

# THE ORIENTAL WATCHMAN

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## The Oriental Watchman.

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

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## Editorial.

### *Which is the True Guide ?*

It is not often that missionaries allow themselves to be led away from the foundation of their faith—the Bible—by the mere speculations of philosophy and reason. They have found by experience with the East that almost any system of religion will flourish provided it is allowed a speculative hypothesis to build itself upon. For this reason the authority of the word of God has been emphasised, and its character as an infallible guide in matters of faith, as the standard of last appeal and the supreme arbiter whenever any question is in dispute, has been faithfully maintained.

This is as it should be. Doctrines should be measured by the Bible, and not the Bible by doctrines. So also should books and creeds and theologies. This is consistent with the fact of the inspiration of the Holy Scriptures. They contain not the word of men, but the word of God. "The prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost." We cannot too strongly emphasise the importance of making God's word first in everything that has to do with our faith.

In view of the splendid record of the past, it is disappointing to see now a surrender on the part of many of our most earnest missionaries of the old principle of making the Bible a standard whereby the truth or untruth of every tenet may be proved. I refer to the theory of evolution that has been gaining

ground in the religious world during the past few years. Unfortunately it has found its way into India. We have been not a little pained to find among the late publications for the use of Indian Christians a number of brochures devoted to the effort to prove the harmony of the Bible with the evolutionary theory of Creation. And in these efforts the aim has been not to measure up science by the Bible, but to make the Bible harmonise with science. Instead of using the yard-stick to measure the cloth, this is an attempt to measure the yard-stick by the cloth.

This is a mistake. At best the foundations of evolution are shifting. An earthquake, a flood, or a volcano may serve to upset a whole theory of geological strata. Evolutionists withal, are still looking for the "missing link" without which the system yet lacks its balance wheel. In the words of the well-known German writer, Bettex, "when we discover in organisms four thousand years old the same species, with such diversities as present themselves to-day between individuals, we are justified in confronting the arbitrary dictum of Darwinists, that species alter in immeasurable periods with the assertion, also arbitrary, but better borne out by facts, that they do nothing of the kind."

We do not believe in rejecting science. It is, in fact, not necessary for us to do so. A host of our highest authorities have already condemned the system of evolution. Science itself has already repudiated it. What need then to deck ourselves in the cast-off robes of a so-called science, and then try to pose as believers in divine revelation? Why try to justify our course by the Bible? Why not take the consistent attitude of the Christian and let the old Guide Book be our authority? Let us accept such science as is in accordance with the plainly revealed word of God, and that which is not is not worth our attention. What asserts more than the revealed word is untrue. "Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar."

We purpose to stand by the old Guide Book. It has proven true and steadfast, while the theories of men have been misleading and transitory. The Bible

record of Creation is logical, reasonable, and consonant with the Creator revealed in the Scriptures. Man's theories make most gigantic demands upon our credulity; they ridicule our faith, only to offer us structures built upon speculative hypotheses. "Let God be true, and every man a liar."

But what will be the probable effect of this teaching of evolution to the Indian, Christian and non-Christian? We do not venture to predict that it will have the effect, or even the tendency, to make the average convert forsake the Bible; but in his eyes it may result in vastly enhancing the value of his own traditions and philosophies from which we have been so long endeavouring to wean him, and cause him to lose some of the reverence and respect for God's word that is so necessary to the highest Christian experience.

To the non-Christian it will have, can have, no other effect than to deepen the impression already reigning in his mind that philosophy is of vastly more weight than revelation. Fellow-missionaries, can we afford at this stage of the work in dark lands to cast aside our compass and trust to the rising billows to guide us and the few whom, through God's grace we have rescued, to the Haven of rest? Nay, but let us rather cling to that word through faith in which "we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things that do appear." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast."

### *Questionable Gifts.*

A report tells us that the permanent racing committee's decision that the only form of betting to be allowed on French Racecourses should be the "Pari Mutuel" has resulted in £183,200 for distribution to French charitable institutions last year. It may appear to some to add a touch of morality to the gambling in races, that now it is giving some of the ill-gotten proceeds to a worthy cause, but to us it seems a travesty on honourable charity. It is a failing of humanity to try to stifle the probings of an uneasy



conscience by meritorious acts. It is this principle that has actuated the grasping American capitalists who have given of their millions for charity or education. But doing evil that good may come never results beneficially. The betting of the race-course has its evils many and deplorable, and they are unmitigated by such efforts to better them. Better one pound of honest charity than ten pounds of charity derived from the proceeds of race-course gambling.

### Putting Darkness for Light.

AN AMERICAN writer has been complaining that the present teaching of the Sunday-schools of the religious world is not up-to-date. He thinks that the teaching of such subjects as "Verbal inspiration, the notion of the marvellous and detailed fulfilment in the New Testament of prophetic predictions in the Old, and the verity of many of the Old-Testament miracles," is an evidence that Sunday-schools are not keeping up with modern research. He speaks of "this mythical, this so-called supernatural element," referring to the recorded miracles of the New Testament, such as "the miracle at Cana—turning of the water into wine; the healing of the impotent man; Lazarus raised from the dead; the miraculous feeding of the five thousand; and many others of a similar type." He lays the blame for the present tendency toward infidelity to this teaching of what he calls "feeble and narrow views of spiritual truth," declaring that young people who read and think come to the time when their minds awaken to the falsity of such teaching, and the reaction that follows results in entire unbelief.

We believe we have not seen a better representation of calling darkness light than this. And yet it is getting to be common in recent years for higher critics to lay the blame for infidelity at the door of those who are trying to teach the pure word of God. These wolves in sheep's clothing, these infidels who are assuming to teach the pure and undefiled religion of the Bible are in reality the most insidious foes that Christianity has. Under the guise of higher Christian thought and experience these blind leaders of the blind are themselves falling and are causing others to fall into the ditch of unbelief.

Which, we would ask, would be most likely to prove pernicious? an instilling of the principles of infidelity in its most guileful form under the teaching of higher

criticism which denies the divinity of Christ, divine revelation, miracles, and prophecy, all of which are Bible doctrines? or an honest, earnest attempt to instil faith by teaching what the Bible manifestly reveals as truth? We believe the Word of God itself has in it that which will inspire faith in the minds of those who are taught in it. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." We believe in the old-fashioned doctrine that if a child is trained up in the way he should go, when he is old he will not depart from it: and this refers to teaching of reverence for God and faith in the Bible as His revealed word as well as to ordinary habits of life.

We have not seen too much of the teaching of God's word in the modern Sunday-schools. Contrariwise we have seen a tendency, at least in some cases, to teach the very thing this writer is asking for. Two or three years ago we noticed a local religious paper in its notes on the International Lessons suggesting that the Bible record of Creation could not be taken as literal, but must be accepted as a myth. "Brethren, these things ought not so to be." We are old-fashioned enough to believe that word which says: "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth."

### "An Eastern War Cloud."

It is under the above heading that a prominent Indian daily has described the relations that have prevailed and are now prevailing between Russia and Turkey. We cannot do better than to quote a few paragraphs which were sent by a London correspondent under date of February 14:—

"Ominous reports have been current throughout the week that Russia is once more about to put in execution her historic policy against Turkey.

"Important changes are believed to be impending in the Caucasus owing to the attitude of Turkey. As the result of a recent Military Council it is stated that General Zarubaieff and General Rennenkampf will proceed to the Caucasus, the former as civil administrator and the latter as commander of the troops, the post of Viceroy being superseded. This

message derives peculiar significance from the fact that it has several times been stated that Turkey was making military preparations in Asia Minor.

"The *Daily Telegraph* publishes a telegram from its St. Petersburg correspondent, according to which the trading community in Southern Russia consider war with Turkey inevitable in the spring.

"From both St Petersburg and Odessa, comes news that Russia is making military preparations on the frontier of Turkey in Asia. In the *Russ* there is a telegram from Sukhum, on the Black Sea, stating that Turkish traders and tobacco planters are hurriedly realising their business, intending to leave by Constantinople steamers which are reported to have been dispatched to fetch them."

The historic policy of Russia is expressed in the famous will and last testament of Peter the Great. In this he advised "To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; . . . penetrate to the Persian Gulf; re-establish, if possible, by way of Syria, the ancient commerce of the Levant; advance to the Indies which are the great depot of the world. Once there we can do without the gold of England." It is further expressed in the plan to expel the Turk from Europe, and at that time by exciting war among the powers of Europe, to get the lion's share of the conquest.

Every movement in this direction is of interest to the student of God's word, because he knows that the eleventh chapter of Daniel is soon to be fulfilled in the expulsion of the Crescent from Europe. And when this time comes the long-looked-for event of the ages—the coming of Christ, the setting up of the everlasting kingdom—will take place. Reader, this time hastens on apace, and these are straws that show that the wind is blowing in the direction foretold by the prophecy. We do not presume to prophesy that this present flurry is the conflict foretold, but we do say that it shows how easily the end could come, and is thus an admonition to us to be ready, for in "such a time as ye think not the Son of man cometh."

Cultivate the reading habit, but strenuously avoid the habit of aimless, "desultory reading."



# STAND FIRM FOR THE RIGHT.

MRS. E. G. WHITE.

It was Christ himself who spoke through Moses to the children of Israel :—

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.... The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever."

The Sabbath command is part of the law engraven on tables of stone by the finger of God, a part of that great law which we should study and obey. We should diligently study all of God's word that we may proclaim with power the message that is to be given in these last days.

Many of those upon whom the light of the Saviour's self-sacrificing life is shining refuse to live in accordance with his will. They are not willing to live a life of sacrifice for the good of others. They desire to exalt themselves. But God calls for true, steadfast workers, whose lives will counteract the influence of those who are working against him. They are to keep their eyes fixed on Jesus, the author and finisher of their faith. He is the source of all light, the fountain of all blessing.

God calls upon his workers, in this age of diseased piety and perverted principle, to reveal a healthy, influential spirituality. My brethren and sisters, this God requires of you. Every jot of your influence is to be used on the side of Christ.

It behooves every soul whose life is hid with Christ in God to come to the front now, and to contend for the faith once delivered to the saints. Truth must be defended and the kingdom of God advanced as they would be were Christ in person on this earth.

When the Holy Spirit controls the minds of our church-members, there will be seen in our churches a much higher standard in speech, in ministry, in spirituality, than is now seen. The church-members will be refreshed by the water of life, and the labourers, working under one Head, even Christ, will reveal their

## IN THE NIGHT-WATCHES.

Wakeful oft times at night, I pray  
For those who know not God;  
I ask that they may see the way,  
I ask that angels by them stay,  
Till they shall find the fold.

I call their names in accents low,  
And agonize in prayer;  
When all is still and star-beams glow,  
The Spirit comes, and then I know  
His will it will declare.

No power have I to move the heart:  
God's promises are sure,  
And some I know will long lament,  
And think of days and years misspent,  
And tremble at God's word.

And some will yield the stubborn will,  
And find the peace long sought;  
Sweet joy will all their heart-strings thrill,  
And all their minds with glory fill,  
And Christ rule every thought.

Some souls will pass the hidden line,  
No use o'er them to weep;  
The night rejected will not shine,  
For they have grieved the One divine,  
Their slumber now is deep.

Naught can disturb till tempests blow;  
Then loudly they will call,  
While waters swell and overflow,  
And all is moved in earth below,  
"O mountains on us fall."

And thus I leave in God's own hand,  
The souls for whom I plead;  
I'll know at length and understand  
His purposes and his command,  
'Tis mine to sow the seed.

And by and by, O joy untold,  
I'll see redeemed for aye  
Many to whom the truth I've told,  
Many who'll walk the streets of gold,  
Many for whom I pray.

E. H. MORTON.

Master in spirit, in word, in deed, and will encourage one another to press forward in the grand, closing work in which we are engaged. There will be a healthy increase of unity and love, which will bear testimony to the world that God sent his son to die for the redemption of sinners. Divine truth will be exalted; and as it shines forth as a lamp that burneth, we shall understand it more and still more clearly.

The testing truth for this time is not the fabrication of any human mind. It is from God. It is genuine philosophy to those who appropriate it. Christ became incarnate in order that we, through belief of the truth, might be sanctified and redeemed. Let those who hold the truth in righteousness arouse, and go forth, shod with the preparation of the gospel of peace, to proclaim the truth to those who know it not. Let them make straight paths for their feet, lest the lame be turned out of the way.

We are now to prepare the way for our coming King.

In every movement Christ's followers are to reveal their regard for Christian principles,—loving God supremely, and their neighbour as themselves; reflecting light and blessing on the pathway of those who are in darkness; comforting those who are cast down; sweetening the bitter waters for their fellow-pilgrims.

Let us increase in a knowledge of the truth, giving all praise and glory to him who is One with the Father. Let us

seek most earnestly for the heavenly anointing, the Holy Spirit. Let us have a pure growing Christianity, that in the heavenly courts we may at last be pronounced complete in Christ.

"Behold the Bridegroom cometh! Go ye out to meet him!" Lose no time now in rising and trimming your lamps. Lose no time in seeking perfect unity with one another. We must expect difficulties. Trials will come. Christ the captain of our salvation, was made perfect through suffering. His followers will encounter the enemy many times, and will be severely tried; but they need not despair. Christ says to them, "Be of good cheer; I have overcome the world."

The following lines seem to portray the Christian warfare :—

"I thought that the course of the Christian to heaven  
Would be bright as the summer, and glad as the morn.  
Thou show'dst me the path: it was dark and rough,—  
All rugged with rock, all tangled with thorn.  
I dreamed of celestial rewards and renown:  
I asked for the palm branch, the robe, and the crown:  
I asked and Thou show'dst me a cross and a grave."

"The perfect prayer is patient. God works out his will according to an eternal plan. He always answers our prayers but he uses his own time. We should never get impatient with God, nor attempt to hurry him. He is God, and his ways are above our ways, and are always best."



## The Rosetta Stone.

J. N. LOUGHBOROUGH.

When I was visiting the British Museum some time ago, having just passed through the Assyrian department, in which are many stones, tablets, and plates bearing inscriptions in hieroglyphics, demotic, and cuneiform characters,—the work executed by the hands of men centuries before the first advent of Christ,—I came to the famous Rosetta Stone, and read with greater interest than ever before the explanation placed beside it.

It is there stated that this record upon the stone was inscribed one hundred and ninety-eight years before the birth of Christ, and that the inscription is in three forms of writing. The first is in hieroglyphic, the form used by the priests; the second in demotic, that used by the common people; the third in Greek. This Rosetta Stone was thus the grand key that unlocked the mysterious characters on the ancient monumental pillars and tablets. On reading the Greek, it was ascertained that the same thing was said in the other two forms of writing. By the aid of this key, those hitherto silent inscriptions of these ancient writings were unsealed.

This Rosetta Stone was discovered by the French at Fort St. Julien, on the Rosetta branch of the Nile, in the year 1798, and was placed in the British Museum in the year 1802.

While looking at the stone and the description tablet, I was deeply impressed with the date of the discovery of this grand key to the writings on those ancient monuments and tablets. It was discovered just at the time when special knowledge on the Lord's word was to be brought before the world. The Lord said to Daniel, "The words are closed up and sealed till the time of the end." Dan. 12:9. And again, "But thou, O Daniel shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Verse 4.

The time of the end is marked, in Dan. 11:35, as the close of the "appointed time" of the warfare of the "horn" against the people of God. That horn was the persecuting power that lost its civil dominion in the overthrow of Pius VI, in 1798. That date, 1798, begins the period called in prophecy "the time of the end."

With this increase of knowledge in the Word came also the Lord's time for his "two witnesses"—the Old and New Testaments—to finish their testimony in sackcloth, or obscurity, and come into a position of prominence before the world, compared to an ascension to heaven in a cloud, while their enemies beheld them. Rev. 11:7-12.

The British and Foreign Bible Society, organised in 1804, may be mentioned as one of the agents that brought the Bible more prominently before the people. The organisation of this society was soon followed by the formation of numerous other Bible societies, which have placed millions of copies of the Sacred Scriptures in the hands of the people of all the leading languages of the world, and in nearly every dialect of those various tongues.

While the Word has thus been brought into prominence before the world, the enemy of all righteousness has made fierce attacks upon it, seeking to weaken the force of its teachings, and to contradict some of its historical statements. While this has been going on upon the one hand, upon the other hand the pick and shovel of man have been exhuming, from the ruins of ancient cities and temples, the tablets and stones bearing witness in their hieroglyphic, demotic, and cuneiform inscriptions to the very facts that the sceptics have denied. For instance, while men were doubting whether there ever was such a priest-ruler as Melchisedec, out came tablets exhumed along the banks of the Nile, about 1892, containing records made 1430 B. C.; and in these tablets are letters written by "Melchisedec, king of Salem."

Again: more recently, while the sceptical were claiming that there never were such persons as Mordecai and Esther, and that the book of Esther, in the Bible was merely a Jewish myth, there was exhumed, 1899, from the ruins of Susa, the ancient capital of Persia, the relics of a temple on whose walls is inscribed that it was erected "in memory of the good Queen Esther and her kinsman Mordecai, the grand vizier, both of whom lie buried at Ecbatana." The records corroborate completely the statements presented in the book of Esther, in the Bible.

Then, again, awhile the great question of the Sabbath as God's great memorial

of creation, founded at the close of the first seven days of the world's history, is being proclaimed to men, some ministers in opposition, have claimed that the sanctifying of the day did not take place until the law was spoken from Mt. Sinai, and that the fourth commandment is not speaking of what took place at creation, but at Sinai. Out of the earth come tablets that demolish such a theory. In the fifth tablet from the library of Assurbanipal, prepared about 700 B. C., and exhumed about 1876, is distinct mention made of the Sabbath as instituted at the close of creation week, and as observed by the "Accadians,"—the descendants of "Accad." See Gen. 10:10.

In view of the fact that these ancient tablets, with their otherwise mysterious hieroglyphics, etc., are bearing witness against the infidelic thrusts made at the divine records, which characters would have remained a mystery except for the aid of this key on the Rosetta Stone, you can see what led me, while standing before this stone, to rejoice and praise God for his fatherly care over his word, which he has exalted and magnified above all his name. And I still say, Praise the Lord! He preserveth his truth to all generations.

### Increase of Crime.

Here are two prophecies, among many, of these days of ours:

But evil men and seducers shall wax worse, worse, deceiving and being deceived." 2 Tim. 3:13.

"For your hands are defiled with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." "Their feet run to evil and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths." "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59:3,7 13-15.

The first prediction, it will be seen by reading the context comes in close connection with a prophecy of the last days, which we have often considered in this paper. The second is composed of brief extracts from Isaiah 59, the whole chapter of which speaks of the crime and wickedness even among those who profess to be the Lord's children, and which will be especially manifest among them when Christ shall "put on the garments of ven-



geance," when "the Redeemer shall come to Zion," and will execute judgment "according to their deeds." Verses 17, 18, 20.

And we see it all now, even in this country, considered the best on the face of the earth. Untold and unnamed crimes of thirty years ago are now common. Reported embezzlements in 1906, are \$14, 739 653, over five millions more than in 1905. Bribery and betrayal of trust are notoriously prevalent even among public officials, and the mass of the people are becoming utterly indifferent. There were 9, 350 murders reported by telegraph last year, 138 more than in 1905. Nineteen of these murderers were women. There was a large increase of "hold-up" murders. Murders in 1886 were 1,449. Suicides last year numbered 10,625; in 1899 the number was only 5,344. In England suicides, or self-murder has increased 200 per cent in fifty years. The increase of the population was fifty per cent, during the same period. Crime is multiform and rampant, and the newspapers are filled with its reports. It is a sign that the last pages of earth's history are being written.—*Signs of the Times, American.*

### What Is Your Father Teaching You ?

It is recorded of a certain philosopher, that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned something very grave, something very deep, from such a father, and he said to her, "What is your father teaching you?" The little maid looked at him with clear blue eyes, and just said, "Obedience." That was what the great and wise man taught his little girl, and I believe that is the most important lesson for children to learn, "to be obedient." It is a lesson necessary for happiness, for their safety, and I think we may say, for their life.—*Canon Wynne.*

### Men's hearts Failing.

Mr. Stead told a large audience in Boston how difficult he found it to get men of national standing to help forward the peace movement. One refused, saying, "No one has any faith any longer in this country, there is no use;" another refused, declaring, "I have not the courage to endure the sneers of the world at such

an attempt—it is useless," while a third sadly uttered these words: "There is no use; nothing can be done; it was a great mistake that God made the world—if things keep on, the world will soon be too rotten to be worth damning." And thus men's hearts fail, and well they may in the foolish attempt to reform and purify the world. That can never be done—God has never asked that it be done—that is not the end which the Lord seeks in this present dispensation. To undertake this is to depart from God's purpose and to secure defeat. This is the day of election—of securing a called-out people—an Ecclesia—and no man or devil can defeat that purpose of God. Ours is to preach the Gospel to all the world, and to every creature in the world, and to illustrate its principles while preaching. God will gather out those who believe and who become joined to the body of Christ by the reception of His life, in the power of the Holy Spirit.—*Watchword and Truth.*

### Self-Examination.

Times for self-examination come to every man, and if he evades the duty some experience is liable to happen that forces it upon him. This duty is different from the introspection that is often carried to excess. It is possible for the Christian to ask himself too often such questions as, "Am I loving God more than I did? Is my faith as strong as it was?" The plant does not thrive if it is torn up at intervals to see if it is growing. But questions as to duty and conduct are always legitimate and beneficial. "Am I keeping my promises? Am I fulfilling my obligations? Are my life and example such as to do good in the world?" These are concrete matters, that may be answered without going back to first principles.

Such questions are necessary. There is liable to result from our contact with the world a carelessness and a laxity in the performance of our religious duties that increase if there is not strict surveillance. Many have thought that only by secluding themselves from the world and spending their lives wholly in religious exercises could they lead a consistent life. But the monastic idea is not the conception of our Lord. To be in the world but not of the world, should be the aim of his followers. It is a difficult task, because the world necessarily exerts its influence and the company of worldlings tends to draw one into their ways. There is, there-

fore, all the more need for the counteracting effect of Christian society to tone up the spiritual nature. Daily communion with God is also an absolute necessity to one who is mixing with the world. Looking back over the past we must ask ourselves whether our hours of devotion have been hurried or neglected, whether we have been regular in our attendance on the means of grace.

Besides these things, there is the question of example. Are we showing selfishness in our lives? In a crisis do we act on the principles of the world, or of Christ? What do the people with whom we come in contact think of religion as it is expressed in our lives? Such questions ought to be asked and answered by every Christian.—*Christian Herald.*

### Not Bondage.

There are some who tell us the law of God is abolished and therefore that it is no longer binding. To keep it, they urge, would bring men and women into bondage. But is this reasonable? Nations have laws. Has God, the Governor of the universe, no law? Not the keeping but the breaking of human laws brings men into bondage. Does it operate differently in the realm of God? Why all these thefts and robberies and murders which disgrace the world to-day? Is it because men *keep* the commandments of God, or because they *break* them? What the world needs to-day more than all else is that men should learn to know and fear and obey God. The Sabbath of the fourth commandment was given to man that he might not forget God. This is why the enemy for long ages has sought to trample this institution out of sight. This is why the man of sin has changed this precept of the ten. Reader, will you not be of those of whom it is written: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" Isa. 58:12-14.—*African Sentinel.*

"The true spirit of the Sabbath appointment is not that we should condense the religion of the week into the Sabbath, but that we should carry forth from the Sabbath its hallowed impulses and feelings into the other days of the week to elevate and sustain us amid its wearisome secularities and depressing cares.

"He made the Sabbath shine before  
The work-days and the care,  
And set about its golden door  
The messengers of prayer."



### Law ; Its Origin.

Is law as we sometimes hear it flippantly said, a reflection of human sentiment, or is it the voice of God? Does law take its measurement and its breadth from public opinion? or is law the measurement of the divine standard and the divine decree? Does law have its seat in the heart of fallible, imperfect man? or does it have its seat in the bosom of God? If it is seated there, then we have no right to modify or lower it to the claims of public sentiment. Throughout the universe, right must stand as right, and wrong as wrong.

You read the ten commandments. Think for a moment how they were fashioned. Did God call up Moses from among the people and say, "Moses, come up; I want to learn with regard to public sentiment among the Israelites. I am about to make a law. I don't want to go a step ahead of public opinion; what is the state of public opinion on this point and on that among the people?" Not at all. God wrote the law "Thou shalt" and "Thou shalt not," and he cut it in tables of stone, and told Moses to

carry it down. When Moses got down into the valley, the first thing he saw was his people violating one of its most important commands, bowing down as idolaters and worshipping the golden calf. Then Moses in his anger broke the tables of stone. And what did God now say to Moses? "Come up, let us change the law; the people can never be brought up to it!" Not at all. He told him to write that law over again, letter by letter, sentence by sentence, point by point. He gave it back to the people, and there it has stayed ever since.

In God's law there are no half duties no such thing as fractional currency, no such thing as compromise. God says, He that keepeth not the whole law is guilty of all. It is the whole that he asks in order that man may be complete and acceptable. The law in its perfectness and purity must be upheld, if for nothing else to give an alabaster background in which to show off the blackness of sin. — *A. J. Gordon, D. D., in National Temperance Advocate.*

<sup>1</sup> Moses did not write the law on either first or second tables of stone. See Ex. 32: 15, 16; Deut. 10: 2, 4. Ed.

eth, and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father *seeketh* such to worship him. God is spirit and they that worship him, must worship him in spirit and in truth" John 4: 23, 24.

God's Kingdom and worship is not material, but spiritual. It depends not on the arm of flesh, nor on the strength of material progress or possessions. God is a spirit: His Kingdom must be introduced and established, according to the operation of the Holy Spirit. And this is diametrically opposed to the manner of men. From the human standpoint its strength seems weakness, its wisdom folly.

Elijah had an experience that well illustrates this thought as recorded in 1 Kings 19: 9-13.

Apostasy had come into Israel's history. A heathen queen seemed to shape all Israel's affairs. Prophets of Baal overran the land, with great pomp and outward show, and they seem to have been completely successful. The worship of Jehovah appeared to have been blotted out. Even Elijah the prophet of God said, "and I, even I only, am left."

But God sees not as men see. He has not forsaken the earth. Even in the hour of apparent universal apostasy, he assures the prophet that he has seven thousand in Israel who had not bowed the knee to Baal. He then reproves the faithlessness of the prophet by a practical demonstration of our text that illustrates well the subject before us.

Elijah was commanded to go forth and stand on the mount. And a great and strong wind rent the mountains inasmuch that even the rocks were broken in pieces. Where can we exceed that even among modern hurricanes. But the Lord was not in the wind. After the winds, came an earthquake and the mountains heard and were rent asunder. "But the Lord was not in the earthquake. After the earthquake, a fire, and that fire burnt as fires can only burn in the wake of an earthquake. Survivors of the San Francisco and Kingston earthquakes know well what this means. But the Lord was not in the fire. And after the fire a still small voice. Then Elijah knew that God had come to him. He wrapped his mantle reverently about him and went forth to hear what God had to say.

And thus has God always worked. His Son at His first Advent was born in a

## Not With Observation.

GEO. F. ENOCH.

"The Kingdom of God cometh not with observation; (with outward show, margin) neither shall they say, Lo here! or lo there! for behold the Kingdom of God is within you." Luke 17: 20; 21.

The Pharisees had supposed that Jesus would make good His claims to be the Great Teacher, and the fulfilment of the statement of the Kingdom of Heaven at hand, by making some great demonstration, accompanied by outward show. They had waited long and from the human viewpoint nothing had yet been done. So in our text they come to Jesus and demand of Him when the Kingdom of God should come.

In His reply, which we have quoted, Jesus states a most important truth concerning the Kingdom of God, and the method of its establishment which needs study in this our day.

First, "the Kingdom of God cometh not with observation, or outward show." When earthly Kingdoms wish to make an impression they marshal the serried ranks of their armies, and assemble their navies. They make great outward show, and other nations are favourably

impressed according to the magnitude of the display.

This spirit of glorying in material display has even leavened the professed Christian Churches, so that men judge the Kingdom of God by the stateliness of its ritual, the magnificence of its buildings, or the number of its preachers and adherents.

But all this is contrary to the genius of the Gospel and the Kingdom of our Lord Jesus Christ. "The Kingdom of God cometh not with observation."

In all ages God has taught this truth. Through the prophet Zechariah, he had taught Israel, "Not by might (armies, margin) nor by power, but by my spirit saith the Lord of Hosts." "For who hath despised the day of small things." Zech 4: 6, 10. Here we have the secret of the matter. Our God is not dependent on material progress for the success of His Kingdom, not by might, the might of the fleshly arm, as exemplified in armies, not by power, but by my spirit" saith the Lord of Hosts."

In his conversation with the woman of Samaria, Jesus said "But the hour com-



# Christ's Return at Hand.

G. B. THOMPSON.

The Lord is coming. This stupendous event, the most sublime of the ages, is near at hand; it hasteth greatly. The second coming of Christ is the great central truth of God's Word. Without it our hope is vain, and the believers of every nation and all ages are perished. The glorious doctrine of the coming of the King has cheered many a fainting heart, and buoyed up the footsteps of many a weary pilgrim, journeying toward the celestial city.

All the holy seers since the world began have spoken of the coming of our divine Lord. It is upon this tremendous and glorious event that all the prophecies focus. That we might not err, and might have strong confidence and hope regarding the certainty of this supreme hour, we are prophetically brought down again and again through the rise and fall of earth's mighty empires till the end. And as the prophets, with unerring pen describe the passing of the proud and ambitious kingdoms of this earth into the tomb and dust of time, they point us beyond the din of conflict and the dismantling of empires to the everlasting kingdom of our Lord which "cannot be shaken," but which will stand forever.

## The Great Image of Daniel 2.

In Daniel 2 is presented in outline the history of the world from the days of Babylon till the end of time. The symbol used is that of an image, whose head was of gold, breast and arms of silver, sides of brass, legs and feet of iron and clay. The image is smitten upon the feet by a stone cut out without hand, and broken to pieces, becoming like the chaff of the threshing-floor swept before the wind.

The four universal kingdoms of earth—Babylon, Medo-Persia, Grecia, and Rome—are here symbolised, beginning with Babylon, 607 B. C., and ending with the division of Rome into ten parts between the years 356 and 483 A. D. The fifth universal kingdom—the kingdom of God—is symbolised by the stone. This kingdom is to be established in the days of "these kings," that is, the days of the ten kings, the division of which was symbolised by the mixture of clay and iron.

Where do we stand in this line of prophecy? Babylon, Medo-Persia, Grecia and Rome have passed away; the dust of ages rests upon their tomb, and for over fourteen centuries the world has been living in the feet of the image, weak and divided, waiting for the stone to smite, and the everlasting kingdom of the Most High to be established. Surely it behoves us to be ready to meet the King of kings.

## The Symbolic Beasts of Daniel 7.

In Daniel 7, by means of beasts symbolising earthly governments, we are again taken by the prophet of God through the history of these same kingdoms till the end of human history, to the time when the saints of the Most High take the kingdom. The former outline is filled in with other important specifications. The four divisions of the Grecian Empire, and the terrible warfare waged against the truth and the people of the Lord by the Papacy, symbolised by the little horn, are foretold.

But the specifications here foretold by the venerable prophet within the walls of Babylon, have all been filled in. The little horn has fulfilled the terrible predictions. He has spoken the great words against the Most High, worn out His saints, and then while prancing about in the plenitude of power, has dared to place his hands upon the law of God, and sought to change the law which was handed down amid the awful and majestic scenes of Sinai; which was spoken with the voice of God, and traced with His own finger upon the imperishable stone of the mountain.

His temporal dominion has been taken away, and we are waiting for the next event to take place. What is it? Listen! "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." For over a century we have been waiting for the saints to take the kingdom to which they are heirs. And, bless the Lord, the waiting period is almost over.

## Daniel 8 and 9.

In Daniel 8 and 9, beginning with Medo-Persia, we are again brought down through the history of the world to the judgment—the closing scene connected with the plan of human redemption. Having outlined the rise and history of these nations once more, the prophet said: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The cleansing of the sanctuary synchronises with the work of the Investigative Judgment. The twenty-three hundred days, or years, here brought to view, mark the opening of the final Investigative Judgment in the heavenly sanctuary, which, when finished, will bring the end of human probation and end the "mystery of God," which is the gospel.

This period began with the going forth of the commandment to "restore and to build Jerusalem" (Dan. 9:25), and ended in A. D. 1844. Therefore, since A. D. 1844, or for a period of sixty-four years, we have been living in the solemn hour of the Judgment. Since that date the tribunal of the universal Judge has been in session. The supreme court of the universe from whose decisions there is no appeal, has been settling the destiny of mortals who have lived on this earth. This work can cover but one generation—and that the last. It must therefore soon end, and the fiat from the Judge of all the earth go forth to proclaim the mystery of God finished. It is to such a solemn hour as this that we are brought in this line of prophecy. The next event is the coming of Christ on the cloud, to reap the harvest of the earth.

## Our Lord's Great Prophecy.

In our "Lord's great prophecy" as given in Matthew 24, Mark 13, and Luke 21, we are once more brought down to the closing days of the last generation. In answer to the question of His disciples, "What shall be the sign of Thy coming, and of the end of the world?" Jesus said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the



powers of the heavens shall be shaken." "Then," said the Saviour, "shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30.

In Luke we are told further that there would be, as signs of the end, "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." "Then," He said, "shall they see the Son of man coming in a cloud with power and great glory."

These signs are all either in the past or being fulfilled before our eyes. The sun was darkened May 19, 1780; the moon has been turned into the appearance of blood; the stars fell in that remarkable meteoric shower of Nov. 13, 1833; and on every hand we can see the nations distressed, the sea roaring, men's hearts filled with fear because of the things which they see coming on the earth. The Saviour declared that the generation who witnessed these signs should not pass away until the Son of man should come in power and great glory. The signs have been fulfilled as our divine Lord foretold, and the end is surely at the door.

Numerous other lines of prophecy might be cited, had we the space, all of which reach their culminating point in our own time, and speak in the clearest tones that the history of this sinful earth is almost finished, and the Saviour is soon to appear with His fan in His floor, and gather the wheat into the garner.

#### Prophetic Lines in the Revelation.

In the book of Revelation are many lines of prophecy which find their fulfilment in our time. Wrapt in holy vision, the lonely seer of Patmos is carried down again and again through the history of the church militant until we reach the church triumphant. There are the seven churches, the seven seals, and the seven trumpets, among other lines. A study of each of these shows us to be in the very closing scenes connected with the scheme of human redemption. We are living in the seventh, or Laodicean, period of the church. The great Lisbon earthquake in 1755 announced to all the world that the Lamb had opened the sixth seal. The seventh when opened, brings us to that

period when silence will be in heaven, when Jesus with all the holy angels will come to reap the harvest of the earth. Since 1844 the seventh trumpet has been sounding. And it is under the sounding of this trumpet that the "kingdoms of this world" become the "kingdoms of our Lord, and of His Christ," and the saints reign with Christ forever and ever.

The long-drawn-out controversy between sin and righteousness is nearing its close, and the waiting church of God is soon to receive the reward to be bestowed when the Lord shall come. May the glad day hasten.

#### Peace and Happiness.

How DIFFERENT is peace from happiness! Happiness is the result of harmony between our wants as creatures and the world without; peace is the harmony between us as spiritual beings and the Father of our spirits. The one is changeable as the objects or circumstances on which it, for the moment, relies; the other is as unchangeable as the God on whom it eternally rests. We may thus possess at once real happiness and real peace, yet either may exist without the other. Nay, more, happiness may be destroyed by God in order that the higher blessing of peace may be possessed; but never will He take away peace to give happiness. Happiness with peace is temporal; peace along with happiness is eternal.—*Scl.*

#### Earthen Vessels.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Cor. 4: 7.

We are only earthen vessels, receptacles of the heavenly treasure. What a mistake, then, for men to look to us as though the truth of the Christian religion depended upon us. We hear men say, after seeing in a professed follower of Christ the same weakness they behold in themselves: "If this is Christianity, I don't want any of it." But hold, my friend. If you have a thousand pounds is it of much consequence to you whether it is in a seal-skin bag or in a cloth purse? Are you not rather interested in the treasure than in its receptacle? If you are a lover of rare plants the earthen pot in which your choice vine is grown concerns you little indeed if it serves its humble purpose. Little do you expect the admirer of your

plant to say, "I admire your flower-pot." Suffice it for you if he says, "How beautiful is your plant!"

Friend, have you been looking at the humble flower-pot, instead of what it contains? If so you have made a mistake. Little wonder, then, if you have seen the flaws in the lowly vessel, and have decided it was not worth much. Get your eyes off the vessel to what it contains. Remember, the excellency of the power is of God and not of man. If at times you see displayed a bit of human weakness, remember inside the man is the principle of truth worth more than gold; inside the uncouth vessel is the plant of Christian love, small, perchance, but sure to grow until it is a marvel of grace and beauty, until it hides the humble vessel under the blessed foliage of Christian power.

#### Disgrace and Accusation.

The only disgrace that can come to any man in this world is the commission of sin. It is not the exposure and punishment of crime, but the crime itself, whether known or not, that constitutes the disgrace. Therefore the fact that a man has committed gross sin, is not necessarily a disgrace to him. That depends wholly upon whether or not he has repented of the sin. If he holds to the sin, the disgrace still clings to him; if he has repented, the disgrace is removed; because the grace of God removes the sin of him who repents, and where the grace of God abounds, there can be no disgrace. This is self-evident. This shows that there is no disgrace to the repentant sinner in the fact that people who do not know the grace of God still remember his previous misdeeds, and despise him. It is not what others think of us, but what we are, that determines whether or not we suffer disgrace. And so it is no disgrace for a man to be unjustly suspected or accused. The disgrace rests upon the false accusers alone. Many people will say, even after a falsely-accused person is proved to be innocent, "There must be something wrong that gave rise to the suspicion." Such persons should remember that Christ, "who knew no sin," was accused of the grossest misdeeds. He himself has said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

—*Scl.*



Continued from Page 59.

manger the lowliest place, in the least City of Judah. His forerunner dwelt in the wilderness, clothed in raiment of camels' hair, girded with a leather girdle. But the power of the still small voice was there and all Israel were stirred.

When the apostles went forth into all the world according to the command of the great Commission, they did not go with great outward display.

Listen to the apostle to the Gentiles as he relates his experiences. "For I think that God hath set forth us the apostles last as it were appointed unto death. We are fools for Christ's sake. We are weak even unto this present hour, we both hunger and thirst, and are naked, and are buffeted and have no certain dwelling place; and labour working with our hands; being reviled we bless; being persecuted we suffer it; being defamed we entreat: we are made as the filth of the world and are the offscouring of all things unto this day." 1 Cor: 4: 9-13.

In Paul's second letter to the Corinthian Church he further enlarges on this subject. In both chapters eleven and twelve we find the proof of Paul's ministry and apostleship; it is neither the institution of elaborate ritual nor the erection of stately edifices; but rather the hardships and persecutions endured, and the evident working of the mighty power of God through weak human instruments.

In chapter 12 verse 5, Paul says he will glory in his infirmities. He then tells us that lest, because of his many revelations, he should be exalted, he was given a thorn in the flesh. When he besought earnestly for this thorn to depart, God's reply was: "My Grace is sufficient for thee; for my strength is made perfect in weakness." Paul's conclusion therefore is, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong. 1 Cor: 12: 9, 10.

Now from a human standpoint all these things would be evidence of weakness. Depending wholly on the human effort for advancement such a cause would only invite ridicule and scorn.

But behind and beneath this movement was the Grace of God, made perfect through the weakness of the human instrumentality, which built up the Chris-

tian Church in all parts of the world. It entered the great heathen cities like Ephesus, Corinth, Rome; and there in the midst of such infirmities, reproaches, and necessities uprooted heathenism, and planted successfully the banner of Christianity in its place.

This truth has its striking manifestation in the crucifixion and resurrection of Christ. "For though he was crucified in weakness, yet he liveth by the power of God." When Jesus died upon the cross, from the human standpoint his cause had perished in weakness. But God's way is not man's way. The weakness of the hour of His crucifixion, was the hour of triumph in God. "The Kingdom of heaven cometh not with observation."

How then does it come? You will find the answer in Mark 4: 26-29. In order that we might grasp something of the manner of its coming Jesus compares it to a man who drops a seed in the ground. When once that seed is cast into the ground, if it has the vital spark of life, and is surrounded by the proper conditions it will spring up and grow. Man may be anxious, he may rise night and day in his anxiety; but he can not aid it in its growth, neither can he tell how it grows. The power of life manifested in that growth is so much beyond him that the mightiest effort he can put forth is utterly insignificant, yet there is no outward show or noisy demonstration. First the little tiny blade that man can easily trample under foot, then the ear that his puny strength can crush in his hands, and then the full corn in the ear. The Spirit of God working unseen and noiselessly accomplishes this wonderful work.

Even so the Kingdom of Heaven is introduced. It has with it no noisy demonstration, no magnificent ritual, no stately edifice. But quietly through the operation of sowing and watering the seed the work goes on.

So it was in the early days of the Christian Church. So it has been in every movement inaugurated by God. And so it will be in the last message of Rev: 14: 6-12. In this last movement God will place the seed, the word of God in the hands of men. They will scatter into all the world. Among every people of the earth their representatives will go scattering the precious seeds of truth. They will not go with noisy demonstration. No stately edifice or other marks that the world calls great, will accompany

them. The moment they trust in such things their strength is gone. Their confidence must be in the life God has placed in the seed he has committed to them. They will not expect sudden results, but, confident that the seed in their hands is the good seed of the Kingdom, and knowing that the Master of the universe by His Spirit goes with the seed to guide and guard it, and sees that it brings forth, first the blade, then the ear, then the full corn in the ear, they toil on with songs of joy. In arctic snow, and beneath tropic sun they labour on, knowing that in the fulness of time the fruit will be brought forth and then the Lord of the Harvest will put in the sickle, and the harvest will be gathered in.

This work is now in progress. What is your attitude to it? "The Kingdom of Heaven cometh not with outward show."

### Is It Essential?

Some years ago, while riding home with a family after preaching a sermon on Sabbath observance, the eldest daughter asked if I believed one would be lost should he keep all the other precepts of the decalogue, but fail to keep the fourth commandment.

The reply was, "Suppose one were to keep all but the eighth, would he be saved?" "No, certainly not," said the young lady, "I never thought of it in that light before."

"Thou shalt not steal." Suppose one kept every other requirement but this: would the violation of this one keep an individual out of heaven?—Certainly it would. "Whosoever shall keep the whole law, and yet offend in one point he is guilty of all." No chain is stronger than its weakest link; and one's character is no stronger than his weakest point.

God does not change. He made the very existence of the Jewish nation depend upon their observance of the Sabbath; and why should we suppose that he regards Sabbath-keeping of less importance now than of old?

"It shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David;...and this city shall remain forever." Jer. 17: 24, 25. Here we see God's estimate of Sabbath-keeping. The Lord desires us all to



be happy. He knows we can not be truly happy and forget him. The Sabbath keeps in mind the true God, the great Creator. It brings us into touch from week to week with his marvellous creative power. We cultivate his joy-inspiring acquaintance. We learn to know him; "and this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

"Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20.—*W. C. Wiles.*

### Objections to the Period-day Theory.

The fact of the alternations of light and darkness being distinctly defined as day and night in Gen. 1:5, is, in my mind, a strong argument in favour of natural days, and against periods. For what is the primary meaning of day and night?—and surely the primary and currently-used meaning must be designed here, where they are given as definitions. Any other meaning (such as in John 9:4: "I must work . . . while it is day; the night cometh, when no man can work") is secondary and figurative, and derived from the primary one.

The use assigned to the sun and moon and stars, which were made to shine upon the earth on the fourth day; viz., to be "for signs, and for seasons, and for days, and for years" (Gen. 1:14),—seems clearly intended for the advantage of God's intellectual creature, man. But on the period system of interpretation, he was not created to enjoy this benefit for myriads of years after it was prepared for him, all the animal existences on earth—the work of the fifth and sixth days—intervening before man's appearance. There is something incongruous in this.

The visible appearance of the sun on the fourth day, in the midst of the week, furnishes a conclusive argument for natural days, if the terms "and evening was" "and morning was"—which occur six times—are to be interpreted consistently throughout. For it may be fairly assumed that the heavenly bodies began at once to fulfil the functions assigned to them, viz., "the greater light to rule the day, and the lesser light to rule the night" (Gen. 1:16); and therefore the fifth and sixth days, at least, must have been ordinary days of twenty-four hours each; and as they were of sufficient length for the works belonging to them, the first second, third, and fourth may well have been sufficient for *their* respective works.

The description, "evening was and morning was," being the same, the days must be homogeneous.

Mr. Birks well remarks that ordinal numbers never occur, either in the Bible or elsewhere, when words of time are used as indefinite periods. And he adds that the reason is plain: two, three, four indefinite periods make only one indefinite period. The simple fact that the days are numbered from the first to the sixth is thus a clear proof that definite periods, or days, are meant.—*Pratt.*

### The Pathos of the Cross.

If Jesus had been an infinite hater, who had incarnated himself for a mission of mischief and we could have caught him and nailed him to the cross, of course it would have been an important thing. We should not have extinguished hate in the infinite heart. We should however, have made the feeble protest of our race against hatred. But when he loves us and comes to us with a yearning heart and a wooing way, and seeks to win our love by all the sweetest advances of holy and loftiest affection, and when we, with wicked, unloving hands, do murder him, we cannot but quench his love. He sends down from

the cross such indescribably sweet looks of love, as if he was saying in his heart, "Oh, I would rather have these tearing nails and piercing thorns from your dear hands than take the softest and brightest crown from the hand of any other beings." This is the supreme glory of love. There never was anything like it in all the universe before. The angels that had worshipped him had never such love. He had never so revealed himself to them. They knew he was good. They knew that he delighted in the happiness of his children and of his creatures, but they had never seen Divine love put to such a trial before and rise to such radiance. Then they saw the glory of God, the glory of his power, the glory of his wisdom, the glory of his truth, and the glory of his love, shining in the face of Jesus. It streamed down all time and through all the universe. No world he ever made, no throne he ever erected, no rank of angels he ever created so reflects the glory of the cross.—*Dr. Chas. F. Deems.*

"Time is money," says the business man. This may be true, but time is of but little value to any man if it is not worth to him something infinitely more valuable than money, and that is good character.

## Sunday-School Entertainments.

### An Incident From Real Life.

(That the influence of Sunday-School entertainments and church bazaars, festivals, sociables, raffles, etc., is not always a salutary one has been recognised by many of our most earnest religious workers. We believe, however, that the extent of the evil is not generally appreciated. The following from an exchange is given as an incident from real life, and the matter it contains is worthy of careful thought. Ed.)

"It is no use, Mrs. W., I have tried again and again and I cannot become a Christian."

"So you said a year ago, yet you thought there was nothing in the way."

"I don't think there is now, but I don't feel any different from what I did then, and I don't believe I shall ever be a Christian."

"The first speaker was a bright girl somewhat over twenty, who on a previous visit nearly a year before, had confided to her elder friend her earnest desire to become a Christian. Of her evident sincerity there could be no doubt, and the visitor was sorely puzzled to understand why her young friend had not yet found

peace. The two were standing by the half-opened door of the Sunday-School room, where a rehearsal for an 'entertainment' was in progress; and the girl, looking in, seemed suddenly to find there a suggestion for further thought.

"I believe," she said hesitatingly, "there is one thing I cannot give up!"

"Give it up at once, dear."

"But I can't."

"Come to Jesus first, then, and he will give you the power."

"I don't want him to. I believe if I knew I should die and be lost in three weeks from to-night I would rather be lost than give up my passion."

"And what is this dearly loved thing, worth so much more than your salvation?"

"Oh, it isn't worth more, only I love it more, and I can't and will not give it up. It's that I—I want to be an actress; I know I have the talent; I've always hoped the way would open for me to go on the stage, and I can't help hoping so still."

"Do you think it would be wrong for you to do so, provided the way did open?"



"I don't know that it would be a sin; but I couldn't do it and be a Christian; the two things don't go together."

"How did you come by such a taste? I am sure you do not belong to a theatre-going family?"

"Oh, no! my father and mother are members of the — church; they always disapproved of the theatre. I've been in Sunday-School all my life. They used to make me sing and recite at the entertainments when I was four years old, and I acted the angel and fairy parts in the dialogues; and when I grew older, I always arranged tableaux, charades, etc. Then I joined a set of sociables got up by our church young people. At first we did 'Mrs. Jarley's Waxworks,' and sung 'Pinafore,' for the benefit of the church; and then we got more ambitious, studied, and had private theatricals, and last winter we hired Mason's hall and gave a series of Shakespearean performances which cleared off a large part of the church debt. But that is only second-class work, after all. I want to do the real thing, to go upon the stage as a profession. My father will not hear of it; but I hope sometime the way will be opened that I may realise my heart's desire."

"And meantime, will you not come to Jesus and be saved?"

"No I cannot do it and keep to this hope, and I will not give this up."

"And so the visitor turned sadly away, thinking for what miserable messes of pottage men and women are willing to sell their glorious birthright as children of God; thinking also of the seeds which are being sown in our Sunday-schools, the tares among the wheat, and the terrible harvest that may yet spring up from this well-meant but injudicious seed-sowing."

### *The Son of Man Cometh!*

The disciples asked Jesus, "what shall be the sign of Thy coming, and of the end of the world?" His reply, which was full and explicit, is found in the twenty-fourth and the twenty-fifth chapters of Matthew. In seven different forms of expression in this reply our Lord refers to His coming and in every case He speaks of Himself as "the Son of man." What a comforting truth it is to remember that "in Christ the family of earth and the family of heaven are bound together," and that "Christ glorified is our brother." In looking for the coming of the Son of man we look for the

coming of One who is related to us by the closest ties. Although exalted to the highest heaven, He has not forgotten us. Although surrounded by the angelic host, who delight to do Him honour. He is not ashamed to mention our names before the Father, and to call us His brethren. And although He is in the courts of glory, "angels and authorities and powers being made subject unto Him," yet he will not be satisfied until those who have accepted His redeeming grace are with Him where He is, that they may behold His glory, and share it with Him. What an overwhelming thought it is that the Son of man longs for the presence and companionship of those who have accepted Him as their Saviour, and that to delay His coming is to defer the gratification of this desire. For many years we have longed to see Him face to face, and to look upon Him who has redeemed us with His own blood, perhaps little realising that during this time the Son of man has longed to bring the redeemed to Zion, and to have them sit with Him on His throne. O wonderful love! "Behold, what manner of love the Father hath bestowed upon us." O wonderful Saviour, who loves His own who are in the world, and loves them to the end! O glorious reunion, when Saviour and saved sinners meet "in the air," to enjoy each other's companionship forever!

"O how I long to see that day  
When the redeemed shall come  
To Zion, clad in white array—  
Their blissful, happy home."

—W. W. PRESCOTT.

### *The Near Heathen.*

If the rich and the poor are ever to meet together, it must be in the poor man's territory; for money and locomotion are correlative terms—the one can be transmuted into the other as heat into motion. Whereas the poor man must stay where he is put. We admire him who takes his life in his hand and goes to the Congo. Meantime we pick out the most comfortable place we can find to live in and to go to church in. We pay the travelling expenses of missionaries to carry the Gospel to the heathen, and when the heathen come to us, paying their own travelling expenses, we turn our backs on them. They do not look quite as picturesque near by as through the prism of distance.—*Dr. Edward Judson.*

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# Health and Happiness

## OPEN THE DOOR.

"Open the door, let in the sun :  
He hath a smile for every one :  
He hath made of the raindrops gold and gems,  
He may change our tears to diadems—  
Open the door !

"Open the door of the soul ; let in  
Strong, pure thoughts which will banish sin ;  
They will grow and bloom with a grace divine,  
And their fruit will be sweeter than that of  
the vine—  
Open the door !

"Open the door of the heart : let in  
Sympathy sweet for stranger and kin :  
It will make the halls of the heart so fair  
That angels may enter unawares—  
Open the door !"—*Anon.*

## HOW SHOULD WE DRESS?

Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to ridicule and criticise the poor if they do not follow in her wakes at any cost, even the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshippers at Fashion's shrine.

The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become life-long invalids through their compliance with the demands of fashion. Displacements and deformities, cancers and other terrible diseases, are among the evils resulting from fashionable dress. Many a style of dress that was inappropriate and even ridiculous has been generally adopted because it was the fashion.

We would not by any means encourage carelessness in dress. Let the attire be appropriate and becoming. But with many the character is considered of less importance than the dress. The ornament of a meek and quiet spirit is of infinite value; and it is the wickedest of folly to waste in frivolous pursuits our opportunities to secure this precious adorning of the soul.

Woman does not know her power. God did not intend that her capabilities should be all absorbed in questioning, What shall I eat? what shall I drink? and wherewithal shall I be clothed? There is a higher purpose for woman, a higher destiny. She should develop and cultivate her powers; for God can employ them in the great work of saving souls from eternal ruin.

On Sunday the popular churches appear more like a theatre than a place for the wor-

ship of God. Every style of fashionable dress is displayed there. The poor have not courage to enter those houses of worship. The following remarks were made in my hearing by an attendant at one of those fashionable churches: "It affords such a fine opportunity for studying the fashions. I can see the effect of different styles of dress; and, do you know, I gain great benefit in my business by watching the effect of various dresses on different forms and different complexions. Did you notice that grand trail and that lovely hat? I know just how they were made. I have been taking-lessons all day, which I shall put to a practical use."

Not one word was said of Christ or of the sermon preached. What dishonour is shown to the house of God! Were Christ upon earth and should he visit such churches, would he not drive out those desecrators of His Father's house?

But the greatest evil is the influence upon the children and youth. Almost as soon as they come into the world, they are subjected to fashion's demands. Little children hear more of dress than of their salvation. They see their mothers more earnestly consulting the fashion plates than the Bible. More visits are made to the clothier and the milliner than to the church. The outward display of dress is made of greater consequence than the adornment of the character. Sharp remands are called forth for soiling the fine clothing, and the mind becomes peevish and irritable under continual restraint.

A deformed character does not disturb the mother so much as a soiled dress. The child hears more of dress than of virtue; for the mother is more familiar with fashion than with her Saviour. Her example too often surrounds the young with a poisonous atmosphere. Vice, disguised in fashion's garb intrudes itself among the children. Simplicity of dress will make sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind will be revealed in the choice of simple and appropriate attire.

There is an ornament that will never perish, that will promote the happiness of all around us in this life, and will shine with undimmed lustre in the immortal future. It is the adorning of a meek and lowly spirit. God has bidden us wear the richest dress upon the soul. By every look into the mirror, the worshippers of fashion should be reminded of the neglected soul. Every hour squandered over the toilet should reprove them for leaving the intellect to lie waste. Then there might be a reforma-

tion that would elevate and ennoble all the aims and purposes of life. Instead of seeking golden ornaments for the exterior, an earnest effort would be put forth to secure that wisdom which of is more value than fine gold, yea which is more precious than rubies.

Those who worship at fashion's altar have but little force of character and but little physical energy. They live for no great purpose, and their lives accomplish no worthy end. We meet everywhere women whose whole mind and heart are absorbed in their love of dress and display. The soul of womanhood is dwarfed and belittled, and her thoughts are centred upon her poor, despicable self. As a fashionably dressed young lady was passing several gentlemen on the street, one of them made some enquiries in regard to her. The answer was, "She makes a pretty ornament in her father's house, but otherwise she is of no use." It is deplorable that those who profess to be Christ's disciples should think it a fine thing to imitate the dress and manners of these useless ornaments.—*MRS. E. G. WHITE.*

## KEEP YOUR TROUBLES SACRED.

A worthy wife of forty year's standing whose life was made up of sunshine and peace gave the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good and so well suited to all married people, as well as those who intend to enter on that state, that we publish it for the benefit of such persons:—

"Preserve sacredly the privacies of your own house, your married state, and your heart. Let no father, sister or friend, ever presume to come between you two, or to share the joys and sorrows that belong to you two alone. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no never, speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun find you at variance. Review and renew your vow. It will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one."

## THINGS TO KEEP.

"Keep your grip." A nerveless, uncertain hand, always ready to let go the helm, accomplishes nothing.

"Keep your head." Train your thoughts, as soldiers are trained, not to fly into a panic, not to scatter helplessly in the hour of peril



and difficulty, but to be firm, collected, alert, ready to fight a way through.

"Keep clean." Let no seeming obstacle persuade you that your path must diverge, even for a few steps into the mire. There is a clean way to everything really worth having.

"Keep going." There are no more cowardly words heard on any right road than those two little words, "give up."

"Keep faith." Above and beyond all else, keep faith—faith in the fatherhood of God, in the loving, tender presence of Christ, in the overruling of the Almighty, and in the final triumph of right.—*Selected.*

#### ON THE SAFE SIDE.

Mrs. Campbell picked up the post card that was lying by her breakfast plate, Saturday morning, and read aloud:

"For some reason I cannot wash Monday. If nothing else happens, I will come Tuesday."  
MRS. OLSEN."

A laugh went round the table.

"How mysterious!" commented Janet.

"Apparently she doesn't know the reason herself."

"She means 'for a certain reason,'" revised Norman. "She doesn't want to tell that she's going to one of their Swedish picnics."

"So likely—in zero weather!" chuckled Mr. Campbell, at his son's expense.

"Well, it upsets the whole week's work to put off the washing," said practical Marion.

"Bother! I wanted her to do up my wash-silk dress for Tuesday night!" pouted Claribel. But Dorothy's eyes were on her mother's face.

"I'm afraid Mrs. Olsen is in trouble," said Mrs. Campbell. "She is so faithful! I wish I could know; but she lives away out on Ninety-third Street." She glanced at Norman, who was evidently too busy with his breakfast.

When the family gathered at dinner that night, Dorothy was missing. "She went out to Mrs. Olsen's for me," her mother explained.

"Really, my dear," remonstrated Mr. Campbell,—and he expressed the feeling of every one at the table,—"I think that was carrying sentiment too far! To send your own child out in this bitter weather, just on the chance,—"

"Here she comes, now, father!" cried Norman, in relief. "Hurry up Dot, and tell us what 'some reason' means!"

Dorothy came into the dining-room and stood by her father's chair. Her cheeks were scarlet with the cold, but she was well protected in her warm wraps and furs.

"O mother," she began, in a hushed voice, "Mrs. Olsen's husband died!"

"Dorothy!"

"Yes, very suddenly, the night before she wrote you that card. But you ought to have seen how thankful she was to you for sending out to enquire!" Here the impulsive girl threw both her arms round her father's neck. "Darling, it might have been you!" she whispered and added aloud "Oh, I wish you could have heard poor Mrs. Olsen talk about mother! She thinks she's the best woman in the whole world!"

"She is!" responded Mr. Campbell, fervently his eyes full of sudden tears, and Norman

pushed back his chair and went kissed his mother.—*Youth's Companion.*

#### POISON IN THE BLOOD.

"You smoke thirty cigarettes a day?" said a physician to a patient.

"Yes on the average."

"Yet you don't blame them for your run-down condition?"

"Not in the least. I blame my hard work."

The physician shook his head. He smiled in a vexed way. Then he took a leech out of a glass jar.

The cigarette fiend bared his pale arm, and the other laid the lean, black leech upon it. The leech fell to work busily. Its body began to swell. Then, all of a sudden, a kind of shudder convulsed it, and it fell to the floor dead.

"That is what your blood did to that leech," said the physician. He took up the little corpse between finger and thumb. "Look at it," he said "Quite dead, you see. You poisoned it."

"It wasn't a healthy leech in the first place," said the cigarette-smoker, sullenly.

"Wasn't healthy, eh? Well, we'll try again."

And the physician clapped two leeches on the young man's thin arm.

"If they both die," said the patient, "I'll swear off—or at least, I'll cut down my daily allowance from thirty cigarettes to ten."

Even as he spoke the smaller leech shivered, and dropped on his knee dead, and a moment later the larger one fell beside it.

"This is ghastly," said the young man. "I am worse than the pestilence to these leeches."

"It is the empyreumatic oil in your blood," said the medical man. "All cigarette fiends have it. Abandon tobacco, and this oil will disappear, and you will be no longer deadly to the leech. Furthermore, your appetite will return, you will sleep better, and your muddy colour will clear up. It is not hard work but hard smoking that has brought these troubles down on you."

"Doctor," said the young man, regarding the three dead leeches thoughtfully, "I half believe you are right."—*Selected.*

#### EFFECTS OF SMOKING ON PHYSICAL DEVELOPMENT.

Dr. Jas. W. Seaver, of Yale University, has made some interesting observations regarding the effects of smoking on the physical development of the body. The *Gymnast and Review* gives the following result of his experiments:—

"After experimenting on 187 students, he found that the weight of non-smokers increased, on an average, by 10.4 per cent. more than that of the habitual smoker, and by 6.6 per cent. more than that of the occasional smoker. The height of the non-smoker exceeds by 24 per cent. the height of the habitual smoker, and by 14 per cent. that of the occasional smoker. The chest measurement of the non-smoker exceeded that of the habitual smoker by 26.7 per cent., and that of the occasional smoker by 26 per cent. But the greatest difference no-

ticeable was that of the lung capacity, which was 77.5 per cent. more favourable in the case of the non-smoker than that of the habitual smoker, or by 49.50 greater than with occasional smokers."

These results have been amply confirmed by Professor Hitchcock, of Amherst College, who "made his observations with students of that college during one year, the smokers being separated from the non-smokers. The result was that the non-smokers increased in weight 24 per cent. more than the smokers, had grown 37 per cent. more, and their chest measurement was greater by 42 per cent. than that of the smokers. The lung capacity was also considerably more favorable with the non-smokers than with the smokers."—*Health.*

#### ONE GLASS TOO MUCH.

THE Duke of Orleans, the eldest son of King Louis Phillipe, was the inheritor of whatever rights the royal family could transmit. He was fine young man—physically and intellectually noble. One morning he invited a few companions to breakfast with him, as he was about to take his departure from Paris to join his regiment. In the conviviality of the hour he drank a glass too much. He did not become intoxicated; he was not in any respect a dissipated man. But in the joyous hour he drank a glass too much. He lost his balance of both body and mind. Bidding adieu to his companions, he entered his carriage. But for that extra glass of wine he would have kept his seat. He leaped from the carriage. But for that extra glass of wine he would have alighted on his feet. He fell—his head struck the pavement. Senseless, bleeding, he was taken into a beer-shop, and died. That extra glass of wine overthrew the Orleans dynasty, confiscated their property, and sent the whole family into exile.—*National Temperance Advocate.*

#### RUSSIA AND INTEMPERANCE.

Of the £170,000,000 required annually for the expenses of the Russian Government, £75,000,000, comes from drink. *The Standard* reports a Russian speaker on this national vice as saying: "The peasants have always realised the dangers of drunkenness. Long ago thousands of villages all over the country began closing the publichouses. But there were persons in power who regarded the welfare of the people as unnecessary, or even dangerous. They pressed a button and the Holy Synod sent out orders to the parish priests not to preach against intemperance. . . . Then came the State monopoly, with its dispensaries in every settlement, often against the protests of the population. Dispensaries were opened where vodka had never been allowed before; for instance, all along the canals leading from the Neva to the Volga. The State conscientiously supplies forty per cent. of poison. The public-houses used to sell diluted liquor, which was not nearly so harmful or so seductive. The consumption has grown by leaps and bounds since the monopoly was introduced. During the forty years the use of alcohol has increased tenfold. . . . If our laws had been made by our worst enemy they could not have been better devised for our undoing."—*Selected.*



**DRINK AND HEALING.**

A good anecdote is told of the late Sir B. W. Richardson. He was travelling in England, and had come to a town of four thousand inhabitants in which was no public house, and the village doctor was nearly starving. While there a young physician sought his advice as to taking up practise in the village. The good doctor, placing his hands on the young man's shoulders, said, "Take my advice, and don't. These wretched teetotalers not only shirk accidents, but when wounded, heal so fast that there is neither pleasure nor profit after the first dressing."—*Exchange.*

**DRINK AND IMMORALITY.**

The chief matron of the Chicago police department preaches a powerful total abstinence sermon when she says: "Of all the ter or

twelve thousand unfortunate girls and wrecked women arrested every year in Chicago, among those who tell their woes to me, ninety-nine out of every hundred attribute their downfall to the first glass of wine or champagne taken generally with a male companion, always for good fellowship's sake. The first glass is the beginning of the end, and here you see what the end is. When a woman once begins to drink, even in a social way, her future is threatened with either moral weakness or utter ruin."—*Good Health.*

**DRINK AND HEREDITY.**

If the evils of intemperance were limited to the lifetime of the drunkard alone, the consequences, however disastrous, would not yet be so direful as when viewed in the light of heredity. The children of drunkards rarely

possess normal constitutions. A specialist on this subject has tabulated his observations in the *Quarterly Journal of Inebriety* as follows, basing his investigations on twelve families of inebriates and twelve of temperate people:—

<i>Drinkers Temperate,</i>	
Number of children.....	57..... 61
Deaths under one week old.....	25..... 6
Idiots.....	5..... 0
Dwarfs (stunted in growth).....	5..... 0
Epileptics.....	5..... 0
Chorea, ended in idiocy.....	1..... 0
Deformed and diseased.....	5..... 0
Hereditary drunkards.....	2..... 0

Another writer states that "recent studies of alcohol cases show that over sixty per cent. are directly inherited."—*Selected.*

Of all the "isms," none is worse than egotism

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**Marriage and Long Life.**—"Married women live on an average five years longer than maids, while married men live seven years longer than bachelors, according to an eminent authority."

**Opium in the Chinese Court.**—"The Dowager-Empress of China has given the servants of the Court three months in which to abandon opium smoking. After that, if caught, they will get a hundred strokes with an iron rod."

**Society Expenses.**—An exchange tells us that a modest outlay for the average society woman's wardrobe requires no less than £1,000 per annum. This is estimating at the lowest figure; a more likely estimate would bring the cost up to £1,500.

**Labour Troubles in Germany.**—"There are said to be 60,000 unemployed in Berlin. Armed police provoked some disorder at a meeting of 12,000 unemployed recently. The police drew their sabres and mercilessly slashed many until there were pools of blood in the streets."

**Interesting Comparisons.**—"Of every 1,000 males in the Madras presidency, 26 are Christians; but of every 1,000 males who can read and write, 45 are Christians. Among Christians, 1 in 15 knows English; among Hindus, 1 in 132; among Mohammedans, 1 in 157. But the preeminence of Christians over other classes is especially seen in the returns on female education. Taking an average of 10,000 women in each community, the number who can read and write is for the Hindus, 70; for the

Mohammedans, 86; for the Christians, 913. In the Madras presidency there are 20,314 women who can read and write English. Of these, 77 are Mohammedans, 1,770 Hindus, and 18,442 Christians."

**Tercentenary of Quebec.**—This year the city of Quebec, Canada, celebrates its birth three centuries ago. It was founded by the French under Champlain, captured by the English 1629, was retaken by the French, but finally in 1759 under the leadership of the famous Wolfe it fell again into the hands of the English. From that time to this the city has made a steady growth and is now one of the leading cities of the world. The Prince of Wales will be present at the celebration.

**Chinese Opium Reforms.**—"The Imperial decree that all opium dens in China must be closed has been followed by a remarkable bonfire at Hangchow, the great city of South China. In the chief square of the city two pyramids were built. These piles consisted entirely of the opium pipes and trays collected from the dens closed in the city in accord with Imperial command. The pyramid of pipes was six feet square at the base. Though only seven feet high, it contained over 10,000 pipes."

**Rome's Jewish Mayor.**—Some bitter comment has found its way into the Roman Catholic press as the result of the election to the office of Mayor of Rome of Ernesto Nathan, a prominent Jew. It is not his nationality, but his religion that seems to stir up Catholic indignation. He is a freemason. There is, however, on the part of even his enemies, the feeling that he will not meddle with religion, but will give the city an upright, straightforward administration. If he succeeds in doing this he will do better than most of the church men have done.

**Japan's Literary Spirit.**—"The first Japanese newspaper was published in 1863 only forty-five years ago, and contained some news translated from the Dutch papers. To-day Japan has over fifteen hundred daily newspapers and periodicals: Tokyo has over twenty. The Japanese *Times*, of Tokyo, is published in English, but is edited exclusively by Japanese. The Japanese *Times* by the way, with the proverbial Japanese enterprise, is now

composed entirely on American-made linotypes."

**Progress at Panama.**—"If the record of progress at the Panama Canal is continued, it will mean that before the end of 1914 a ship the size of the *Mauretania* will be able to steam through the Caribbean sea to the Pacific. The steam shovels made a record in the amount of material removed in the month of October notwithstanding delays caused by the landslide at Cucaracha, which blocked the line and prevented the movement of the spoil trains. The enormous volume of 1,085,000 cubic yards was taken out during the month by this means alone."

**Panama Canal Facts.**—"According to the letter of an engineer, printed in *The Times*, if the United States decides in favour of making the Panama Canal a high-level one, it will mean that if a vessel in the Atlantic wants to get into the Pacific by means of the canal, it will have to climb by means of locks to an elevation of eighty-five feet to the artificial lake thirty-two miles long. Then when it has traversed the lake it will have to go down the eighty-five foot stairway on the Pacific slope. When it is remembered that each of the six locks will be nearly 1,100 feet in length by 100 feet in width, and that the central gates will have a height of 108 feet, it will be realised that no such staircase was ever projected before."

**The Race Question.**—"The Yellow Peril, so-called, has not died down in view of the many other important questions now agitating the world. America, from Alaska on the north to Chile on the south, has been canvassing the question of Asiatic immigration and what could be done to prevent it. Canada's arrangement with Japan, far from settling the question, has only seemed to stir the smoking embers into flame again. While the Minister of Foreign Affairs in Chile is advising his fellow-countrymen to "inaugurate a Monroe Doctrine of their own" against Asiatics, Canadians are insisting that their "Pacific shores shall not be overrun with Asiatics." In the meantime Africa is not without her troubles of the same kind.

Be swift to love: make haste to be kind.