another life; to take up our daily cross; to deny ourselves; to profess the blessedness of mourning; to seek the blessedness of poverty of spirit; to forsake the pride and vanity of riches; to take no thought for the morrow; to live in the profoundest state of humility; to rejoice in worldly sufferings; to reject the lust of the flesh, the lust of the eyes, and the pride of life; to bear injuries; to forgive and bless our enemies; and to love mankind as God loveth them; to give up our whole hearts and affections to God, and strive to enter

through the strait gate into a life of eternal glory.—*William Law*.

Resist the Beginnings of Evil.

LET none of you deceive yourselves with the notion that you will not be tempted, and terribly tempted, to do wrong, or that, unless you be armed and watchful you will not be awfully liable to be wounded, even unto death. Sin wounds, and it may be slays us, in two ways. It creeps toward us stealthily; or it crashes out upon us suddenly. It comes with the glide and rustle of the serpent, or with the crouch and bound of the tiger. It comes with the shout and charge of an enemy, or kissing and smiting under the fifth rib, with the smile of some false friend. How often is a man's fall, or a boy's fall, sudden, in a moment—in a sudden flash of fatal anger; in a sudden burst of ruinous temptation. The tempting opportunity always meets sooner or later the susceptible disposition and then.

There cometh a mist, and a weeping rain,
And life is never the same again.

And yet, common as this sudden failure is, the other form of defeat is far more common, in which, when the wakefulness of battle is sunk into deceitful sleep, then in silence

Slowly drawing near
A vapour, heavy, baneful, formless, cold,
Comes creeping on, for many a month and year
Unheeded.

The thought becomes the wish, the wish the act, the act the appetite, the appetite the habit. The evil first draws, then drags, and lastly, drives. The sin becomes first pleasing, then frequent, then habitual, then confirmed; then the man is impenitent, then obstinate, and then—ah! my brethren, then comes what comes hereafter. And all this may date, alas! from one day's unwatchfulness, from one hour's disgrace.—*Archdeacon Farrar*.

NO INTENTION can sanctify an unholy and unlawful action. King Saul disobeyed God's commandment and spared the cattle of Amalek, to reserve the best for sacrifice. When there is both truth in the choice and charity in the intention, when we go to God in ways of his own choosing, or approving, then our eye is single, and our hands are clean, and our hearts are pure.—*Jeremy Taylor*.

HUNGER is proverbially a bad counsellor but drink is worse.—*Chas. Dickens*.

The Angels' Record.

MRS. E. R. LEWIS.

Is it true that in the courts of heaven,
Before the Father's throne,
A record stands of all our work,
Of every seed that's sown?
Then what has been my sowing to-day,
What will the angels' record say?

Is it true they understand our thoughts
And chronicle them with care?
Will that record fix our destiny
For glory or despair?
Have all my thoughts been pure to-day?
What will the angels' record say?

Yes, for each idle word we speak,
And every evil thought,
The Lord hath said that every one
Should be to judgment brought.
Then, what have you been sowing to-day?
What would you have the angel say?

Yes, soon, ah, soon, in the clouds of heaven
The Judge shall be revealed!
The sentence passed by heaven's court
Can never be repealed.
Then, precious soul, make no delay:
Examine the seed you are sowing to-day.

The Martyr's Bible.

It is not very well bound, it has no gilt edges, it is rather heavy, the printing looks very queer to our way of thinking and altogether it has a very musty, fusty look about it that does not suggest the sort of book you would choose as a prize or present. But look at it again; the edges of some of the pages appear to have passed through the fire. Turn over its leaves and it will be seen that some are stained with some dark substance. If those yellow pages could speak what a story they would tell.

This is the story of this faded old book. In the year 1554, in a little town on the south coast called Brightelmstone, and known now to us as Brighton, a few simple-minded folk met together at the house of one Derick Carver for prayer and reading their Bible. Certainly not a very dreadful thing to do; but in those bad old days a very dangerous occupation for in a short time two of the little company found themselves before Bonner, Bishop of London, charged with heresy. Those were sifting days, the fierce, winnowing of persecution often separated the chaff from the wheat. But Derick Carver stood firm, and right nobly gave his testimony against the errors of Rome and for the truth of God.

"Turn or burn" was the test then! It was burn if anybody denied that in the wafer which the priest consecrated there was not the actual physical body of Christ. Derick Carver believed in a living Christ seated on high at the right hand of God, and not in a wafer-god which a mouse can nibble, or that will go mouldy if kept some length of time.

Derick Carver had confessed his sins to his Great High Priest in Heaven, and

had obtained a full and free pardon; so he refused to acknowledge the authority of any man-ordained system of priesthood. Finding that he would not recant, the authorities remanded him until another day for a final hearing. Upon that occasion he was asked if he would still abide by his confession of faith, which involved the denial of the doctrine of the mass. Would he recant? "No," said he; "I will stand to it, for your doctrine is very poison and sorcery. If Christ were here you would put him to a worse death than he was put to before." Rome had only one answer to this sort of belief. Derick Carver must be burned alive at the stake in the country town of Lewes, in Sussex. So to that breezy town, high up on the south Downs, he was taken, and on a sunny day in July, when everything around was full of life and light, he willingly laid down his life. It was Rome, not England, that spilled the martyr's blood in those unhappy days, for when he was brought to Lewes to suffer the people called out to him, beseeching God to strengthen him. He thanked them, and prayed God that He would strengthen them with like faith.

When Carver arrived at the Star Inn the people crowded around, comforting him as best they could. He knelt down and prayed while the sheriff with great haste, made everything ready for the last sad scene. His Bible was thrown into the barrel full of combustibles in which the myrtar was to be burned. As soon as he was placed in the barrel with the faggots all around him, he seized hold of his Bible and threw it out among the crowd that was standing round. The order was given that the book was to be

destroyed, but to this day it remains a link between these bad old days and the happier days in which God has placed our lot. It is the book referred to at the beginning of this article.

Before the fire was lighted, Carver addressed the crowd as follows: "Dear brethren and sisters, you are all witnesses that I am come to seal the Gospel of Christ with my blood, because I know it is true. You know it hath been truly preached in Lewes and in all parts of England, but now it is not. Because I will not deny God's Gospel, and confirm to the devices of men I am condemned to die.

"Dear brethren and sisters, as many of you as do believe unto everlasting life, see to it that you do the works appertaining to the same. As many of you as do believe on the Pope of Rome, or any of his laws, ye do believe to the damnation of your souls, and except the great mercy of God prevent will burn in hell for ever."

The sheriff then taunted him. "Speak" said he, "to thy God, that he may deliver thee now, or strike me dead for an example to the people."

Carver replied, "The Lord forgive you that saying," and then, turning to the people he exclaimed, "Dear brethren, and all whom I have offended in thought, word or deed, I ask you, for the Lord's sake, to forgive me, and I heartily forgive all who have offended me." Then, he prayed saying, "O Lord my God, thou hast written, 'He that will not forsake wife, children, house and all that he hath, and take up thy cross and follow Thee, is not worthy of Thee. But Lord I have forsaken all to come to Thee. Lord, have mercy upon me, for unto Thee I commend my spirit, and my soul doth rejoice in Thee.'" After the fire was kindled he cried, "O Lord have mercy upon me," and leaping up in the flames, and calling on the name of Jesus, he went to rest to await his crown.

Visitors to Lewes can see the very cell in which Carver was imprisoned; they can ascend the stone steps by which he walked; and, more than that, the Martyr's Bible, which escaped the flames which consumed its former owner, still lives. The present writer had it in his possession only a short time since. Bibles are cheap enough now, but alas! many, we fear, let their Bibles get dusty through not using them. Derick Carver's Bible with yellow and soiled pages, is a witness against all who, in these days of liberty

do not treasure the book of God as did the noble martyrs of the days long ago.

A wise man once said that "the Bible among books is what the diamond is among precious stones, the most precious of them all."

This holy Book I'd rather own
Than all the gold and gems,
That e'er in monarchs' coffer shone
Than all their diadems.
Nay, were the sea one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This Book is worth them all.
—W. STANLEY MARTIN.

Loving His Chains.

There is a man in the Ohio State penitentiary at Columbus who has been there over thirty years. The crime for which he was imprisoned was committed when he was but a young man, only twenty-two years of age. He is now past middle life, and looks like an old man. Nearly twenty-five thousand prisoners have come and gone since he first went to his cell. For several years he longed for freedom and dreamed of pardon, but the other day when he was offered a release on parole, he declined it, and said he preferred to end his days in the penitentiary. There are many men like that in regard to their sins. They have carried their chains so long that they cease to rebel against them, and give themselves over to be "taken captive" by the devil at his will.

It is a terrible thing to surrender oneself to the prisonhouse of sin, and thus run the risk of seeing the day when the freedom of a noble life will seem to be a thing to be shunned.—*Louis Albert Banks.*

A Striking Fulfillment of Prophecy.

He shall speak great words against the Most High. Dan. 7: 25.

The above prophecy has not been more strikingly fulfilled in the history of the Church of Rome than in the undue exaltation of those who are set forth by the Church as representatives of the meek and lowly Jesus. This may be seen in the following extract from a work by M. Gaume, which was written in the time of Gregory XVI. This book so pleased this pontiff that he sent the author the cross of the order of Saint Sylvester. Speaking of the priests who are encompassed with like infirmities to those of all mankind, Gaume says:—

"What human tongue can describe the dignity of the priesthood, and the greatness of the priest? The kings of the earth

are mighty, who command armies, and shake the world by the sound of their names. But behold! there is a man still greater. There is a man who daily, when it pleases him, opens the gates of heaven, addresses himself to the Son of the Eternal, to the monarch of worlds, and says, 'Come down from your throne, come.' Obedient to the voice of this man, the word of God, by whom all things were made, leaves instantly the abode of glory, incarnates himself in the hands of this man, more mighty than kings, than angels, than the august Mary. And this man says to him, 'you are my son, this day have I begotten you. You are my victim.' And he allows this man to immolate him, to place him wherever he wishes, and to give him to whomsoever he pleases. This man is the priest.

"The priest is not only almighty in heaven, and over the God-man, but he is also almighty upon earth, and over the mystical body of Jesus Christ. Behold a man has fallen into the hands of the devil; what power will be able to deliver him? Call to the assistance of this unhappy man the angels and archangels, holy Michael himself, chief of the heavenly host, conqueror of Satan and his revolted legions: they will never be able to sever the chains of the sinner who has placed his confidence in the wicked one... The priest can do it.

"Much more. Suppose that the Redeemer visibly descends in person to his church, and station himself in the confessional, to administer the sacrament of penance, while a priest occupies another. The Son of God says, 'I absolve you,' and the priest says 'I absolve you,' and the penitent finds himself absolved just as much by one as by the other.

"Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and a slave of the devil be made a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as priest may grant or refuse absolution. The sentence of the priest precedes, God submits to it. Can any one conceive of a greater power?"

The Way to Conquer.

"I'LL master it," said the axe, and his blow fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw, and, with his relentless teeth, he worked backwards and forwards on its surface till they were all worn down or broken; then he fell aside.

"Ha, ha?" said the hammer, "I knew you would n't succeed; I'll show you the way." But, at his fierce stroke, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame. And they all despised the flame; but he curled gently round the iron, and embraced it, and never left it till it melted under his irresistible influence.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is that heart that can resist love.—*Mrs. Prosser.*

Silent Lives.

SOMETIMES we speak of silent lives. In reality there are none such. Like chattering children we are never silent, except when we are asleep. Indeed, the lives which we deem most silent are oftentimes the most powerful in their testimony. Just as "the still small voice" impressed Elijah's soul more than the loud-voiced convulsions of nature, so the quiet evidence of consistent Christian character is far more effective than demonstrative measures. It does more to confound the foes of Christianity than able apologies and the cleverest contributions of clever controversialists. Unmurmuring obedience to the will of Him we call Lord and Master furnishes a clarion-tongued testimony against the defamers of our faith.

"The angels are the reapers." Ministers could not do it, for they do not know all the Lord's wheat, and they are apt to make mistakes—some by too great leniency and others by excessive severity. Our poor judgments occasionally shut out saints and often shut in sinners. The angels will know their Master's property. They know each saint, for they were present at his birthday. Angels know when sinners repent, and they never forget the persons of the penitents. They have witnessed the lives of those who have believed, and have helped them in their spiritual battles, and so they know them. Yes, angels by a holy instinct discern the Father's children, and are not to be deceived. They will not fail to gather all the wheat and to leave out every tare.

—*Spurgeon.*

No Compromise in Truth.

Compromises are the order of the day. They are manifest in business. They are manifest in politics. Sad to say, they are manifest in religion, and that is where principle and conscience are at stake.

Yet there never can come a time in the experience of Christians, Christian associations or corporations, when they can afford to compromise for one moment an iota of truth or justice or honour for aught the world can bestow or that seemingly is to be gained by the compromise. We are not to do evil that good may come.

There are methods of work, there are ways of propagating the Gospel, when compromise may be made between men of decidedly different opinions, without affecting honour, truth, or justice, even the selfish dignity is humbled. Here the Christian should be willing to compromise. If his brother must have a crutch to walk with, let him go a little slower. But when the honour, the integrity, the purity, or the principles of God or His cause are at stake, never. Compromise in the one case is disloyalty to God; in other it is "sub-

mitting one to another in the fear of God." — *Signs of the Times.*

New Use of a Pest.

A ton of dead flies was the strange cargo a vessel from Brazil recently unloaded at the London docks. Dead flies are admirable food for chickens, birds in captivity, and captive fish. But, there being no flies to speak of in England, those in search of the delicacy for such a use have to send to Brazil, where there are flies on everything. The River Amazon swarms with them, and Brazilians float down the stream in boats and scoop in millions of the flies, which circle in dense clouds just above the water's edge. When the haul is big enough the flies are shipped abroad. Two years ago the Brazilian Government stopped this exportation, being afraid that the fish in the rivers would suffer by being deprived of this fly flood. But the prohibition has now been removed.—*Sel.*

"Men who have squandered the morning of life, seldom enjoy its evening."

The Missions Movement.

While a wave of Higher Criticism in the form of the New Theology is sweeping over the Christian ministry of Europe and America, there is another Movement on among the laity, especially in America, known as the "Laymen's Missionary Movement." God has set his hand to give the gospel of the kingdom to all nations, and even business men are filled with the idea of a gospel campaign to the nations in the regions of darkness. This movement began with the sending of one of their number to the East to investigate the mission fields, some months ago. Upon his rendering a report of the needs of the various countries which he visited, though the report included some of the discouraging features of mission fields, there resulted a real and tangible interest in the work of missions in various parts of the world, as the following reports from parts of America will show. These are reports by Mr Ellis himself who was sent out.

"In Topeka, Kansas, when one hundred representatives of the churches met at a banquet, it developed that the 8,000 church members of Topeka last year gave \$7,500 for foreign-missions. After the addresses

by J. Campbell White and myself the company separated into denominational groups and then came together again in a general committee, and agreed to increase their gift to \$25,000, if possible, within sixty days.

"The following week the men representing St. Joseph's 12,000 church-members undertook to raise their annual foreign mission gift of \$12,000 to \$50,000. A single church has already pledged \$10,000 of that sum. St. Louis, with about 50,000 church-members, gave \$56,000 last year to foreign missions, but a hard-headed committee, containing many of the most conservative business men, has undertaken to increase the sum to \$250,000 this year. Nashville, with 25,000 church-members, gave last year \$20,000 to missions, but a mass-meeting of about one thousand men ratified the proposition of a small committee to make this amount \$60,000 in 1908. Knoxville, with 14,500 church-members, advanced from \$7,500 to \$30,000 as its goal for the year's foreign-mission gifts. Atlanta, whose 30,000 church-members had given \$24,000 for the larger work, expressed itself as determined to make that

\$24,000 no less than \$100,000. Charlotte, N. C., with 8,800 church-members, who have been giving \$7,000 a year to foreign missions, now pledged itself to give \$30,000.

"In addition to these American cities, there were extraordinary developments when Mr. White went into Canada, and met with the men of Toronto, London Hamilton, and Brantford. Because of the peculiar nature of their field, and the fact that some of their board are both home and foreign, the Canadians decided to include both causes in the laymen's advance. On this basis, Toronto, with 60,000 church-members, rose from \$141,000 to \$500,000 in its pledge; Brantford went from \$12,800 to \$30,000; Hamilton from \$37,500 to \$75,000."

The word of God says that "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." It does not teach that all the world shall be converted, but it does teach that all men will have an opportunity to hear the gospel and accept or reject it. This opportunity is now being rapidly extended to all the world. There are few countries now on earth where the gospel has not entered. These movements are forerunners of a mighty work that God is going to accomplish in the near future for the earnest toilers in heathen lands.

Romanism and Buddhism.

BOTH have a supreme and infallible head; the celibacy of the priests; monasteries and nunneries; prayers in an unknown tongue; prayers to saints and intercessors, and especially and principally to a virgin with child; also prayers for the dead; repetition of prayers with the use of a rosary; works of merit and supererogation; self-imposed austerities and bodily afflictions; a formal daily service consisting of chants, burning of candles, sprinkling of holy water, bowings, prostrations, marchings and countermarchings. Both have also fast-days and feast-days, religious processions, images and pictures, and fabulous legends; and revere and worship relics, real and pretended. These two systems, wonderfully adapted to different circumstances of race, civilisation, and religious intelligence, hold in spiritual bondage nearly four-fifths of the human race, gratifying at the same time the religious and sinful perversions of our nature, providing objects of worship but in fact leading the soul away from God.—*Rev John L. Nevins.*

How to Meet Temptations.

TEMPTATIONS never give us notice; can we expect them to do so? The sailor does not expect to have notice of every gale of wind that blows upon him. The soldier in battle does not reckon to have notice of every bullet that is coming his way. By what apparatus could we be kept aware of every advance of the evil one? The very essence of temptation lies in the suddenness of it; we are carried off our feet or ever we are aware. Yet we must not say, because of this, "I cannot help it;" for we ought to be all the more watchful, and live all the nearer to God in prayer. We are bound to stand against a sudden temptation as much as against a slower mode of attack. We must look to the Lord to be preserved from the arrow which flieth by day, and the pestilence which walketh in darkness. We are to cry to God for grace, that, let the gusts of temptation come how they may, and when they may, we may always be found in Christ, resting in Him, covered with His Divine power.—*Mr. C. H. Spurgeon.*

Beautiful Robes.

ONCE in the long ago, when I was but a little, wondering child, I looked down into a tiny coffin, in which lay the still body of a little dead playmate. The parents were poor in purse, and there was no costly shrouding of the little form. He lay dressed in the little, light-coloured calico dress in which we had so often seen him, with a few white flowers scattered about his face.

I remember I looked with a feeling of pain at the garment, and when I turned away from the coffin, it was with a feeling of gladness that he was so young—he was not old enough to feel ashamed of his clothes when the glittering angels came to carry him home to God.

I had heard of "beautiful robes," of the "garments of salvation," and of the robes that were to be "washed whiter than snow," and I had a vague idea that the angels were always clad in some spotless, glittering, diaphanous stuffs that were brighter than the sunshine; and one day I had heard a poor mother telling her friend, between sobs, that she had bought the finest goods she could get for her child's shroud, so that when the little body rose at God's call, it should not feel poorly clad among the angels it associated with.

That was such a long while ago! Since then I have looked down into many a coffin,

I have laid away love ones of my own, and still others as dear have fallen upon life's battle-field, far from home, and other hands have laid their bodies away in the awed stillness of death. The poor, perishing forms were more often than not clothed in the ordinary garments of everyday fashion but rarely were they white.

And I have not regretted it. I have learned that the "beautiful robe" in which the angels walk are not such as are fashioned by human hands, are not made of cloths of earthly texture, and that the poor trappings that wrap our dead are left in the tomb when the angels come to roll away the stone.

I have learned, too, that, day by day, we are weaving the garments that shall not wax old in the life beyond the grave. Hour by hour, thread by thread, we are storing "the fine linen," and stitch by stitch we are setting the pearls upon the pattern. Thought by thought, act by act, the cloth is being woven, the pattern unfolded. A loving touch here, a word of tenderness there, a look of kindly sympathy, a sacrifice of self for another, a little shifting of the burden, a little lightening of the load, a little sunshine let into a shadowed life, a cloud of sorrow comforted away, a cruel thorn gathered out of the tangled pathway, a few rose leaves scattered over the bare rocks of affliction, a cheering away of petty trials, a patient pointing out of the higher pathway, a gentle soothing away of the wrinkles of care, a strengthening of the feeble knees, a morsel of bread for the lips that famish, a cup of water for the parched tongue, a little kindness done, and a comforting word or helpful act—these are some of the threads, some of the pearls that we may gather in this life, and of these are woven the tissue that makes, by His grace for our freed souls, the garments, whiter than snow "that shall shine, even among the glorious band in the gardens of God." We shall no more remember the pain of the gathering, the toil of the years left behind us. In the glory of God's smile, we shall "stand before the King," and we shall not be ashamed.—*Anon.*

"If the memory of great deeds and a glorious past strengthens a nation,—and it does,—will not the character of an individual also be strengthened and made better if he can look back upon a worthy life record?"

Christian Ethics.

There must be some defect in our Scriptural teaching. It may be that we have confined ourselves too closely to the doctrine of justification by Christ's righteousness, overlooking sanctification, through which we have personal holiness. Or it is not unlikely, in these times of religious "gush," that sin and its heinousness have been overlooked, and the moral law of God as a rule of life not enjoined. We have failed to get men to obey that law from an enlightened conscience, from the fear of God's disfavour from the fear of the judgment, or even from the lowest of all motives;—to wit: that honesty is the best policy. Or it may be that time is wasted in the pulpit in reconciling Scripture and science when it ought to have been spent in denunciation of covetousness, dishonesty, lying in business, or fraud in its transaction. We may have been sprinkling our people with the attar of roses when we ought to have watched for crookedness in their business dealings on which we might have laid coals of juniper. Whatever the cause may have been, the facts are before us, and we cannot afford to have them glowering upon the church, unless the church is already a corpse. We must not overlook the fact that the morality of the religion of Christ can not be disowned by men, or ever neglected by his ambassadors in their teachings; that the penalties of hell cling to any lack of obedience to the command, "Thou shalt love thy neighbour as thyself;" and that "Thou shalt not steal" was not dropped out of the Decalogue, but can be as clearly perceived at Calvary as at Sinai. We must preach a gospel that will make men honest, that will make men clean, that will restrain lying and theft and over-reaching and debauchery.—*Presbyterian*

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

What the public opinion of society is slow to pardon is not lack of virtue or discretion, but lack of luck. The only commandment which in the social hendecalogue is inviolable is that eleventh one, "Thou shalt not be found out."—*World.*

The Robe of Righteousness.

MRS. E. G. WHITE.

Then cometh Jesus from Galilee unto Jordan, to be baptized of John. And John forbade Him saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." In "fulfilling" all righteousness, Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps of grace in genuine conversion. He did this as an example, that we should follow in His steps. In His humanity Christ filled up the measure of the law's requirements. And this he did as an example to us. He was the Head of humanity, its substitute and surety. Human beings by uniting their weakness to the strength of His divine nature, may become partakers of His character.

Satan will use every subtle argument to deceive men and women as he did in Eden to deceive Adam and Eve. "Yea, hath God said, Ye shall not eat of every tree of the garden," Satan said to Eve. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, ye shall be as gods, knowing good and evil."

Adam and Eve both ate of the fruit, and obtained a knowledge which, had they obeyed God, they would never have had,—an experience in disobedience and disloyalty to God, the knowledge that they were naked. The garments of innocence a covering from God, which surrounded them, departed, and they supplied the place of the heavenly garments by sewing together fig-leaves for aprons.

This is the covering that the transgressors of the law of God have used since the days of Adam and Eve's disobedience. They have sewn together fig-leaves to cover their nakedness, caused by transgression. The fig-leaves represent the arguments used to cover disobedience. When the Lord calls the attention of men

and women to the truth, the making of fig-leaves into aprons will commence, to hide the nakedness of the soul. But the nakedness of the sinner is not covered. All the arguments pieced together by all who have interested themselves in this flimsy work, will come to naught.

The Lord Jesus Christ has prepared a covering, the robe of His own righteousness, that He will put on every repenting believing soul who by faith will receive it. Said John, "Behold the Lamb of God, which taketh away the sin of the world." Sin is the transgression of the law. But Christ died to make it possible for every man to have his sins taken away. A fig-leaf apron will never cover our nakedness. Sin must be taken away, and the garment of Christ's righteousness must cover the transgressor of God's law. Then when the Lord looks upon the believing sinner, He sees not the fig leaves covering him, but His own robe of righteousness, which is perfect obedience to the law of Jehovah.

Christ came to give an example of the perfect conformity to the law of God required of all, from Adam, the first man, down to the last man who shall live upon the earth. He declares that His mission is not to destroy the law, but to fulfil it in perfect and entire obedience. In this way He magnified the law and made it honourable. In His life He revealed its spiritual nature.

In the sight of heavenly beings, of worlds unfallen, of a disobedient, unthankful, unholy world, He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity can keep all the commandments of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded with eternal life. He came as a man to humanity, that humanity might touch humanity, while divinity laid hold upon the throne of God. But in no case did He come to lessen the obligation of men to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He came not to set men free from the law, but to open a way whereby they might obey

that law, and teach others to do the same.

Faith and Works.

"SEEST thou how faith wrought with his works?"—James 3: 22.

Two gentlemen were one day crossing a river in a ferry-boat. A dispute about faith and works arose; one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted he said: "I hold in my hands two oars. That in my right hand I call 'faith;' the other, in my left, 'works.' Now, gentlemen, please to observe I pull the oar of faith, and pull that alone. See! the boat goes round and round and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing-place. So in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached." As the flower is before the fruit, so is faith before good works. Faith is the parent of works, and the children will bear a resemblance to the parent. It is not enough that the inward works of a clock are well constructed, and also the dial plate and hands; the one must act on the other—the works must regulate the movement of the hands.—*Archbishop Whately.*

"Silent Forces."

WORKMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then with great sledgehammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges, of a very hard fibre, are selected.

Now you begin to shake your head and think, "Well, if iron wedges will not do, how is it possible for *wooden* wedges to be used successfully?" Just wait, until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly, while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron fails to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rocks cannot withstand this silent influence. In a little while this solid rock parts from top to bottom, and the workman's will is accomplished. It is so, often, in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail; but tears, prayers and a patient example never fail.—*Alexander Clarke, D.D.*

First Day Not the Sabbath.

No day of the week but the seventh was ever called "the day of the Sabbath," either by God or man, till long since the death of the last inspired writer. Search both testaments through and through, and you will find no other day called "the Sabbath," or ever "a Sabbath," except the ceremonial Sabbaths, with which, of course, we have nothing to do in this controversy. And long after the close of the canon of inspiration, the seventh day, and no other, was still called "the Sabbath." If you can prove that any one man, among the millions of Adam's children, from the beginning of the word to the rise of Antichrist, ever called the first day of the week "the Sabbath, you will shed a light upon this controversy for which a host of able writers have searched in vain.—*Rev. J. W. Morton.*

The Despair of Atheism.

We cry aloud, and the only answer is the echo of our wailing cry.—*Ingersoll.*

Was ever language more pathetic? Was ever despair uttered in words so sorrowful? Standing in a "narrow vale between the cold and barren peaks of two

eternities," without one single lingering hope of immortality and eternal life! "A narrow vale"—mountains on either side thick darkness beyond! Was ever a soul in deeper, darker, more hopeless despair? Did ever words fall from living lips such as these, where not one single flickering star of hope peers out from behind the dark clouds of unbelief? No comfort, no expectation beyond the grave? "We cry aloud, and echo answers our wailing cry"—on God, no heaven, no hope!

Contrast the words with those other words of the blessed Master, "Let not your heart be troubled; ye believe in God, believe also in me." Faith looks over the "cold and barren peaks," and catches the echo of the Saviour's love, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*Presbyteria.*

The Central Fact.

If you go into a British naval-yard, or on board a British vessel, and pick up a piece of rope, you will find that there is one little red thread which runs through the whole of it—through every foot of cordage which belongs to the British Government—so if a piece is stolen, it may be cut into inch pieces, but every piece has the mark which tells where it belongs. It is so with the Bible. You may separate it into a thousand parts, and yet you will find one thought—one great fact running through the whole of it. You will find it constantly pointing and referring to one great Personage—"the Seed of the woman that shall crush the serpent's head;" "the Seed of Abraham," in one man all the nations shall be blessed; "the Seed of David," who shall sit on David's throne and reign for evermore; the despised and rejected sufferer, the Man of sorrows, the Christ of God, born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all for ever. Around this one mighty Personage this whole Book revolves. "To Him give all the prophets witness;" and this Book, which predicts His coming in its earliest pages, which foreshadows His person and His ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendours which shall crown and consummate His mighty work.—*H. L. Hastings.*

FOLDED hands never win conquests.

Talleyrand's Death-Bed.

For nearly half a century the veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister, ambassador, of the directory, the consulate, the empire, and the monarchy of Louise Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table on which he had written, by the light of his lamp, such lines as these:—

"Behold, eighty-three years passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged" as he was about closing his earthly career: "I have fought a good fight I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day."—*Selected.*

Every young man should remember well this statement of Dr. Samuel Smiles: "When a man will not stoop to do wrong when he will not sell himself for money, when he will not do a dishonest act, then his poverty is most honourable."

"If we could always see and know the outcome of obedience to every command of God, no faith would be required. Faith and loyalty are tested when we can not see. There are many things we ask of our children which we know are for their good, but which become plain to them only in the doing. Their duty is to trust and obey. Let our question be, 'What has God commanded?' The doing of His command is always for our best good. Do you wish further guidance? Ask, 'What did Jesus do? What was His example? What shall I do living His life?' Decide the Sabbath question by these tests."

The old proverb has it well: "Crosses are the ladders that lead to heaven."

Which Day is the True Sabbath?

There seems to be quite an agitation at present over the question "Which day of the week is the true Sabbath?" Many articles have been written expressing so many different opinions that some are confused and wonder which writer has stated the truth of the matter. They ask "May we keep any day that suits us provided we rest one seventh of the time? or must we observe a definite day, and, if so, which day?"

Now there need not be this difference of opinion, there need not be any confusion if all who write or speak on the subject will bring forth a plain "Thus saith the Lord" to prove their statements. "God is not the author of confusion," and when we take His Word as our guide there will be harmony; but as long as man's opinions are used in the place of the Word of God the Sabbath Question will never be settled.

There is an infallible truth concerning the Sabbath, which a diligent study of the Bible will reveal to us. In Isa. 8 : 20 we read, "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them." The Saviour said to the Jews, "For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" Again He declares, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Let us take heed to this instruction and find just what the scriptures say in regard to the Sabbath.

The Saviour tells us that the Sabbath was made for man, and that He is Lord of the Sabbath day. Mark 2 : 27, 28 ; Matt. 12 : 18. When was the Sabbath made? The record in Genesis 2 : 2, 3 tells us that God made the Sabbath when He had ended His work. The fourth commandment, Ex. 20 : 8-11, states plainly both which day is the Sabbath, and how it should be kept. The seventh day is the day that God blessed and sanctified because on that day he had rested from all his work. It was given for a perpetual covenant, to be a sign between God and His people forever. Ex. 31 : 16, 17. Some may say "This refers to Jews not to Christians. Let

the Bible answer for itself. "Salvation is of the Jews," John 4 : 22 ; "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for all are one in Christ Jesus. And if ye Christ's then are ye Abraham's seed and heirs according to the promise." Gal. 3 : 28 : 29. Again, "For there is no difference between the Jew and the Greek for the same Lord over all is rich unto all that call upon Him." Rom. 10 : 12. These texts show that God is no respecter of persons, and that one way of salvation has been provided for all.

Some claim that it was Christ who changed the Sabbath from the seventh to the first day of the week; but this is impossible, for He himself said plainly, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5 : 17-19. Instead of destroying the law, of which the Sabbath commandment is a part, He came to magnify the law and make it honourable. He also taught how the Sabbath should be kept in the words, "It is lawful to do well on the sabbath days." Matt. 12 : 12.

Of course, if the law of God has been abolished, we have no Sabbath day. But is this the case? Let the apostles answer. Paul says, "Do we then make void the law through faith? God forbid: yea we establish the law." Rom. 3 : 31. Again "for where no law is, there is no transgression." Rom. 4 : 15. And again, "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7 : 12. James exhorts us to so speak and do, as they that shall be judged by the law of liberty. James 2 : 12. The context shows what law is meant, and the Seventh day Sabbath commandment is a part of that law. John declares, "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his com-

mandments, is a liar, and the truth is not in him." 1 John 2 : 3, 4. Also that "whosoever committeth sin transgresseth also the law : for sin is the transgression of the law." 1 John 3 : 4.

The first day of the week is mentioned eight times in the New Testament, but in no instance is it called the Sabbath. In Luke 23 : 56 we read, "They rested the sabbath day according to the commandment." The commandment says that the seventh day is the Sabbath. These disciples went about their work as usual on the first day of the week.

Jesus told his disciples to pray that their flight be not in the winter nor on the sabbath day. Matt. 24 : 20. This was spoken in his prophecy regarding the destruction of Jerusalem which took place forty years after his resurrection. He must have referred to the seventh day sabbath because none other had been given, nor was any other given by Jesus or the apostles.

Now sin is the transgression of the law the law which calls the seventh day the "Sabbath of the Lord thy God"; therefore whoever knowingly disregards that day commits sin. As there is no law which says, Remember the first day to keep it holy, there can be no transgression in working on that day.

Jesus said, "In vain they do worship me teaching for doctrines the commandments of men.... Every plant, which my heavenly father hath not planted, shall be rooted up." Matt. 15 : 9, 13. Since the first day of the week has not been planted as a sabbath by God, it will surely be rooted up, and this uprooting has begun; and many have seen that Sunday observance is not of God but of man.

All claims that the first day of the week is the Sabbath should be proved by the Word of God, but where is the Scripture for Sunday as the Sabbath? "The Bereans were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so." Acts 17 : 11. As every man must give an account of himself to God, it is necessary that we all study this subject for ourselves, and be sure that we are not found fighting against God.

"Let us hear the conclusion of the whole matter : Fear God, and keep his commandments : for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12 : 13, 14.

This AND That

Size of the Universe.

"By considering the size of the universe," said a mathematician, "man can form an idea of his own littleness. Here is an impressive illustration of the incredible vastness of the universe; Electricity travels at the rate of one hundred and eighty thousand miles a second. If we could board an electric current and journey at its speed, our train would require eight minutes to reach the sun.

"A short enough trip, but to Alpha Centauri, the nearest fixed star, would be a longer trip. Our train would travel four years ere we arrived at Alphastation.

⁴⁹There are other fixed stars which, going at the 180,000-mile-per-second rate, we should only reach in 2,000-year journey.

"And still farther on lie those black and horrifying chasms, the interstellar spaces, which contain stars we know not how far distant, for our telescopes are too weak to reveal them to us."—*Los Angeles Times*.

World's Exposition in Japan.

Engineering gives some particulars regarding the Grand Exhibition of Japan which will be opened in Tokio on April 1st 1912, and will be closed on October 31st of that year. It will be by far the largest exhibition ever held in Japan, and it will be held on a site covering about 292 acres. It will be international in its character, and all foreign Governments and peoples will be invited to participate in it. For foreign exhibits belonging to the five different departments of education, science machinery, electricity and manufactured goods, space will be allotted in the exhibition buildings erected by the administration office of the Grand Exhibition of Japan. For exhibits other than those above designated any nation may erect a separate building at its own expense, which it may also use, if it pleases, for the articles belonging to the five departments mentioned. No charge will be made for space allotted for such buildings. All articles which shall be imported from foreign countries for the sole purpose of exhibition and not used for commercial purposes in the country, and all materials for the buildings of foreign Governments or

special exhibition buildings and decorations thereof, will be admitted free of duty. It is proposed to make a special arrangement concerning articles which shall be imported from foreign countries for sale at bazaars, or things intended for amusement and shows, which are liable to Customs duty, and a Bill to that effect will be introduced in the next session of the Diet.—*Selected.*

Disturbing the Dead.

The opening of the Druce grave recalls many rather gruesome stories of disturbance of the dead. George IV., for instance, once invaded the vaults of Windsor Castle, had Charles I.'s coffin opened, and the "martyr's" head held up for his inspection. Milton's coffin was opened by three drunken ruffians, who appropriated several of his teeth; and for some time later his body was exposed to the gaze of the vulgar at sixpence a head, a charge which was afterwards reduced to threepence and twopence, or even a pot of beer. Cromwell's head was removed from his grave at Tyburn to be exhibited for years on the top of Westminster Hall. One stormy night it was blown down from this "bad eminence," and was picked up by a sentry who hid it in a chimney corner. In later years it was bartered by one and another owner until it came into the possession of a Dr. Wilkinson. In 1774 Edward I.'s tomb was opened, and his body in its regal state exposed to view and a similar fate befell the remains of Edward IV., Henry IV., and the Second James. — *The Statesman*.

England's Finances.

The Treasury Return of Revenue and Expenditure for the three quarters of the past financial year has been issued. The total revenue for the quarter ended Dec. 31st was £32,866,543, a decrease of £1,155,182, as compared with the corresponding quarter of 1906. In all the sources from which revenue is derived a decrease is shown excepting from the Post Office, where the revenue has increased by £200,000. The total revenue for the period from April 1st to Dec. 31st amounts to £97,898,850 as against £98,169,542 in the same period of the

last financial year—a decrease of £271,692. The largest decreases are under the headings of Customs and Estates Duties, which amount in the former case to £767,893, and in the latter to £849,442. Post Office receipt increased by £570,000. The accounts of receipts and expenditure for the quarter ended Dec. 31st shows a net deficiency on balance in the Exchequer of £3,019,630. This deficiency includes that of £1,216,465 shown on the September account. The amount applied to Supply Services was £27,743,762. The net charges on the Consolidated Fund for the quarter under review, including interest payable on Jan. 5th, amount to £15,374,951. The total issues out of revenue for the quarter amount to £44,335,178. The total receipts, including £5,650,000 raised by the creation of debt, were £41,316,547, the net deficiency being, as stated above, £3,018,630.—*Sel.*

A New Invention.

Remarkable claims are made by the inventor for a new automatic typewriter which is to be placed on exhibition. If its construction is such as not to require an engineer, electrician, and a crew of machinists in constant attendance, and if it will do one half it promises, it will revolutionise correspondence in large establishments. The inventor says:—

"This machine will actually write words at the rate of one thousand words a minute. The machine may be operated in two ways. If it is desired to make a number of copies of the same letter with different names and addresses, it will perform this work, producing in each case an original letter in one, two, or three colours, fill in the name and address and add the signature. A business man desiring to dictate may use this automatic typewriter by talking his letters into a device like the phonograph, transfer the record to the machine, turn on the electric current, and go home. The next morning the letters will all be done, and the machine will automatically stop when all the letters are done. It will also address envelopes or wrappers, and count them as well. It will write forward or backward, and, if desired, the lines will be justified like type."—*Popular Mechanics*.

Deserving of careful thought is this saying of a sage : " To know the future is no virtue, but it is the greatest of virtues to prepare for it."

Health and Happiness

The Sin of Omission.

It isn't the thing you do, dear;
It's the thing you leave undone,
Which gives you a bit of heart-ache
At the setting of the sun,—
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone,
That you had no time nor thought for,
With troubles enough of your own,

The little acts of kindness,
So easily out of mind,—
Those chances to be angels,
Which every one may find;
They come in night and silence,—
Each chill, reproachful wraith,—
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heart-ache
At the setting of the sun. — *Selected.*

A Fortunate Misfortune.

MISS Lovejoy had been at her brother's house but little more than a week yet already she had to confess to a vague feeling of disappointment.

She had not seen her brother and his wife for more than seven years, during all of which she had longed for them with the homesick intensity of the exile. The anticipation of this homecoming had cheered her through many a dreary term of teaching; yet now that reality had taken the place of anticipation, she found something lacking.

The old home was still the same, and her brother and his wife were as kind as ever; but during this time of separation their only child had grown from childhood almost to womanhood, and with the growth had come a change in father and mother which made poor Aunt Ruth feel like an alien and a stranger.

The merry, open-heart brother had become quiet and care-worn. The bright, pretty, cultivated sister-in-law, as dear to Ruth as if united to her by ties of blood instead of marriage, had faded into an almost shabbily-dressed drudge whose only purpose in life seemed to be to keep Hazel's bed of roses free from thorns.

Both had been as glad as possible to see their self-reliant, independent Western sister; but it seemed to Ruth as if their principal interest was in noting the effect upon her of Hazel's grace and Hazel's beauty and Hazel's accomplishments. That had been the constant theme of conversation when Mr. Lovejoy was not too preoccupied to talk at all or his wife had unfrequent moments of leisure.

Now Aunt Ruth was quite ready to admit that the grace and beauty and accomplish-

ments were there, but the greater grace of helpfulness and filial gratitude seemed to her both lacking and unlooked for. Nor was the girl wholly or even principally to blame. No return had ever been demanded of her for all that had been given, and the idea of giving unasked way yet unborn.

Ruth's own few gentle attempts at remonstrance had been met with such an air of mild surprise, such earnest disclaimers on the part of the parents, that she had seen the futility of words and resolved to say no more. She did not wish to be regarded as meddlesome and disagreeable.

Just now she was feeling particularly out of sympathy with the condition. As she went steadily on with the work she was doing she could hear her niece chatting in animated fashion with a caller in the parlour. She knew that it was Mr. Bennett, the young man who had called in the afternoon to see if Hazel would sing at a parlour concert to be given at the Young Men's Christian Association rooms the next week.

Mrs. Lovejoy had answered the bell and informed him that Hazel was out; but Hazel herself, when she came home from her drive with a girl friend, had spoken of meeting him, and told as a great joke about his remark that "he would call again in the evening, as the servant had assured him she would be in then."

"If the child had only seen what it meant," sighed Aunt Ruth to herself.

But even Hazel's mother had laughed the matter off, although rather consciously and with a flush; and when Hazel had smiled and said:

"Never mind, mamma dear. When I get to be a prima donna you shall have all the servants you want," the smile and the foolish promise had salved the wound effectually.

As the young people talked and laughed together in the parlor, Ruth could hear Hazel's mother moving softly about up stairs, putting to rights in her prompt, methodical way the things which Hazel had left scattered about when she made her toilet and hurried down to meet her caller.

Then by and by a door opened, and suddenly there was the sound of a fall and a suppressed cry of pain; and Miss Lovejoy, rushing out, found her sister-in-law lying near the foot of the back stairs, white to the lips and with her patient face drawn in agony.

"I've fallen, Ruth, and I'm afraid I'm badly hurt. I think my ankle is broken."

Ruth looked, and saw the poor foot hanging limp and twisted in its wellworn slipper.

"It is broken, Helen," she said. "I will call Hazel and send her for the doctor at once."

But even in her extremity Mrs. Lovejoy stretched out a detaining hand.

"Please, Ruth, don't frighten her," she said. "Couldn't you go yourself? I'll stay quietly here till you come back."

"My dear, I think Hazel will want to go, and, anyway, I'm sure it is best to tell her."

Then, as Ruth started toward the parlour door, something which she always says was an inspiration flashed into her mind. The coldness of it terrified her for a moment and made her pause but only for a moment. Then with a calm face but a little sick feeling at her heart she walked through the hall and into the parlour. She paused only long enough to bow to the caller, and then said, quietly:

"Hazel, our poor servant has fallen on the stairs and hurt herself badly. Can you go for the doctor?"

For just a second after she had uttered the terrible words, Ruth left afraid the issue. If Hazel should fail—if the canker of thoughtlessness had eaten too deep—she knew that she should never forgive either herself or her niece.

But the girl, as the meaning of her aunt's words made itself plain to her, rose to her feet, and over her face, to the very roots of her hair, poured a flood of crimson which quickly gave place to a deadly pallor.

"It is my mother," she said, with a dignity which no one had ever noticed in her before. "Let me go at once."

Then she turned to her visitor, wholly indifferent as to the impression she might make, anxious only to atone for her previous cowardice.

"I know you will excuse me, Mr. Bennett," she said. "It is my mother who has fallen."

My aunt is punishing me very justly for not having told you, as I should, that the lady who opened the door for you this afternoon was not our servant, but my mother. We have no servant."

People had often said that Mr. Bennett was fastidious. He may have been, but he was also a gentleman. The scorn which Hazel's confession could hardly help arousing had no chance to show itself in his face. Pity for the girl's embarrassment and suffering, and admiration for her final courage and loyalty and frankness, blotted out every other feeling.

"It was my mistake, Miss Lovejoy," he said gravely, "and I am afraid an unpardonable one. I am more sorry than I can tell you." Then, before any one could object, he had seized his hat and started for the doctor.

He found him and brought him back, and remained to help him lift and move the sufferer; and by and by, when there was no excuse for staying longer, he said to Hazel's aunt, with an almost boyish diffidence and hesitancy:

"Miss Lovejoy, please do not think me presuming, but my father and mother are both away, and our servants have almost nothing to do. Will you not let me send one of them to help you—a woman who has been with us a great many years? She would be most willing to come, and I'm sure you would find her of assistance."

With all her independence, Aunt Ruth was almost tempted to accept the offer, but it was Hazel who decided the matter.

"It is very kind of you, Mr. Bennett," she said, "and please don't think us unappreciative; but just now, at any rate, we shall get on very well. I have a vacation now, and I can give all my time to my mother and the house. I want to do it. She has waited on me all my life."

She was equally determined when her father came home and somewhat excitedly urged the necessity both of a nurse and a kitchen girl. She convinced him—although he knew it only too well before—that they could not afford it, and she had her way.

Like all young pilgrims, Hazel found the road long and sometimes rough, and she travelled it often with aching feet. But she never turned back, and in the long days which followed, filled as they were from early morn till late at night with petty household duties, she learned as she could never have learned in any other way the cost of that mother-love which had so long and so jealously sheltered her.—*Margaret E. Sangster in Christian Herald.*

A SENSIBLE CRITICISM

It is not often that missionaries allow themselves to be led away by the evils that naturally follow the servility of Indian servants. But the tendency is to become autocratic in dealing with such persons all the time, and too often among the English people here, there is a spirit of abusiveness and hardness creeps in that is as degrading to the master as it is to the servant and perhaps more so. The temptation to say hard things under great provocation grows until hard things are said with no provocation at all, and soon the servant is treated as though he was not a human being at all. An English contemporary pertinently remarks on this

subject: "Would people say to English servants the things which they say to those who serve them in this country? One reckons it a shame to hit a man who cannot hit back: is it fair play to hit a man who metaphorically, has his hands tied behind his back, and cannot answer? And yet one sees men (and women) for sheer sport baiting muzzled servants, trying to make them squirm! If one quarter of what is said to many a native were said to an Englishman, the speaker would be on his back in the gutter before the words were well out of his mouth. *Noblesse oblige*: and if we do not refrain from such practises for the sake of the feelings of those around us (many indeed regard the native as the fishing boy does the worm—they aint got no feelings'), it might at least be well to hold ourselves in check for the sake of 'our national self-respect and love of fair play.'—*Star of India.*

CROUP.

MOTHERS with young children will do well to remember, says a medical journal, that one third of a teaspoonful of powdered alum mixed with double the quantity of sugar will give almost instant relief in croup. It is also good for a hard cold, as the smallest children take it without trouble, and it enables them to eject from the little stomach what cannot be raised in any other way, and relief follows as a natural consequence. If, when that dread disease which so often proves fatal first makes its appearance, when the young mother perceives the difficulty of breathing, or the rattling, gurgling sound in the throat, which is the forerunner of croup; if, then, this simple remedy were promptly administered, and repeated as often as there was need, there are few cases, we think, that might not be cured. The great trouble is that many mothers do not know what to do, and, if a physician is not within handy reach, the little one is often past human aid before help can come.—*Sel.*

THE INFLUENCE OF ASSOCIATES.

It is natural to seek companionship. Every one will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.

The link is a mysterious one which binds human hearts together, so that the feelings, tastes and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.

If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practises

will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the sceptic will soon become sceptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful.

Let all who would form a right character choose associates who are of a serious, thoughtful turn of mind, and who are religiously inclined. Those who have counted the cost, and wish to build for eternity, must put good material into their building. If they accept of rotten timbers, if they are content with deficiencies of character, the building is doomed to ruin. Let all take heed how they build. The storm of temptation will sweep over the building, and unless it is firmly and faithfully constructed, it will not stand the test.—*MRS. E. G. WHITE.*

TOMATOES AND CANCER.

That absurd fiction about the tomato conveying cancer to its consumers has been cropping up again of late, and a recent analysis of the fruit, for such it is, by M. J. M. Albary will therefore be of special interest. It contains the following substances, the figures expressing the percentage composition: water, 93.5; carbohydrates, 3.6; insoluble organic matter, 1.69; nitrogenous matter, 0.95; fat, 0.2; soluble organic matter, 0.11; and total ash, 0.74, of which 0.12 was calcium phosphate. 100 parts of the fresh fruit contain citric acid, 0.69 part; malic acid, 0.48 part; and traces of oxalic, tartaric, and succinic acids. These are present in the free state, but in addition the tomato contains traces of acids combined with bases in the form of salts that are insoluble in alcohol and in water. There is thus nothing but wholesome nourishment in the solids of the tomato.—*The Statesman.*

CIGARATTES AND BEER.

Men of experience are coming more and more to realise the ill effects of narcotics and alcoholic drinks upon the human system, and are constantly advising against their use. Early in the month of February General Sir E. Locke-Elliott delivered an address at Lucknow on the occasion of the prize-giving at the Boxing Tournament, from which we quote the following:—

"I have been struck this year with the great improvement in the general condition of the men. To the ordinary observer a 3-round contest of seven minutes in the ring out of a total of nine does not appear a great undertaking. I can only recommend those who have any doubts in the matter to try a 'set-to' under the same conditions. If fairly matched the conditions are sufficiently severe to try any man. In this connection, i. e. condition, I regret very much to see in regiments and batteries the very general use of the cheap American cigarette. If you would know how to impair your physical powers, smoke 20 or 30 of these cigarettes a day (as I am told very many men do) and you will soon feel all the effects of impaired vitality that tobacco poison

ing produces. If you must smoke, stick to the good old-fashioned pipe or mild Indian cigar, smoke after meals and in moderation. But if you want to get really fit whether for running, football and hockey matches, bicycle racing, riding, rifle shooting or boxing, don't smoke at all.

"I need hardly tell you, you cannot train on beer, not even the best."

To this we would only add that 20 or 30 cigarettes a day of any kind, whether Indian or American, will quickly impair the physical power and drain the energy of any man. The same principle of poison is in all cigarettes; none can be used without absolute danger. Furthermore, the pipe, though not so injurious as the cigarette, is still a mighty evil, and will impair the physical powers none the less surely, though it takes longer, than the cigarette. All these things including beer are absolutely injurious and will undermine the health of the most robust, whether he be training for athletic contests or not.

A MODERN ALCHEMIST.

"COUSIN FANNY always makes me think of the old alchemists, only she has found the secret they missed—she knows how to turn the baser metals into pure gold," Miss Burnett said as her sister came back to the sitting-room, after going to the door with Cousin Fanny.

"Why what do you mean, Caroline?" was Mrs. Rutherford's surprised question.

"Well for instance, did you notice how pleased that shy little Ruth Manson was when Cousin Fanny said to her, 'Your new gown is so pretty, dear. The blue is the very colour of your eyes. My sister Helen told me how well you looked at the tea on Friday.' Now I happen to know, what Helen said was—you know her crisp way, she's just Fanny's opposite—'Well, at last Ruth Manson has had sense enough to wear blue, instead of those washed out grays and browns that make her look such a fright.' Don't you see, at Fanny's touch the scornful remark became pure gold?"

"Then last week Helen was telling about a call she had made on a newcomer across the street, and scoffing unmercifully at the amount of useless bric-a-brac in the drawing room. She wound up by saying, 'If it hadn't been for a magnificent lily by the window, there wouldn't have been one post in the room where you could look and not want to laugh.'"

"When the new neighbour came to return the call, she flushed with pleasure when Fanny said, 'My sister admired your beautiful lily so much, won't you tell us how you get it to bloom so well?' And then the timid, lonely little soul opened out so under Fanny's question that even Helen was interested in her plant lore."

"You're right, Caroline," Mrs. Rutherford said, musingly. "Fanny is always like that. I wonder how she does it."

"It's done in the crucible, sister mine. Along with the baser metals Fanny puts in the ability to see the best in every one, and much of the spirit of Him who would have each esteem others better than himself, and the warmth of her loving kindness transforms

grudging appreciation into sincere, heartfelt praise."

The secret the old alchemists sought is still a secret, but Cousin Fanny's method is open to all. —*Exchange.*

TEMPERANCE IN INDIA.

It is painful to note how the revenue derived from drink traffic is on the increase year after year. In 1894-95 it came to 5.53 crores of rupees, for 1906-07 it is estimated at 8.86 crores, or an increase of over three crores of rupees. Does this increase in the revenue indicate a prosperous condition of the country? What ever be the indication of prosperity or adversity, one thing is certain, the increase in the drink traffic proclaims in loud tone the increased moral degeneration of the country. In the face of great religious movements, Christian and non-Christian, the increased use of alcoholic drinks betrays the fact that morally, the people of India are going down year after year. If the Indians were famous for anything in the past, it was temperance. The sight of a drunken woman is said to have been unknown. The conditions are, however, changed now. The blame is attached to the new civilisation, and Government is held responsible for it. —*Selected.*

PICKLES AND VINEGAR.

CUCUMBERS, peaches, green tomatoes, and numerous other fruits and vegetables are sometimes preserved by saturation with strong vinegar. Sometimes whisky or some other alcoholic liquor is added to increase the preservative property of the vinegar; but the same process which makes it impossible for the fruit or vegetable to ferment or decay, makes its digestion equally difficult if taken as food. Pickles are exceedingly unwholesome as an article of diet, and are often the cause of acute dyspepsia. Those addicted to the free use of pickles may be assured that they must certainly part with their favourite dainty or bid farewell to good digestion. Cucumbers preserved with salt or vinegar are next to impossible of digestion. The proverbial unhealthfulness of this vegetable is a popular notion based on experience with the article prepared with vinegar and salt. These chemical agents harden the delicate structures of the vegetable and render it almost unapproachable by the digestive juices. The pure vegetable, unsophisticated by condiments, is no more harmful than other green vegetables.

As the use of vinegar is continually increasing, attention should be called to the fact that it may be a cause of disease. Ordinary vinegar contains about five per cent. of acetic acid, its principal ingredient. Like alcoholic liquors, vinegar is a product of fermentation, being a result of carrying a little farther the same process by which alcohol is produced. Vinegar is much more irritating to the digestive organs than an alcoholic liquor of the same strength. Its exciting nature makes it extremely debilitating to the stomach. Dr. William Roberts of England, has shown that so small a proportion of vinegar as one per cent., completely arrests

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the action of the saliva upon starch. The writer's own experiments have confirmed those of Dr. Roberts.

There is really no need of resorting to so inferior a source for a mild acid, as we have the want met most perfectly in lemons, limes, citrons, and other acid fruits. As a dressing for some kind of vegetable foods, lemon juice is a perfect substitute for vinegar. Recent observations have shown that the vinegar eels which are nearly always to be found in "good cider vinegar," often take up their abode in the alimentary canal, becoming intestinal parasites, and producing much mischief.

Vinegar is often adulterated, containing a very small proportion, if any at all, of real apple-juice, its acidity being due to hydrochloric or sulphuric acid: therefore such vinegar is even more destructive to the functions of the stomach and also to the teeth than

ordinary vinegar.—From "The Stomach" by J. H. Kellogg, M. D.

HOW TO LIVE CHEAPLY.

One of the subjects talked and written about a great deal at the present time is how to live cheaply. Prices of all the great staples of life are high. Rents are enormous. Fashions are exacting. Wants multiply while resources diminish. How to make strap and buckle meet is the problem which presses on hundreds of housekeepers. It is what is done to keep up appearances that destroys the equilibrium between outgo and income, and makes life a drudgery and vexation. How to live cheaply is a question easy enough to answer if one will be content with a cheap living. Substitute comfort for show. Put convenience in the place of fashion. Study simplicity. Refuse to be beguiled into a style of living above what

is required by your position in society, and is justified by your resources. Set a fashion of simplicity, neatness, prudence, and inexpensiveness, which others will be glad to follow and thank you for introducing.

Infuse dignity, kindness, virtue, and love into your simple and inexpensive home, and its members will never miss the costly fripperies and showy adornments, and they will be happier in the cosy and comfortable apartment than most of their wealthy neighbours are in their splendid establishments. It does not follow that in order to live cheaply one must live meanly. The best comforts of life are not costly. Taste, refinement, good cheer, wit, and even elegance are in expensive.—*Domestic Magazine.*

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Holy War in Morocco.—On January 19 news came that the tribes in the Marrakesh region in Morocco proclaimed a holy war. At last accounts all the southern tribes were joining the movement.

The Patent Medicine Evil.—"It is stated that there are no fewer than 40,734 manufacturers and vendors of patent medicines in the United Kingdom. The sale of patent medicines has reached the grand total of 28,000,000 bottles annually. The revenue collected annually on the sale of patent medicines is £331,000. Seventy-five years ago the revenue was £25,000 per annum."

America and the Standard Oil Company.—"Further action against the Standard Oil Company has been taken on charges of having accepted rebates from the Alton Railroad Company. It is estimated that the charges entail £12,000,000 in fines. The Standard Oil Company's appeal against the fine of 2,000,000 dollars, which was imposed upon it by Judge Landis in August last, is still dragging on."

Tibet Opening.—"It is reported that the construction of a telegraph line into Lhasa, the capital of Tibet, has been sanctioned by the throne. Also other modern conveniences, as hospitals, schools and a mail service, will be given to the city. It is also reported that a request has been made to publish a newspaper." This shows that another of the closed countries will soon be open to the Gospel.

The World's Naval Policy.—"The next decade is likely to be a period of

unprecedented naval construction the world over. The United States is doubling its programme, and the German fleet will, unless England puts forth corresponding efforts, be the most powerful fleet in the world in the course of ten years which will see it more than doubled. These ambitious plans are going to press heavily on the peoples concerned. It will mean, says the 'Vorwarts,' Berlin, 'a crazy tightening of the taxation screw.'"

Japan's Forward Movement.—"Japan is pushing ahead in the race of civilisation. At Kobe the foundation stone has been laid of a great harbour, which is expected to become one of the most important in the East. Other features of civilisation are also entering into the experience of the Japanese. The people complain at the great increase in the cost of living, partly owing to the continuance of the war tax on rice. Strikes are one result, workers demanding an increase of pay to meet the greater cost of living."

The Military Spirit.—"Nothing reveals the great increase of militarism in recent years like the attitude of the nations that were until very recently non-military powers. An exchange tells us that the United States is considering military conscription "as a necessary step if the army is to be kept up to its standard strength." Ten years ago America made no pretensions to military power; now, if we may accept the opinion of Sir Charles Dilke, the navy of the United States stands second only to that of Great Britain. She seems equally bent on possessing a formidable army.

Socialism Demonstrated.—"According to an exchange France has had opportunity to demonstrate the effects of the regime of Socialism. For three years the town of Brest been under the complete control of Socialism. Out of a population of 71,000 in 1904 less than 5,000 were in receipt of poor relief. Last year this number reached 23,584, or one third of the total population. Investigation has proved that the persons who received relief were not all in a state of poverty but were the recipients of corrupt indulgences on the part of the Socialist administration. The hotbed of Socialism was at the Arsenal, where 10,000 men were employed when there was only work for one thousand. Strikes were organised there which not only threatened the national

defence, but also jeopardised at the will of the Socialist leaders, every industry in the city which had a Socialist organisation and there were very few which did not have such an organisation."

Russia's Troubles.—"The new Douma does not seem to be freer from troubles than its two predecessors. At its first session it came to a deadlock over the question as to whether the word "constitution" or the word "autocracy" should be used in reply to the Czar's address. The dispute was finally adjusted by omitting both words. The disagreement in the Douma aroused the Russian press and some of the liberal press which opposed the autocracy were suppressed by the government. On the other hand Socialism is scattering broadcast circulars which are agitating the nation to that extent that some predict the "dissolution of the third Douma by the will of the people."

A New Naval Invention.—"An American inventor has announced that he has a submarine that throws a shell filled with a non-explosive, sleep-inducing drug. The idea of this is to penetrate the enemy's boat with a bomb which discharges the "anaesthetic" within the boat. "Its action is instant sleep, but it is not fatal unless the victim be deprived of air." Scientific and naval men throughout the world have pronounced the scheme a thoroughly practical one and in accord with correct scientific principles. It is predicted that the new invention may revolutionise the present modes of naval warfare to a certain extent.

Conscription in Australia.—"Australia has joined the ranks of those powers that are making strenuous preparations to be ready for war. A contemporary tells us that "her defense scheme has developed into a very comprehensive conscription law, under which every boy of twelve is to begin a military course, and to continue it till he has reached the age of twenty-six. Fourteen years covering the exact period devoted to professional and business training, is a fairly serious matter for an industrious population to contemplate, but clearly Australia thinks that the prospect of having 214,000 men trained and equipped for war within the next ten years is worth the sacrifice involved." Truly the prophecy of God's word is fulfilling that says, "Prepare war; wake up the mighty men."