

THE ORIENTAL WATCHMAN

Vol II

Karmatar E. I. R. May, 1908

No 5



SABBATH THOUGHTS.

In calm and cool and silence, once again
I find my old accustomed place among
My brethren, where, perchance, no human tongue
Shall utter words : where never hymn is sung,
Nor deep-toned organ blown, nor censer swung
Nor dim light falling through the pictured pane !
There syllabled by silence, let me hear
The still small voice which reached the prophet's ear.
Read in my heart a still diviner law
Than Israel's leader on his tables saw !
There let me strive with each besetting sin,

Recall my wondering fancies, and restrain
The sore disquiet of a restless brain :
And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread,
But, cheerful, into light around me thrown,
Walking as one to pleasant service led :
Doing God's will as if it were my own,
Yet trusting not in mine, but in His strength alone !

— J. G. Whittier.



The Oriental Watchman.

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

Issued Monthly for

International Tract Society,

39-1 Free School St., CALCUTTA

Editorial.

The Question of Demon Possession.

Many times there is more involved in a question than its mere subject matter. Especially is this true of religious questions. Often a Bible principle is so closely related to the warp and woof of all revealed truth that anything that touches the principle involves the whole plan of salvation. The principles of the Word of God form link by link a wonderful and beautiful chain of truth, but the strength and beauty of this chain of truth are bound up in the preservation of every link; let one be broken and the chain that unites earth with heaven, sinful humanity with a just and loving Father in heaven, is broken. It is thus that the salvation of mankind depends upon his adherence to certain definite principles of right.

We believe that just the above is involved in a recent discussion of a very important subject—that of "Demonic Possession"—by one of our Indian exchanges. This discussion was provoked by a paper read before the Bangalore Missionary Conference on Feb. 3, 1908. The paper was an excellent one, revealing a close study of not only what available material the writer had in the way of actual phenomena, but also the bearing of the Scriptures upon the subject. The paper is also characterised by that cautious and careful conservatism which, while it handles such a subject rationally and with discretion, does not pass to that extreme position that all such manifestations are products of the imagination, but treats them as supernatural forces which the Word of God reveals as "principalities and

powers, and wicked spirits in high places."

It is upon this point that the discussion above referred to differs from the paper on this subject. While admitting that the paper is written with "calmness and discrimination" the writer of this discussion confidently asserts his opinion "that where the belief in demon-possession does not exist at all, no case of the kind can be cited," and bases his conclusions on the fact that cases of such phenomena are rare in Christian lands. The reason for this rarity, he informs us, lies in the fact that belief in demons has waned in Christian lands and where there is no belief there can be no possession.

We are not inclined to accept these conclusions as final. In the first place, the statement that the belief in demons is not common in Christian lands is far from true. We incline to the opinion, which we believe statistics would support, that the vast majority of Christians still hold to the belief in demons and in demon-possession. The position of the Roman Catholic Church is well-known regarding this subject. It comprises over half the Christian world, not to speak of the multitudes in the Protestant churches who believe in it. Furthermore, disbelief in demons was not common twenty years ago among professed Christians of any class or creed, whatever may be said of its growth during the past few years. On the other hand, demon-possession has not been common in Christendom for three or four centuries or longer. Therefore we believe the reason for the few cases of demon-possession must be sought for in other avenues than that taken by this writer.

It seems to us another point is made which is not apropos to the question in hand. Speaking of the belief of the Chinese in devils, the writer says: "We do not believe in the existence of this demon, because we do not believe in the whole world of Chinese devils, dragons, and the like." And further commenting: "If we have cast overboard out of the good ship of the Church, the gods of the heathen, why should we keep and carry their demons?"

Now this argument would be relevant if the "good ship of the Church" had ever had on board the gods of the heathen. But no true Christian ever believed in the gods of the heathen, much less the Lord Jesus Christ himself and the "great St. Paul" who, our good critic admits, believed in demonology. We submit that if the scriptures gave us good reason for

believing in Chinese dragons as devils we should be inclined to believe in the said dragons, else what becomes of our Guide Book? The great Apostle Paul also believed in the divinity of Christ; some of our great divines of this twentieth century do not: if the position of our critic above is sound this principle might also be cast aside. And one step taken, more follow anon. We believe in demons not because the Chinese believe in them, but because the Bible teaches their existence: we disbelieve in Chinese dragons and the like, not because it is a Chinese belief, but because it is not taught by the only source of the Christian religion—the Bible.

We have now reached what appears to us the crucial point in this controversy. As a matter of fact the whole Christian superstructure is built upon the belief in a definite evil being who brought about the Fall of man; destroy the devil and we at once destroy all reason for man's present deplorable condition; we take away the efficacy of the blood of Christ, for he came and was tempted in all points like as we are that he might destroy him that had the power of death, that is the devil. We thus call in question the authority of the Holy Scriptures, for they teach a plain doctrine on the subject, both Old and New Testaments. Are we willing to endanger the whole Christian superstructure by removing a foundation stone? Is it not plain that this involves the fundamentals of our faith, and must be maintained?

If we were asked why demon possession is so much more common in heathen than in Christian lands, we should reply: Simply because the devil has a stronger hold on the heathen mind than he has on one more enlightened. There are those of whom it is said that they are taken captive by the devil at his will. The devil fits his methods to the temperament of his field; he has therefore chosen more refined methods of enslaving men in enlightened lands than his gross manifestations in the regions of darkness.

Evil is not merely a product of the imagination. It is an actual fact and can be traced to a definite origin. All sin is of the devil, for he is a liar and the father of it. All heathen beliefs are not based on error, and we believe this one is a fragment still remaining from that time when the nations in heathenism had not yet lost their knowledge of the true God. Prayer suffices to heal the unfortunate victim of demon possession; we would suggest that our critic try the same means

on a case of ordinary lunacy. If they are identical the means used to cure one should cure the other. For this reason we believe there is a difference between ordinary lunacy and demon possession. We have not yet come to the place where we are willing to cast away our belief in devils, for the simple reason that God's word teaches their existence.

Sympathy for Spirits.

We have not seen anything more ludicrous (if it were not a serious subject) than the recent suggestion of a writer in *Truth* that sympathy be shown the spirits seen in the Spiritualistic seance, because of their supposed miserable existence. These spirits, he admits, are of an inferior order of beings with a low intellectual and moral character. Many of them he found to be confirmed liars; and he complains that there is absolutely no benefit to be derived from communication with them.

One would think that with these characteristics before him no upright man would care to have anything to do with such disreputable beings. But a sudden vein of charity springs up in this man's mind, and he has a plan which he thinks might be and even is "commendable as a form of charitable or mission work, and might well be systematically organised from that point of view." His reasons for this view are that these spirits complain of misery in their present state, and that something might be done to brighten their existence a little through the seance; that many of the beings are "depraved and feeble-minded," and might thus be brought under good influences, weaned from bad or foolish habits, and elevated in the moral and intellectual scale.

We have been led to wonder whether the writer may not have been indulging in witticism. Certainly the subject appeals to us from its comical side. Be that as it may, it would seem pitiable in view of the untold suffering and misery in our world, that men must spend time and money seeking to comfort and console wicked spirits, and lift them to a higher plane of morality. If this man is in earnest he reveals a weakness that finds its root in his belief that these spirits are what remains of man after death. If that plain Bible doctrine of the unconscious state of the dead were received by mankind no mistaken charity would ever be wasted over these wicked spirits. These infernal imps are spirits of devils, and not the spirits of departed mankind.

"The dead know not anything." Of man it is said, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Eccl. 9: 5; Ps. 146: 3, 4; 5: 5.

Ancient sorcery and witchcraft were nothing more nor less than modern Spiritualism. God forbade communication with the dead (so-called), in ancient times under the most severe penalties; and we have no reason to believe that God is more pleased with it now. The freedom of the Gospel is not license to indulge in evil communications which corrupt good manners. Men cannot with impunity handle coals and not be burned, and the sooner the danger of the Spiritualistic seance is realised the better. If the truth were known scores of men and women have made a moral shipwreck of themselves under the soul-tainting influence of the modern Spiritualistic seance. Men may consider communication with spirits innocent, but we do not hesitate to say that our observation of its effects as well as all we have been able to learn of its history, proves it to be neither innocent nor harmless. The very best thing for a Christian to do is to let it alone.

Indians and Gambling

THE ORIENTAL WATCHMAN is not alone in the stand it has taken against race-course gambling. Men who have no religious cause to represent have also spoken against its pernicious influence. We take the following from a recent number of the *Statesman* :—

"One almost fears that when posterity balances the account of the good or the evil that England has done to India, the introduction of organised horse-racing and its attendant gambling will bulk very largely on the debit side of the account, says a writer in the *Bombay Gazette*. For in these days in Bombay even the children and the youth are bitten by the craze for risking on a race the rupees which they can ill-afford to lose; and the son who was once satisfied to sit in the shop on Saturday afternoon and balance his father's accounts must now be off to Mahalaxmi by three o'clock to hob-nob with the rag-tag and bob-tail of the stables and to stake his earings upon the fleetness of a horse and the good faith of a jockey. A number of men in the service of public and private bodies have also succumbed to the insidious influence of the race-

course, and in their folly attempt to increase a small income by a lucky hazard; and in eight cases out of ten they reap their natural reward, and if they do not overstep the bounds of morality, burden themselves with a load of debt which they can never hope to wipe off. The extent to which gambling upon the race-course now pervades the lower middle classes and lower classes in cities is one of the less reputable results of the introduction of Western ideas and civilisation, and is just as pernicious as the ram-fighting, cock-fighting, and rain gambling which has been rendered punishable by law."

Not one sentiment in the above is too strongly expressed. What a pity that the mighty influences for good in our modern civilisation should be stained with such a blot.

New Alignment of Powers in the East.

The solution of the Eastern Question was long delayed by the interference of England in behalf of Turkey. Now England has ceased to be Turkey's ally, and has come to an understanding with Russia over the situation in southwestern Asia, and meanwhile Germany has come forward as the Sultan's chief adviser and supporter. "The Turkish army," it is stated, "is drilled by German officers, and Germany instead of Great Britain is the defender of the integrity of the Ottoman empire. Twice Russia had Constantinople in her grasp when she was choked off by Great Britain. Now Russia and Great Britain are allied against Germany. . . . Now Great Britain relinquishes to Russia the northern half of Persia with its newly-established parliamentary government, and views with satisfaction the massing of 60,000 Russian troops on the Turkish frontier."

But the time is near when Turkey will be left without an ally, and then the prophetic statement will be fulfilled, "He shall come to his end and none shall help him." Dan. 11: 45.—*Southern Watchman*.

"In time of disheartenment give double thanks. First, that the ground of our confidence is out of reach: Our life is hid with Christ in God." Next, that our Elder Brother is never out of reach. We can not touch our confidence to destroy it. We can not loose nor miss our Helper and Defense."—*From Closet and Altar*.

Not Quickened Except It Die.

The dead grain dropped to its cold earth bed :
The earth said: "Surely it is not dead :
There is life in me, my life I give—
Take it, O poor dead grain, and live."

And power wrought. To the light of day
Upward the tender blade made way ;
Above and around the glad air played,
"There is life in me for the tender blade."

The cloud dissolved and ceased to be,
"My life for thine—thou hast need of me."
The great sun gave of his glowing heat,
And the poor dead grain was living wheat.

The waving harvest field in glee,
Shouted, "O man, there is life for thee—
Here is life for thee from the cold earth clod.
Thy life is the breath of the living God."
—Selected.

Mysteries of the Bible.

Canst thou by searching find out God? Job 11:7.

No finite mind can fully comprehend the character of the works of the Infinite One. We cannot by searching find out God. To minds the strongest and most highly cultured, as well as to the weakest and most ignorant, that Holy Being must remain clothed in mystery. But though "clouds and darkness are round about Him, righteousness and judgment are the foundation of His throne." Ps. 97:2. We can so far comprehend His dealing with us as to discern boundless mercy united to infinite power. We can understand as much of His purposes as we are capable of comprehending; beyond this we may still trust the hand that is omnipotent, the heart that is full of love.

The word of God, like the character of its Author, presents mysteries that can never be fully comprehended by finite beings. But God has given in the Scriptures sufficient evidence of their divine authority. His own existence, His character, the truthfulness of His word, are established by testimony that appeals to our reason; and this testimony is abundant. True, He has not removed the possibility of doubt; faith must rest upon evidence, not demonstration; those who wish to doubt have opportunity; but those who desire to know the truth find ample ground for faith.

We have no reason to doubt God's word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with wonders beyond our comprehension. Should we then be surprised to find in the spiritual world also mysteries that we can not fathom? The difficulty lies solely in the weakness and narrowness of the human mind.

The mysteries of the Bible, so far from being an argument against it, are among

the strongest evidences of its divine inspiration. If it contained no account of God but that which we could comprehend; if His greatness and majesty could be grasped by finite minds, then the Bible would not, as now, bear the unmistakable evidences of divinity. The greatness of its themes should inspire faith in it as the word of God.

The Bible unfolds truth with a simplicity and an adaptation to the needs and longings of the human heart that has astonished and charmed the most highly cultivated minds, while to the humble and uncultured also it makes plain the way of life. "The wayfaring men, though fools, shall not err therein." Isa 35:8. No child need mistake the path. Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension,—mysteries that are the hiding of His glory,—mysteries that overpower the mind in its reaching, while they inspire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the word of the living God, and human reason bows before the majesty of divine revelation.

God intends that to the earnest seeker the truths of His word shall be ever unfolding. While the "secret things belong unto the Lord our God," "those things which are revealed belong unto us and to our children." Deut. 29:29. The idea that certain portions of the Bible cannot be understood has led to neglect of some of its most important truths. The fact needs to be emphasised, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incap-

able of comprehending or appropriating truth. The limitation is not in His purpose, but in our capacity. Of those very portions of Scripture often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving. "All Scripture is given by inspiration of God," that we may be "thoroughly furnished unto all good works."

It is impossible for one human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision.

As we contemplate the great things of God's word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us we behold a boundless, shoreless sea.

Such study has vivifying power. The mind and heart acquire new strength, new life.

This experience is the highest evidence of the divine authorship of the Bible. We receive God's word as food for the soul, through the same evidence by which we receive bread as food for the body. Bread supplies the need of our nature; we know by experience that it produces blood and bone and brain. Apply the same test to the Bible: When its principles have actually become the elements of character, what has been the result? what changes have been made in the life?—"Old things have passed away; behold, all things are become new." In its power, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan, have been transformed into the image of God. This change is itself the miracle of miracles. A change wrought by the word is one of the deepest mysteries of the word. We can not understand it; we can only believe, as declared by the Scriptures, it is "Christ in you, the hope of glory."

A knowledge of this mystery furnishes a key to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development.

And this development is gained through the constant unfolding to us of the character of God,—the glory and mystery

of the written word. If it were possible for us to attain to a full understanding of God and His word, there would be for us no further discovery of truth, no greater knowledge, no further development. God would cease to be supreme, and man would cease to advance. Thank God, this is not so. Since God is infinite, and in Him are all the treasures of wisdom, we may to all eternity be ever searching, ever learning, yet never exhaust the riches of His wisdom, His goodness, or His power.—Mrs E. G. WHITE.

Serious Things To-morrow.

Many years ago a Greek nobleman made a feast for his friends. In the midst of the festivities, a messenger entered with great haste with a letter. It

was from a distance, and was sent to inform him that a plot had been formed by his enemies to *kill him that night*. "My Lord," said the messenger, "my master desired me to say, that you *must read the letter without delay*; for it is about serious things." "Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal.

Before the feast was at an end, his enemies rushed into the hall and slew him. He neglected his last chance, and perished through his own folly. And are there not thousands who to-day are neglecting opportunities and disregarding warnings, who will mourn at last, when they are lost beyond remedy? To-day God sends His message to us. *Oh read the letter to-day*, for "How shall we escape if we neglect so great salvation?—*Selected.*

The Limit of Man's Responsibility.

L. J. BURGESS.

"No man liveth to himself." In reply to the Lord's inquiry in regard to his brother Abel, Cain replied; "Am I my brother's keeper?" The Apostle Paul's answer to this question is, "Bear ye one another's burdens and so fulfil the law of Christ."

In the life of the Apostle Paul we have many illustrations of this principle. In the book of Philemon we notice his treatment of Onesimus who had defrauded his master and ran away. He afterwards became converted through the preaching of Paul and desired to return to his master and confess his fault. Upon his departure, the Apostle Paul gave him a letter to his master in which he offers to share the guilt of the fugitive. He says, "If thou count me therefore a partner, receive him as myself; if he hath wronged thee or oweth thee aught, put that on my account."

The great king Solomon realised this law of human responsibility as expressed in Proverbs 24: 11, 12. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, behold we knew it not, doth not He that pondereth the heart consider it? and He that keepeth the soul doth He not know it?"

The burden of responsibility rests upon those who are strong in body, mind and spirit to assist those who are less favoured and who are weak. This is expressed in

the words of Paul, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

Our responsibility to others often brings duties which are not pleasant. The parents are often obliged to reprove and correct their children, and this is also one of the duties which we owe one another. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted."

There is a special responsibility upon those who are called as the Lord's Watchmen. "Preach the Word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering and doctrine." This responsibility is well explained in the 33rd chapter of Ezekiel verses one to nine. This also fixes the limit to which anyone's responsibility extends. "If thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity but thou hast delivered thy soul." We should understand this limit which the Lord has fixed. It is as bad to go beyond as to come short of the limit of our responsibility toward others.

Christ who spake as never man spake, recognised this boundary line and expressed in His words, "If any man hear my words and believe not, I judge him not: for I came not to judge the world but to save the world. The word that I

have spoken the same shall judge him in the last day." John 12: 47, 48. The only force that the Christian should use toward others is the power of truth expressed in words and actions.

The time of judgment has not yet arrived but we are instructed to "Judge not that ye be not judged." "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts: and then shall every man have praise of God." "Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling-block or occasion to fall in his brother's way."

May the Lord help us to fully perform our duty to the weak, and needy about us and then having reached the limit of our responsibility to leave the results with Him who in due time will make manifest the counsel of the heart and then shall every one have praise of God.

Who Had The Knife?

A LEARNED professor was explaining to his class how the identity of a thing might remain, even with the loss of its parts.

"Here," he said, "is this penknife. Now suppose I lose this blade and replace it with a new one—you see it has three blades—is it still the same knife?"

"Yes, yes!" cried the class.

"And suppose," he said, "I lose a second blade and replace it with a new one, is it still the same knife?"

"Oh yes!" said the class.

"And suppose," he said, "I lose the third blade and replace it with a new one, is it still the same knife?"

The class eagerly responded, "Yes!"

"Now," said the professor, triumphantly, "suppose I lose the handle and have a new one made, is it still the same knife?"

"Certainly!" roared the scholars.

But here a youth arose, one of the clear-headed kind.

"Professor," said he, "suppose I should find those three blades and that handle, and put them together again, what knife would that be?"

The professor's answer is not recorded.—*Exchange*

It is right to be contented with what we have, but never with what we are.—*James Mackintosh.*

A Two-fold Expression of the Law.

In the plan of redemption God has promulgated His law to the world in a two-fold sense,—in the living oracles from Sinai, engraven upon stone, and in the life and teaching of Christ. The principles of divine love, solemnly enjoined from Sinai in Ten Commandments, were practically exemplified in the life of "the Son of His love" on earth. The plan of redemption is God's moral government administered in a manner to meet the exigencies of the case. The mediatorial death of Christ was in strict harmony with the principles of the law. If this were not true the law itself would condemn the sacrifice which God has made to save the lost. But the gift of his son being in harmony with the claims of the law, He can be just in saving those who believe in Jesus. Rom 3 : 26.

A Well-defined Boundary

The fact should be emphasised, however, that there is a well-defined boundary beyond which neither justice nor mercy can go. That boundary marks the distinction between loyalty and disloyalty to God, on the part of the sinner. If he repents and becomes loyal to God, there is a principle of mercy in the law that forgives; and God can be just (in har-

mony with His law) in justifying the repentant, and the law itself witnesses to the correctness of the transaction. But if the sinner persists in his disloyalty, the principle of justice in the law condemns, for the wages of sin is death, and God can be just in the condemnation of such, and the law witnesses to the justice of the transaction.

The law itself inspires the repentant sinner with hope, for it proclaims its author to be merciful,—“showing mercy unto thousands of them that love me and keep my commandments.” Second commandment. God is compassionate, and His law could not be perfect without corresponding to that trait in His character. A law without the element of mercy in it could but imperfectly represent the perfection of its merciful Author. The Decalogue is given in a form adapted to our condition in this life. It appeals to those who are transgressors of it. While it contains the universal principles of morality, it addresses sinful men, not sinless angels, or beings of some far-away world; and, though it pierces the sinner's heart, it indicates that God will show mercy to such as are inclined to obedience.—T. H. STARBUCK.

An Age of Deception.

If ever there was a time when the devil was loose, active, and potent in human affairs that time is now, in the days in which we live. The devil's dominion is the enthronement of error, falsehood, deception, lies, and moral rottenness; and when was this dominion ever more potent than in these years of the existing generation?

The devil bound! And yet the people who claim to be the most enlightened and occupy the very top waves of modern progress, do not hesitate to give out that it is with them a matter of serious doubt whether there is a God, a Providence, a soul to live after this life, anything eternal but matter, any Lord but nature, any retribution but what natural laws administer in this world, any principles of morality but expediency, and scout all idea of a personal incarnation of the Deity, of atonement by divine sacrifice, of justification by faith in the merits of a Substitute, of any coming again of Christ as King to judge the world and reign in righteousness.

We look abroad upon society in general and what do we see?—Reverence, that great balance wheel in the economies of life, scarcely exists any more; oaths are nothing; good faith is as scarce as grapes after the vintage; and all moral bonds are trampled down without compunction under the heels of greed and lust and deified selfishness. Falsities and treacheries confront us unblushingly at every point. People not only make falsehoods, speak falsehoods, print falsehoods and believe falsehoods, but they eat them, and live them, and drink them, and make them one of the great elements of their being. One-half, at least, of all the eye can see, or the ear hear, or the hands touch, or the tongue taste is bogus, counterfeit, pinchbeck, shoddy, or some hash or other of untruth. A man cannot move or open his eyes without encountering falsehood and lies.

In business, in politics, in social life, in professions, and even in what passes for religion, such untruthfulness reigns that

he who would be true scarcely knows any more whom to trust, what to believe, how to move, or by what means to keep his footing, amid the ever increasing flood of unreality and deception.

And yet the devil is bound! Do I colour the picture too deeply? Look, consider and see for yourselves. Is not the world full of people, many of them your neighbours and personal acquaintances, some of them under your own homes—people with their apostles, male and female on the rostrum everywhere with applauding crowds around them—people to whom the church is a lie; the ministers of the Gospel a fraud; the sacraments absurdity; the Bible a dull record of superannuated beliefs; special providence an impossibility; a personal God or devil a superstitious conceit; moral accountability to a future judgment a thing to be laughed at; society, marriage and the body of our laws mere faulty conventionalities; government a mere device of the ambitious and self-seeking; immortality a mere fiction; and even life itself something of an impertinent imposition or a mere freak of mother nature?

A broader philosophy, a more compliant church, a more active humanity, disdaining theological dogmas and positive creeds, a larger liberality to take every one for a child of God who refrains from renouncing the devilish atheisms and heresies of the times—these are the flags he hangs out for the rallying of his unsuspecting dupes. And see how he induces men and women to usurp ministerial functions without ministerial responsibilities, and gives them power on the plea of breaking down denomination-alism and making better saints without any church at all; how he prostitutes the pulpits to entertaining sensationalisms, denying all sense and sacred decency, or narrows them down to sweet platitudes which serve to bury the true Gospel from those whom it was meant to save—and how he stirs up the ministers of place and influence to say and make believe that all this attention to sacred prophecy is nothing but a stupid craze, that the holy writers never meant what they said and that all these ill-bodings touching the destiny of this present world are but the croakings of birds who love to fly in storms! And yet he is bound! O ye people, on your way to the nearing judgment of the great day, “be not deceived; God is not mocked.” You may be sincere, but that is not enough. Eve

thought she was innocent and safe when she took the devil's recommendation of the forbidden fruit; but her trustful confidence did not excuse her.

The existence of a devil is not a myth, but an awful reality, and to his doings and destiny we have other relations than that of mere spectators. His dread power over those who will not have Christ as their Saviour is not a nightmare fancy or the dream of disordered mental digestion, but a thing of living fact. And these solemn and momentous revelations are Jehovah's finger-boards set up in mercy along the path of human life, to point out the places of danger and the way of safety. To despise, neglect, or disregard them is not a characteristic of wisdom. To refuse to note and heed them is to try the insane experiment of seeing how near you can graze the brink of perdition, and yet win the credit of not tumbling in. Can you be wiser than God who made you? Then mark the signals He has given and follow them implicitly.—*J. A. Seiss D. D.*

The Infidel's Sheep.

AWAY among the hills of northern New England were two infidel neighbours who had lived to man's estate, sinning and blaspheming against God. One of them heard the Gospel message, and on hearing believed unto eternal life. A short time afterward the converted man went to the house of his infidel neighbour, and said to him,—

"I have come to talk to you; I have been converted."

"Yes, I heard that you had been down there and gone forward to be prayed for," said the sceptic, with a sneer; "and I am surprised, for I thought you were about as sensible a man as there was in town."

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I have not slept much for two nights thinking of it. I have four sheep in my flock that belong to you. They came into my field six years ago, and I knew they had your mark on them, but I took them and marked them with my mark, and you inquired all around and could not hear anything of them. But they are in my field with the increase of them; and now I want to settle this matter. I have lain awake nights and groaned over it, and I have come to get rid of it. And now I am at your option,

I will do just what you say. If it is a few years in prison, I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter up and get rid of it."

The infidel was amazed; he began to tremble.

"If you have got the sheep you are welcome to them. I don't want anything of you, if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may have the sheep if you will only go away."

We do not know what the after influence of the professor's life was on the unbelieving infidel, but we do know that when the true religion gets into a man's heart, it works such a change in him that those who have known him before soon decide that "something must have got hold" of him. And when this kind of Christianity gets into a man's heart it does more to convince the sceptic that all men are not hypocrites than a world of sermonising.

The Resurrection of Christ.

It is as the prelude of our own resurrection that Christ's is to us the object of the greatest satisfaction and joy. In these cast-off grave clothes, in that linen shroud and napkin, there is more to draw our eyes and fix our interest and move our admiration, than in the jewelled robes or royal purple of the greatest monarch of earth. That empty tomb, roughly hewn in the rock, is a greater sight than Egypt's mighty pyramids, or the costliest sepulchres that have received the ashes of the proudest kings. How full of meaning is its very emptiness! What good news to us in Mary's disappointment! What joys flow to us in these women's tears! Thanks be to God, they could not find Him. He is not there. No, Mary, they have not taken away your Lord; no robber has rifled that sacred tomb. See, the dew lies sparkling on the grass, nor feet have brushed it but those of one who has left the grave. He is risen; and, as the first-fruits of them that sleep, as the first ripe sheaf that was offered to the Lord, His resurrection is the pledge and

promise of a coming harvest. Henceforth the grave holds but a lease of the saints. Because He rose, we shall rise also.—*Thomas Guthrie, D. D.*

Mrs. Eddy's New Home.

On a recent Sunday, says the *Presbyterian, Banner*, "Mrs. Eddy was taken from her home in Concord (N.H., U.S.A.) to Brookline, near Boston, where a new home has been fitted up for her at a cost of £40,000. She was removed with as great secrecy and precaution as though she had been the Czar, the whole movement being concealed as much as possible. The special train on which she was carried was preceded and followed by an extra locomotive, and was led around over different roads. Only the most trusted leaders of the cult were on that train with one strange exception. Tell it not in Gath and publish it not in Ashkelon, but a regular physician was on that train, watching over the frail body of its chief passenger! There is some mystery connected with this removal of Mrs. Eddy which is not understood even by some of the Christian Scientists, and there have been rumours of trouble over the matter between the two factions of the cult in and around Boston."—*Southern Watchman*.

Purity of Public Baths.

There is probably no more acute question troubling those municipalities possessing public baths than the economical maintenance of the purity of the water therein. A constant supply of fresh water, though eminently desirable in the interests of those availing themselves of the facilities offered them, especially in the industrial quarters of a large town, is too expensive, with the result that the water is only changed twice or thrice a week. This difficulty, however, has now been successfully surmounted by the engineer to a London borough council, and the baths in question have a constant and daily supply of fresh running water absolutely free from bacteria and other impurities. Nevertheless the same water is used over and over again.

The idea itself is very simple. The water leaves the bath at the bottom at the deep end and passes over a screen, by which all impurities suspended in

the water are arrested. It is then lifted by means of a double-acting pump to the top of the building, a height of some twenty-five feet, to a water-tower. Here it percolates through a series of three superimposed perforated large zinc trays, where it is submitted to the beneficial influence of the sun, wind, and air, which thoroughly oxidises the water and kills all bacteria contamination.

This operation completed, it gravitates into a large filter tank, where the water is thoroughly purified, finally being heated to a temperature of seventy-four degrees Fahrenheit before entering the bath at the shallow end opposite to that from which it was withdrawn. This process is continued throughout the day, and a constant stream of fresh water flows into the bath, so that this particular municipal authority in London has satisfactorily solved the problem concerning the maintenance of a pure supply of water in the bath. As this filtration and aeration plant is designed upon the most economical lines, the purification process is affected very cheaply.—*The Statesman.*

Deceitfulness of Sin.

Satan is always saying to us, "Just this once more." We have a bad habit that we propose to leave off sometime; but sin says, "Only indulge this once, then you will quit." No matter what the form of evil that besets us, when our conscience condemns us and the Spirit of God through His Word is urging us to reform, sin continues to whisper in our ear, "Only this once."

This evil commences with childhood and follows us until we, in the strength of the Lord, say to Satan with his temptations, "Get thee hence." The little boy or girl desires some indulgence, and father and mother say that it is not good. But the child pleads, "Just this once, and I will never ask it again." Fathers and mothers if they have have wisdom from God will seek at the first manifestation of this evil to explain to their little ones that it is nothing less than the deceitfulness of sin that is prompting them to plead, "only once."

When a temptation confronts us, Satan seeks to make it appear that the peculiar circumstances are such that it would be best to yield "just this once;" and then

after this we will be strong. Indeed, we feel perfectly sure that it will be only for this one time that we will yield. We feel very weak before the temptation now because of the "peculiar circumstances;" but how strong we feel while indulging in our sinful habits, because of the thought that to-morrow we will surely conquer!

But how foolish we are to allow ourselves to thus be led along in sin. The plea when the temptation comes is "Only this once." When it comes again, it is "Only this once." And when it continues to come week after week and month after month and year after year, it is never anything but, "Just this once."

The Apostle's admonition is, "Exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:12. It is a part of the "deceitfulness of sin" to keep saying to us, "Only this once." For in this way a habit is formed, and the longer that it can be kept up by Satan's persuasive and seemingly plausible argument, the more confirmed and hardened do we become.—A. O. TAPP.

"A hand one should always avoid—behindhand."

Evil of A State Theology.

We present the disabilities, the persecutions, and the martyrdoms, which are so conspicuous in the history of State theology, as more than suggesting that there must be some radical mistake in the doctrine itself. A doctrine that can by perversion turn the mild and genial religion of Jesus into a flaming persecutor, and make it a ferocious enemy to religious liberty as vested by God in individual souls; a doctrine that undertakes to adjudicate upon questions lying exclusively between the soul and its Maker; a doctrine that substitutes carnal for spiritual weapons; a doctrine that resorts to the law of force, where nothing is pertinent except the peaceful persuasion of argument and the gentle and loving voice of entreaty; a doctrine that in practical execution becomes an abominable despotism exercised over the bodies and attempted over the souls of men—yes, such a doctrine has written upon its face in letters of light the glaring evidence of being essentially and fundamentally wrong. Its pervading principle is hostile alike to

God and man, although it professes to be the servant of both.

It is, moreover, a significant fact of history that Christianity has always prospered most in the true sense when it has had least to do with it. For the first three centuries it was the theology of individual conviction, holding no other relation to the State than that of a persecuted religion, and doing its entire work by the use of spiritual means; and then it was that it spread itself among the nations of the earth with a purity and power that have never since been exceeded. Then it was that venerable and pompous systems of Paganism yielded to the restless energy of its moral march. Afterward it became a State theology; and then, in the hands of the State, it was not only corrupted and half-paganised, but at once assumed, and for centuries maintained, the character of a persecuting religion. All the persecutions of the Romish Church, and, indeed, all the persecutions that have existed in the name of Christianity, have had their basis

in State theology. If God should be pleased to constitute a theocracy on earth and by inspiring it guarantee its infallibility, then it would be the duty of men to bow to its authority; but until we have this fact established by appropriate evidence, the conclusion drawn from history is that the State should confine itself exclusively to things temporal, and leave theology to the individual convictions and private judgments of men. This is certainly the truth in respect to Christianity.

There can be no doubt that a true theology in the heads and hearts of the people is a very important and much needed influence for good in relation to civil government; yet it does not follow that the State is the proper party to take care of this theology, to define it, to teach it, to support it, or in any way invest it with the sanction of law. Those who set up the proposition that religion is essential to morality, and also the further proposition that morality is essential to good government, and then infer that the State should establish and support relig-

ion are guilty of a palpable non-sequitur in logic.

The truth of their premises does not prove that of their conclusion. It may be true (facts show it to be so) that the State will receive the largest and purest contribution of morality founded on religion when the latter is left entirely to the educational influences of the family and the church; and if so, then State theology is not only a superfluity, but a positive damage to the best interests of the commonwealth. The morality as derived from religion which the State needs will be best supplied by the confinement of its agency to things temporal, and the entire omission on its part of any attempt to administer things spiritual. The State can do religion no favour so great as to let religion alone. The moment the two are put in alliance with each other both are injured.—*Samuel T. Spear.*

The God We Choose.

When Israel chose the service of the true God, He delivered them from their enemies and caused them to prosper; but when they forsook His commandments and served other gods, He said, "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." Judg. 10:14

The ancient form of idolatry may not appear among us; yet many prefer other gods to the Lord. Gold may be a God, though not moulded in the shape of ancient idols. Many choose wealth as their god; and give their whole lives to this object. Covetousness is idolatry. Farms, merchandise, cattle, horses, and even swine, may be first in their hearts. Fine houses, costly furniture or a splendid equipage, may be the supreme object of our devotion. Fashion and fame and the applause of men may be exalted in the mind above all that is called God, and worshipped with a hearty devotion. And not the least exalted and adored is pride of self. Self is idolised; our own will and way, desires, appetites, and passions, are first of all in esteem.

But however much the gods of this world may be esteemed, the time of tribulation is coming, from which they will fail to deliver us. If we turn now to the living and true God, we shall have a shelter in the day of wrath; but if not, His language to us will be, "Go cry unto the gods which ye have chosen." But how vain the cry! Neither silver nor gold nor any earthly god shall be able to deliv-

er in that day. Have you chosen any of these gods? Be persuaded to abandon them at once, and serve your Creator, and Him only. He can deliver; but pride and passion, and all the world, will prove vain and worthless; they cannot deliver.—*R. F. Cottrell.*

Dissipation.

Dissipation means a waste, a scattering, a useless expenditure of means or time or strength. When a person spends his cash for alcoholic drinks or tobacco, or becomes idle or licentious and thus squanders his precious time and strength, we call him dissipated; he has wasted time, money, influence; his path intellectually, morally, financially, socially, is a downward path, and if continued to the end, will cause him to wreck his hopes and prospects for this life and the future.

But there is a dissipation not of this kind, but one far more common; namely mental dissipation. This is caused by light reading and the constant perusal of the trash published in the newspaper and the novel,—sensational articles, reports of crime, and startling news of recent cases of divorce, elopements, and defalcations; while the Bible and good books are neglected.

How few really love the Bible as sincerely as they do the latest city paper. How few peruse the holy book with the same zest that they devour the latest news,—the results of elections, reports, prices etc. Some love the prize story, continued from week to week; or the magnificent offers in the advertising columns. Others hail the latest novel with unfeigned joy.

Now it is safe to assert that in proportion as the mind is dissipated in any or all of the ways herein mentioned, the Bible is disliked, or read with distaste, or neglected.

Interests too valuable to be appreciated fully by the finite mind, are at stake. The questions for us to consider now are, Which will you choose, life or death? How much will you give for God and heaven? Can you give too much? Do you not at least doubt the value of the trash of this life? Is it not dear any price? How much will the novels of Bulwer or Dickens bring when the last trumpet sounds the knell of earthly hopes? What then will those rely upon whose minds have been filled with the chaff of fiction, or the rubbish of the weekly, filled with exciting stories and light reading? Ah! how those

trifling romances have filled the minds of youth, until all love for sober, serious, thoughtful subjects has been dissipated. Dear reader, if such is your case, hasten to lay them forever aside, and seek for truth and true wisdom.—*Joseph Clarke.*

Be Cheerful

The necessity for him who would grow old gracefully is a cheerful disposition and the habit of looking on the bright side. Passion strains to the utmost, melancholy freezes the blood, and worry wears out the best years of a man's life. No one who habitually indulges in these or kindred emotions has half a chance of reaching advanced life. It was the advice of a man of ninety not to worry. "Don't worry about what you can't help," he said, "for it will no good? Don't worry about what you can help, but go to work and help it." Sound advice this for all who aspire to become nonegenarians.—*The Young Man.*

Hurried, Worried, Wearied.

Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on ones attention beforehand, and there comes the wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquillity of soul and demeanour, we shall get through everything creditably.—*Selected*

"Triumph over one difficulty gives the victor ability to triumph over a still greater one."

"The discipline therein may seem most severe, but it is a fact that our most valuable lessons are often learned in the school of difficulty."

When Will God Recompense His People?

THE saints are rewarded at the glorious revelation of Jesus Christ, at the last day; for then the righteous shall "shine forth as the sun in the kingdom of their Father." Matt. 13:43. Then the Son of man shall send His mighty angels to gather the elect of God and escort them home to the heavenly kingdom. Matt. 24:30, 31. Their reward is not promised before, but what honour will be theirs when they obtain a glory more brilliant than the king of to-day in his noon-day splendour!

Until that time the elect of God are scattered. Many sleep in the dust of the earth, and some are found here and there on the earth among the living. The mighty sound of the last trump will awake the dead, and the angels of God will gather the elect of God wherever they are found on the earth. Then why mourn, even though we may live in a lonely place, and in a poor home? The shining host can easily find you. With lightning speed on angel wings God's dear children will quickly assemble around the beloved Saviour and faithful Shepherd who gave His life for the sheep.

"Then shall the King say unto them on His right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31, 34. No words can tell more plainly that the righteous obtain the eternal kingdom at the glorious revelation of Jesus Christ. Oh, how blessed then to stand on the King's right hand and hear the joyful words, "Come, ye blessed of My Father"!

The apostle writes of the Corinthians that they were "waiting for the coming of our Lord Jesus Christ," and he desired that they should be "blameless in the day of our Lord Jesus Christ." 1 Cor. 1:7, 8. He said that they would be his rejoicing "in the day of the Lord Jesus." 2 Cor. 1:14.

The Philippians were exhorted to approve the excellent things of God that they might be "without offence till the day of Christ." Paul was confident that God who had begun a good work in him would "perform it until the day of Jesus Christ." He tells them to be blameless and harmless, and to shine as lights in the world, "holding forth the word of life, that he might rejoice in the day of Christ." Phil. 1:6, 10; 2:15, 16.

The fact that this day of Christ to which they looked forward with such high

expectations is the same as the day of the Lord, the second coming of Christ, is plainly seen from Phil. 3:11, 20, 21: "If by any means I might attain unto the resurrection of the dead." "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body."

At the last trump the people of God shall all be changed in a moment, and this mortal shall put on immortality. 1 Cor. 15:51-55. Then all their sorrow shall vanish like the darkness of night before the clear light of day. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4.

Is it not a blessed thing that we may stand unblameable in holiness before God "at the coming of our Lord Jesus Christ?" Let us pray with the apostle, that our "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:13; 5:23.

The Lord Jesus shall be revealed from heaven in flaming fire with His mighty angels. "In that day" "He shall come to be glorified in His saints," and then they are gathered to Him. Thess. 1:7, 10; 2:1. Paul expected that the Lord would give him a crown of righteousness at that day, and not only him, but "all them also that love His appearing." 2 Tim. 4:8.

Peter believed that his faith should be "found unto praise and honour and glory at the appearing of Jesus Christ." 1 Pet. 1:7. He tells you to be glad when you suffer with Christ, "that when His glory shall be revealed, ye may be glad also with exceeding joy." Chap. 4:13. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Chap. 5:4.

The beloved John says, "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 Jno. 2:28. "We know that, when he shall appear, we shall be like Him; for we shall see Him as He is." Chap. 3:2. Our blessed Redeemer says, "Behold I come quickly; and My reward as with me to give every man according as his work shall be." Rev. 22:12. He

is the bright and morning Star. When He says, "Surely I come quickly," let us every one respond from the depths of our hearts, "Amen. Even so, come, Lord Jesus."—J. G. MATTESON.

The Master has the Key.

The mind of a pious workman, named Thierney, was much occupied with the ways of God, which appeared to him full of inscrutable mysteries. The two questions, "How?" and "Why?" were constantly in his thoughts—whether he considered his own life, or the dispensation of Providence in the government of the world. One day, in visiting a ribbon manufactory, his attention was attracted by an extraordinary piece of machinery. Countless wheels and thousands of threads were twirling in all directions; he could understand nothing of its movements. He was informed, however, that all this motion was connected with the centre, where there was a chest which was kept shut. Anxious to understand the principle of the machine, he asked permission to see the interior. "The master has the key," was the reply. The words were like a flash of light. Here was the answer to all the perplexed thoughts. Yes the master has the key. He governs and directs all. It is enough. What need I know more?—*Selected.*

The Life Spring.

In the heart of Florida is the celebrated "Silver Spring," whose crystal waters are so clear that a coin lying at the bottom is as distinctly visible as if lying in your hand. The spring, which is forty feet deep, sends forth a stream that amounts to more than a hundred hogsheads in a minute. The creek that flows out is always full, and is undiminished by any midsummer drouth. We cannot see whence this wonderful spring issues. Its source is hidden; but it yields a constant and copious supply of pure and clear and delicious water. Yesterday I watched a magnificent "White Star" steamship moving majestically down the harbour. It was driven with a force that will carry 13,000 tons through the ocean waves at a tremendous speed, and put that giant ship at the Liverpool wharf in less than a week! I could not see the propelling force; that

was hidden down in the coal-bunkers and in the furnaces glowing to a white heat

These two physical facts illustrate the spiritual life of every true, zealous, and consecrated Christian. He has a constant inward supply of grace. He has the power to resist temptations which overcome other people, and to advance steadily in the path of duty. This grace is supplied to him, and this power belongs to him simply because his life is "hid with Christ." None the less is it a real life from its being invisible; and the reality is evidenced by the outward and visible results. As the flowing "spring" and the swift moving steamer both attest interior supply and interior power, so the outflowing word and deeds, and the spiritual progress of the believer, prove that his life is hid with Jesus. The moving hands of the face of my watch are the evidence of a mainspring. Happy art thou, my brother, if thy neighbours can detect in thy outward, everyday conduct the proof that they life is fed from heaven!—*Theodore L. Cuyler, D. D.*

Light From Christ.

Two burnished reflectors can radiate the brightness from one to the other, if there be a light in them. But if each only reflects from the other, there can be no illumination; because neither furnishes any supply of light. So two Christians reciprocating each other's affections will make but a poor exhibit of brotherly love, unless they have Christ between them as the centre and source of their life. We speak contemptuously of mutual admiration between friends, as we ought. And there is just as little to admire in mutual fellowship among Christians, unless Christ be in the midst of them as the centre of that fellowship.

To exhort one another, to comfort one another, and to love one another, are all most solemn duties. But where will be the profit in them unless Christ be the central theme, and His grace and glory the central objects of our admiration and praise? The cherubim stood with "their faces toward one another;" but the mercy seat was between them. And it was upon faces bending in eager gaze upon those "things which the angels desired to look into" that the glory of God was reflected. And, brethren, if we get any cheer or brightness from looking into each other's faces and communing with each other in the service of God's house it will be because

Christ stands in the midst of us, the object of all our meditations and the fountain of all our joys.—*Dr. A. G. Gordon.*

Spiritual Blindness.

When asked for an exposition of Scriptural doctrine, I can never know to what extent I may hope to be successful in presenting the light of revealed truth to the inquirer however simple and clearly expressed it may appear to me; for I can not know to what degree the mind of the inquirer will be opened to receive the truth, or to what extent there will be a persistence in being controlled by previous education and customs, by superstition, tradition, or prejudice.

I do know, however, by personal experience and observation of many years that upon the mind which is yielded a perfect slave to any of those characteristic impediments to the truth, the plainest and most forcible presentation of the most vital truths may make no impression whatever. An item of mere heathen philosophy or mythology, as that of "inherent immortality," or a mere church dogma, as that of "the Divine presence in the sacrament," once received into the mind and incorporated into the religious convictions and doctrine, especially by a very positive and intensely earnest mind, may shut out the light of Heaven in respect thereto forever. This is a strange phenomenon, but it is nevertheless a fact of frequent observation and experience. The reader, then, who would see the light of truth and walk in it, should be sure that his mind is liberated from bondage to any error or false doctrine, and by earnest prayer seek to be free to apprehend and accept the truth.

"If it be a marvel that blindness in part is happened to Israel," so that part have rejected the Saviour—the Messiah—for whom they so anxiously longed, is it any less a wonder, that, notwithstanding what has been written, and especially by Paul, to break down national prejudice, Christians of Gentile origin, to whom inured the advantages of a knowledge of the gospel in consequence of the blindness of the Jews, should in return have allowed prejudice against the Jews to have so blinded them as to permit them to reject the plainest and most positive teachings of God's word, even the life, example, and teachings of the Saviour and his apostles whom they profess so much to love? I would ex-

hort you "that ye henceforth walk not as other Gentiles walk in the vanity [prejudice] of their mind, having the understanding darkened, being alienated from the life [teaching and example] of God," and teaching for gospel the theories, and "for doctrines the commandments of men."—*A. C. Spicer.*

Rome and Human Governments.

A press report from London states that a great deal of discussion is being indulged in throughout Europe, both within and without the Catholic Church, due to a recent utterance of the pope on government. This utterance tends to show that the "sovereign pontiff" holds extremely undemocratic views. In a recent address to the members of the anti-slavery congress at Rome, the pope said:—

A government, in order to govern well, must be despotic and tyrannical.

This remark was suppressed in the official report of the address, but its authenticity is vouched for by those who were present. It is pointed out that it is these principles which the pope holds strongly that are governing his actions toward France. Robert Dell, the Paris correspondent of the *Nation*, says, in reference to this feature of the pope's policy:—

The political policy of the pope is the same everywhere. It is a deduction from fixed principles, the application of which would be as fatal to a constitutional monarchy as to a republic, for they involve the destruction of political liberties and the control of the state by a theocracy.

These principles, says the report, the pope has more than once expressed, but never quite so plainly as in the foregoing remark. And it matters not how many American Catholics proclaim the love of the pope for this country, the policy of the hierarchy is expressed in the utterance of the pope quoted above. The undying purpose of the papacy is to bring the whole world under the domination of one head who shall rule over things temporal as well as spiritual; and that rule we may expect to be "despotic and tyrannical."—*American Review and Herald.*

"Most dearly bought is that financial gain which is obtained at the sacrifice of the right."

Health and Happiness

IF! IF!

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done,

Should scatter smiles and kindly words,
Strong helpful hands should lend,
And to each others wants and cries
Attentive ears should bend :

If every man and woman too
Should join these workers small,
O what a flood of happiness
Upon our earth would fall !

How many homes would sunny be
Which now are filled with care !
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see
If other folks are true,
And thus neglect so much that God
Intends for us to do.

—Golden Days.

THE WONDERFUL HEALING POWERS OF COMMON WATER.

Without question, ordinary water, simple, pure, cold water, just as it distills from the clouds and before it has been contaminated by contact with earth, is by far the most powerful and useful of all known healing agencies.

Water heals, not by any occult or magic power, but by co-operating with the natural forces of the body, aiding those physiological processes by means of which the body sustains itself in health and resists the encroachments of disease.

The simplicity of this curative agent and its cheapness are chiefly responsible for its neglect. We prize most those things which cost most, irrespective of their intrinsic value. A man will exchange a fortune for a painted landscape when he can see a finer one any day by looking out of his sitting-room window. When the Austrian peasant boy, Pressnitz, first began the use of water in his mountain village a century ago, the neighbours believed the wonderful cures wrought to be due to certain charms or incantations by which he was supposed to communicate to the water its healing power.

Water is only a simple, rather inert, physical body, chiefly useful as a diluent with which to dissolve our food and to distribute it

through the body, and to remove wastes from the inside and dirt from the outside. It is also a means by which heat may be communicated to or removed from the body. Yet these simple uses are of such importance to the system that by their exercise water is a more potent and a more universally helpful agent in dealing with disease than any other means, and perhaps than all other means combined, excepting such hygienic measures as are necessary for the maintenance of health and life.

Let us note some of the ways in which water renders service in the treatment of acute and chronic maladies, without attempting to make our survey of the subject at all exhaustive or seriously analytical.

When one is weary and exhausted on a hot day, instinct leads us to seek recuperation and refreshment in bathing the face with cold water. When one is drowsy or dull, he applies to his face the same cooling bath, and in both cases finds himself aroused, awakened, his wits enlivened, his mental faculties quickened. The pale weary face looks fresh and alert; the dull, sunken eye beams with intelligence; the depressed man has disappeared. This is certainly a magical change, yet it is so common that the reader, we dare say, has never thought to enquire the reason for so wonderful a transformation.

The rationale is easy to one who knows the power of cold water, at least a superficial explanation may be readily given. It is to be found in the simple fact that cold water when applied to the skin, stimulates all kinds of vital work, and arouses the internal organs, each and all, to vigorous action.

When applied to the face, cold water stirs up the flagging energies of the brain. Applied over the heart, this organ is made to beat with greater steadiness and vigour. A dash of cold water upon the chest produces a deep quick gasp and a succession of deep, full inspirations through stimulation of the breathing organs. So likewise a cold compress or douche over the liver causes increased liver activity; over the stomach, cold causes increased production of pepsin and acid, or gastric juice; over the bowels it stimulates intestinal activity; over the loins or the sternum, it increases the action of the kidneys. Thus every organ in the interior of the body may be aroused to increased activity by the simple application of cold upon the skin overlying the organ. But it is necessary that the application should be brief (three or four seconds to as many minutes). This is a wonderful fact, but one which has been as thoroughly established as that the earth is round and turns upon its axis.

Here is one plain and simple fact, and a fact of immense importance in dealing with disease-

ed conditions,—that by short cold applications to the skin we may increase at will the activity of any sluggish part or any part whose function we wish to increase as a means of aiding the body in its battle against the causes of disease.

Let us now pause a moment to look at a few examples. We know that the dull, drowsy brain can be awakened to increased and more effective action, by even a cold bath to the face and head. By means of a cold bath to the entire surface, the whole nervous system may be aroused and stimulated to unwonted activity. Joseph Parker, the great London preacher, declared that if he could get a cold bath just before he stepped upon the platform, he was master of any audience that could be gathered before him, and he kept a bath tub in a little room behind his pulpit for that purpose.

A slow stomach may be waked up and set to doing effective work in the same way by a local or general cold bath daily administered. A cold bag over the stomach for half an hour just before mealtime, is a wonderful appetite awakener, equalled only by the general cold bath, and the "brow sweat" which is nature's exaction as the price of a normal desire for food.

Heat, on the other hand, tends to lessen vital work. So we use heat when we wish to diminish activity. Pain is an evidence of excessive activity. Heat is Nature's great remedy for internal pain. Heat cuts off the influence of cold, and at the same time diverts the blood to the surface in a way which we may explain at some other time. Cold, on the other hand, usually increases pain when the seat is in some internal organ.

When pain and slowed action are both present, we may obtain relief by employing both agents, first the heat, a fomentation, then a compress. We may apply both at the same time, as when we apply for toothache a fomentation to the cheek and an icebag to the neck under the jaw.—J. H. Kellogg, M. D.

BEER VERSUS TEA.

The *British Medical Journal* states that the recent Parliamentary debate on the bill for the Sunday closing of saloons called forth from some of the members remarkable statements concerning tea, which they believe to be quite as injurious as beer. Sir James Fergusson, an old Scotch member, went so far as to say that he believed "far more deterioration was caused to our race by the excessive use of tea than by the excessive use of beer. He enlarged on the evils resulting in Scotland from the substitution of tea and white bread for the old-time breakfast of porridge and milk. Another member referred to tea as a cause of insanity

and Sir Wm. Tomlinson asserted that tea was doing more harm to the health of the nation than beer.

Sir Michael Foster, in his memorandum prepared for the Board of Education as a guide to the teaching of hygiene in the schools, makes some frank admissions with regard to tea and coffee. He says that thein and caffenin, the essential principles of these beverages, "in adequately large doses, produce effects different from alcohol, but yet such as to justify the term 'intoxicating.'"

The craving that tea drinkers experience for their favourite beverage, and the difficulty of giving it up, are evidences of its containing the intoxicating principle.—*Selected.*

THE POISON OF TONGUES.

"Yes, I have found a treasure this time. Esther has been with us a month, and she is all I could ask."

Mrs. Surrey's friend laughed. "What is a month? Remember it is the new broom that sweeps clean."

Mrs. Surrey was sunning herself in the thought of her good fortune, as she started out for a call one afternoon.

The friend she had wished to see was not at home, and, having in mind some necessary sewing, she returned home. She sat down at her sewing table without delay, noting carelessly that the children were talking on the verandah. They were out of her sight, because the blind of the end window was closed.

She had sewed some minutes, keeping company with her own thoughts, before it occurred to her that the children's high-pitched chatter was replaced by Esther's low voice, softened somewhat beyond its custom. A word caught her attention; her sewing slipped to the floor: she slid without noise to the window, listening, with frightened face close against the blind.

Upon the eager attention of the four children the trusted Esther was pouring a stream of filthy information and anecdote. An occasional laugh or comment in answer betrayed that the occasion was not alone of its kind.

The mother's energy was paralysed for a few seconds by the unexpectedness of the affair. Truly, Esther had found a use for her magnetic power over the children, in compelling them to keep silence in regard to these lessons in evil—these children whose hearts had once been open for the mother to read.

Mrs. Surrey went to the side door, forcing herself to speak naturally.

"Gertrude, had you not better practice your hour before any it is later? Mrs. Bruce was not at home, so I came back again. And Charley, will you do an errand in town for me?"

She went back to her sewing, the younger children following her, while the older ones went away as bidden. The eyes of the mistresses and maid had met, and Esther knew that a reckoning would follow as soon as the little ones should be absorbed in their play.

Esther being dismissed, Mrs. Surrey set about administering antidotes to the poison. An earnest little chat, a renewal of confidence between mother and child, a few warnings,

removed danger in the case of the little ones. But for ten-year old Charley and thoughtful Gertrude there was but one sure antidote—TRUTH.

Mrs. Surrey had not been one to withhold timely information. Yet she was reminded by this accident that she had erred on the side of reticence.

Suppositions may not always be profitless. What if Mrs. Surrey had not so soon discovered the poison at work in her family? What if she had been less wise in the matter of antidotes? What if her children had not been prepared for scientific truths by familiarity with natural laws at work in fields, garden, sky, and water? What if poison has touched your children, while you thought them safe?—*Ruth Merriam.*

A SAFE PRESCRIPTION.

All physicians know what a placebo is, but many druggists do not. It is a harmless or inert remedy which we are sometimes obliged to give to nervous patients who need no medicine, but who think they must take something,—bread pills, coloured water, etc., placebos; the word "placebo" means in Latin "I will please." The following placebo is reported to have cured a large number of neurotic and cranky women of their imaginary ills; it was prescribed for one court lady by Napoleon III's physician and was greatly in vogue by the *grand dames de la cour*. The ingenious prescription is as follows:—

R: Aqua fontana.....100 Grms.
 Illa repetita.....45 "
 Eadem destillata... 12 "
 Hydrogenii protoxidi 0.5 "
 Nil aliud....., gtt "

Sig.—One drop in a teaspoonful of water thrice daily.

I translate the ingredients into English: (1) Spring water; (2) the same repeated; (3) the same distilled; (4) hydrogen protoxide (H₂O)[water]; (5) nothing else. Had the demon of curiosity not taken possession of the grand dame, she might have gone on to her last day praising and presenting to her friends the great prescription of the famous Dr. N. But she could not resist the temptation. She wanted to know what the wonderful ingredients were. She presented the prescription to numerous physicians and pharmacists, but they evaded a direct answer, or said that those were rare medicaments, the nature of which she would not understand. At last she found a druggist, who, for a considerable sum of money, revealed the fatal secret. The wrath of the grand lady against the physician can be better imagined than described—*Critic and Guide.*

WHICH SHALL IT BE?

I am sadly conscious that thousands of mothers are so burdened that actual demands of life from day to day consume all their time and strength. But "of two evils choose the least;" and which would you call the least, an unpolished stove, or an untaught boy? dirty windows, or a child whose confidence you have failed to gain? cobwebs in the corner, or a son

over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers.

I have seen a woman who was absolutely ignorant of her children's habits of thought, who never felt that she could spare a half hour to read or talk with them. I have seen this woman spend ten minutes in ironing a sheet—there were six in the washing,—one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white dress," thirty minutes in polishing tins which were already bright and clean, forty minutes in frosting and decorating a cake for tea, because "company was expected."

When the mother, a good orthodox Christian, shall appear before the great white throne, to be judged "for the deeds done in the body," and to give in her report of the Master's treasures placed in her care, there will be questions and answers like these:—

"Where are the boys and girls I gave thee?"

"Lord I was busy in keeping my house clean and in order, and my children wandered away!"

"Where wert thou while thy sons and thy daughters were learning lessons of dishonesty, malice and impurity?"

"Lord, I was polishing furniture and ruffling dresses and making beautiful rugs!"

"What hast thou to show for thy life-work?"

"The tidest house, Lord, and the best starching and ironing in all the neighbourhood!"

O these children! these children! The restless, eager boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother, are the days of childhood; and speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all eternity.—*Harriet M. Morris.*

A PHYSICIAN'S CHARGES AGAINST ALCOHOL.

At a recent meeting of the Women's Union of the Church of England Temperance Society Sir Fredrick Treves stated that alcohol is a curiously insidious poison, producing effects which seem to be relieved only by taking more of it—as is the case with morphine or opium. Referring to the statement often made, that alcohol is an excellent appetiser, he said that the appetite needs no artificial stimulation; if the body wants feeding, it demands food. Again, it is supposed to be strengthening, whereas the acme of physical condition is impossible if any alcohol is used. Its stimulating effect is only momentary, and after that the capacity for work falls enormously. As a work producer it is exceedingly extravagant, and likely to lead to physical bankruptcy. In

the Ladysmith relief column, which Sir Frederick accompanied, he observed that the first men to drop out were the men who drank. The fact was as clear as if they had been labelled.

In making these statements he was not speaking of excessive drinking. No man is at his best who works on even a moderate amount of alcohol. Fine work can not be done under that condition. That the use of alcohol is absolutely inconsistent with a surgeon's work demanding quick and alert judgment, is becoming more and more recognised by professional men, who are discontinuing its use. Having spent the greater part of his life operating, Sir Frederick Treves is prepared to say with Sir James Paget, that those he most dreads to operate on are the drinkers.—*Sel.*

"THAT DOESN'T TROUBLE ME."

"That doesn't trouble me!" said a fireman in the employ of the Boston and Maine Railroad several years ago. A Canadian express-train had just rolled into the station at Boston and the engineer was remarking that a "hot box" had developed since leaving the last station.

No; the fact that there was a "hot box" did not trouble the fireman; the engineer was held accountable for every accident that occurred to the engine; it was for this reason, in part, that he received twice the pay of the fireman. But, somehow, the remark grated on the engineer's ears. He thought that the fireman ought to be troubled when anything occurred to the engine that he fired, and his respect for the man received a severe check.

It was not long after this incident that the engineer was called into the superintendent's office one morning.

"Mr. Stevens," said the superintendent, "what sort of man is your fireman?"

Instantly the words of the fireman passed before the engineer's mind. "That doesn't trouble me!" seemed written in letters of fire.

"Dan's a good fireman," he replied, "he and I get along all right, sir."

"There's something a trifle 'out' about him?" queried the superintendent, looking keenly at the engineer; "wouldn't just do for an engineer?"

The engineer would have liked nothing better than to see the ambition of the fireman a reality; but he was convinced that in speaking a good word for him, he would be endangering the public.

"I think his place is on the fireman's box," he said; "he's a good man there—doesn't drink, and does all that the road demands."

"What's the matter with him?" persisted the superintendent.

The engineer hesitated a moment; for he disliked to prevent the promotion of the man who had fired for him for years. Finally he related the incident that troubled him.

"That settles it," replied the superintendent. "I wanted an engineer for a new local. You know the requirements of the road—he will never do."

A small matter to notice, perhaps some reader thinks; but it was an index to the man's life that told of much more. The railroad de-

mands a man on the engineer's seat who is interested in the duties of every man on the road whose duties are in touch with his own, whether they relate to a "hot box" or a defective boiler.

How many young men there are who are practically saying, each day of their life, "That doesn't trouble me!" We meet them on the street and in the shop, in the home and at the concert hall. They are easily picked out. Their employers know who they are, and the more desirable positions are not for them.—*Well-Spring.*

WHY PEOPLE HAVE CANCER.

The belief in the hereditary transmission of cancer has a deep-seated foothold in the popular mind, but most careful observations have failed to give it sufficient support. Dr. Daniel Lewis, professor of malignant diseases in the New York post-graduate school, has come to the conclusion, after carefully looking into the history of hundreds of cases, that the children of cancerous parents have no special susceptibility to the disease, unless the same causes that favoured its development in the first place continue to operate to the third and fourth generation. An individual becomes susceptible to cancer in the same way that slime gathers on the top of a stagnant pool, that moss forms on the bark of a dying tree, or that tubercular germs flourish in the human system when its vitality is low. Whether an individual shall become a victim to cancer, tuberculosis, or rheumatism depends largely upon which of these his vicious habits of life have specially trained and prepared him for. The causes of such diseases as tuberculosis and cancer are as plentiful as matches, and we ourselves by our physical sins of omission and commission are storing up the powder-magazines which make these matches so dangerous when some circumstance, over which we perhaps have no control, touches them off.

The grim harvest of cancer cases is increasing mightily year by year, and logically this suggests that there must be an increased sowing of the same. Dr. Roger Williams, in the *London Lancet*, calls attention to the fact that the cancer death-rate has kept pace with the consumption of meat: "Statistics show that the consumption of meat has for many years been increasing by leaps and bounds, till it has now reached the amazing total of one hundred and thirty-one pounds a head per year, which is more than double what it was half a century ago, when the conditions of life were more compatible with high feeding." Think of filtering through the human system the waste products stored up in this amount of flesh; think what a potent factor it must be in preparing the soil for the inroads of this disease. While fifty years ago cancer was responsible for but one death in one hundred and twenty-seven, it now claims one victim for every twenty-two deaths! Dr. Williams speaks thus of this increase: "The proportionate mortality from cancer now is four and a half times greater than it was a half century ago. In this respect its position is unique, for no other disease can show

anything like such an immense increase." Roswell Park, the eminent surgeon, after studying statistics upon this subject, intimates that if cancer continues during the next ten years as it has in recent years, it will then claim more victims than consumption does at the present time. There is no doubt that, with careful examinations and better methods of diagnosis many cases are now recognised that were ignored several decades ago, thus tending to render the figures upon which Dr. Park bases his estimate somewhat unreliable; but no one will deny that cancer is alarmingly on the increase, as also are other diseases which prey upon a weakened organism. Dr. Frazier, after collecting extensive facts on this same subject, finds that the intemperate are especially bright and shining targets for cancer, and also those living amid unsanitary surroundings.

Dr. Pryor, of Buffalo, in a recent article on this subject, remarks: "The fatal disease, cancer, appears to be increasing with such rapidity that the mere mention of the fact is enough to cause apprehension and alarm, and to stimulate a desire to learn more of the cause and nature of the malady." It would seem as if nature were hanging out this dread signal, which should echo the words of the Scripture in the ears of every one sowing for disease: "Turn ye, for why will ye die?"

So long as the consumption of alcohol, tobacco, flesh, tea, coffee, and spices continues to increase among men, just so long will cancer specialists become more and more numerous, and patent-medicine men will pay for more and more space in the advertising columns, calling attention to the "New Sure Cure" which has been discovered not only for this, but also for various other diseases that follow in the trail of health-destroying habits.—*David Paulson, M. D.*

DIET AND THE APPETITE FOR DRINK.

The craving for alcoholic drinks is recognised as a disease, which may be acquired by use of stimulants or may be inherited through indulgence of parents in the drink. That this disease is increasing all statistics show, and speaking of this and of the only successful line of defense, Mr. Albert Broodbent, of Manchester, writes to the *United Temperance Gazette*:

"When we call to mind the fact that not half of those who sign the pledge keep it, that previous to the existence of a temperance organisation, as a nation we spent sixty shillings per head of the population, and now, after all the devotion and the sacrifices of temperance advocates, there is spent seventy-six shillings per head; there is ample cause for dissatisfaction with the present position of the movement. What, then, must be done? First, to make our work more thorough, we must seek for the knowledge that, put into practice, shall make our efforts result in lasting good. Second, the treatment of inebriates must be more bold, less timorous. By fruit diet and baths we must seek to cleanse their bodies from filth and impurity. It is admitted by many temperance workers that the fruit diet is a powerful antidote in

the treatment of alcoholic disease. And yet it is not tried in this country; by the managers of inebriate homes it is looked upon as too dear. Animal food, a stimulant, is allowed in abundance to patients—to satisfy the drink crave—"they must have something in place of the drink." I quote the words of an experienced matron of one our leading "Homes" who further assured me that patients smothered their food with pepper, salt, and mustard. Every hygienist knows how harmful the free use of condiments is. I assert that we do wrong and harm the cause we serve by playing with so serious an evil in so loose and half-hearted a way.

"Germany—a nation greatly in advance of this country in matters relating to hygiene—has more successfully coped with alcoholic disease by the adoption of pure diet and natural curative agencies. I have said that the use of fresh fruit is an antidote for the drink crave, and this is true. I have met working men who have told me that fruit has often taken away the crave for drink; I met a

clergyman recently, who assured me that a diet consisting largely of fruit had taken entirely away an hereditary craving that had troubled him for years. It may be asked, How can fruit and pure diet do all this? The explanation is simple. Fruit may be called Nature's medicine. Every apple, every orange, every plum, and every grape is a bottle of medicine, and a bottle of wine. An orange, for example, is composed of three parts water—distilled in Nature's laboratory—but this water is rich in peculiar fruit acids medicinally balanced, which are specially cooling to the thirst of the drunkard, and soothing to the diseased state of his stomach.

"A simple experiment will prove the value fresh fruit has as a thirst quencher. If an apple or an orange is eaten at any meal, before tea is drunk, the tea will be found most distasteful. It is so with intoxicants. An apple or an orange eaten when the desire for "a glass" arises would take it away, and every victory would make less strong each recurring temptation. The function of fresh

fruit and succulent vegetables is not so much to provide solid nourishments as to supply the needful acids and salines for the purification of the blood. This it is claimed these foods—with the aid of baths—will do for the drunkards. Once get the blood pure, every time its pure nutrient stream bathes the several tissues of the body, it will bring away some impurity, and leave behind an atom of healthy tissue, until in time the drunkard shall stand up purified—in his right mind.

"Why does Great Britain lag behind in a reform so important as this? One reason is, I suppose, our innate British conservatism. The chief reason is because these truths have been so persistently advocated by our brother reformers—the Vegetarians—called faddists. Like our own pioneers they are fighting for Food Reform against prejudice and scorn. Did not our Temperance Fathers have a similar battle to fight, and should we not at least give intelligent and respectful consideration to the truths they advance?

Often our best helps are obstacles.

The Mussoorie Sanitarium.

WHERE HEALTH IS GAINED

THROUGH NATURE'S METHODS.

Transfer of the Calcutta Sanitarium to Mussoorie.

AFTER ten years of battle with disease in the plains, the managers of the Calcutta Sanitarium have decided that more good could be accomplished for the relief of our patients in a more invigourating climate than Calcutta, and after careful study of conditions, Mussoorie has been selected. This beautiful little city located in the bosom of the Himalaya Mountains, elevated seven thousand feet above the heat, noise and disease-producing condition of the plains, with a climate equal to the best health resort in the world, and mountain scenery that will delight the most critical student of nature,—this place where nature has combined these conditions so essential for the recovery of health is the present home of the Sanitarium. Since April 1908 all our indoor patients have been received at Mussoorie. Here the same principles are followed which have made our work so successful in the past.

Poisonous drugs are eliminated from the course of treatment at the Sanitarium. In their stead are substituted nature's powerful remedies,—hydrotherapy, electricity, massage, corrected dietary, sunshine, pure air, exercise and rest.

The atmosphere at the Sanitarium breathes the true science of health. Every endeavour is made to infuse healthfulness, strength and happiness into the routine of life. To this end the thought of disease and suffering is supplanted by the science of right living, right thinking, right food, right breathing and right exercise. For further information and literature address.

Mussoorie Sanitarium.

Kirkville House MUSSOORIE.

Or H. C. MENKEL M. D., SUPT.

THE ORIENTAL WATCHMAN

PUBLISHED BY
WATCHMAN PRESS, KARMATAR, E. I. R.

One Year, Post Free Rs. 2-8.

PAYABLE IN ADVANCE.

Persons receiving copies of the WATCHMAN without having ordered them will not be asked to pay for the same. Such papers are forwarded by other parties or sent from this office at their request. Please read the WATCHMAN and hand it to your friends.

If you do not receive your paper, notify us promptly and we shall take pleasure in rectifying any such mistake.

When requesting change of address, be sure to give both your old and your new address.

Carnegie's Libraries.—According to a contemporary, the gifts of Mr. Carnegie the American magnate, for libraries, totals upwards of £10,000,000. The gifts for 1907 include £1,500 for a library in Fiji and £1,750 for a library in the Seychelles Islands.

The Famine Situation.—According to the last reports there are now in various parts of India upwards of 2,000,000 on famine relief. This is notwithstanding the harvesting of the early spring crops. Conditions in the main are rapidly growing worse.

A Noted Vegetarian.—“The present Duchess of Portland is noted for her very tall, slight figure, and for her really splendid complexion. She is a convert to vegetarianism, and a firm believer in the good results said to follow therefrom. Instead of that insidious early cup of tea she has a glass of buttermilk.”

Korean Christians.—“Twenty-two years ago there were in Korea ten Christians. To-day there are over 100,000. The best feature, however, seems to be that the Koreans become missionaries when they become Christians. Can we say the same of the Christians in India?”

The Standard Oil Company's Fine.—A recent decision of the United States Supreme Court, fining the Great Northern Railway Company of that country for accepting rebates, has had the effect to cause a general feeling that the recent fine of £6,000,000 imposed on the Standard Oil Company by a lower court will be sustained by the National Supreme Court. The Standard Oil Company was

convicted under the same law that the above railway company has been fined under. It will be a wholesome lesson to corporate greed in America if the conviction of the Standard Company is sustained.

The United States' Divorce Evil.—“According to the Census Bureau at Washington, the number of divorces applied for in the United States during the past ten years reaches the enormous total of 1,300,000. This is at the rate of about 400 for every working day during the whole of that period.”

The Famine Outlook.—In a recent address the Viceroy declared that the famine in India already affects nearly fifty millions of people, and that in view of gloomy reports of the prospects of rain in the Punjab which are now coming in, there is every reason to consider the present situation serious.

Smoking by Women.—“In the best restaurants and cafes of New York smoking by ladies has hitherto been sternly prohibited, but, commencing with the celebration of New Year's Eve, several have relaxed the unwritten law, which (says the *Telegraph's* correspondent) will soon become virtually a dead letter.”

Silent Firearms.—“Hiram Percy Maxim has invented a 'silent firearm,' which, in the opinion of military experts, may lead to the entire re-equipment of the armies of the world. Because of the danger of such a weapon in the hands of the criminal classes, police officials are insisting that the manufacture and disposal of the new device should be safeguarded by law.”

Japan's Financial Difficulties.—That the present financial situation in Japan is no mere passing cloud but a real national peril is evident from the following passage from the *London Daily Mail*:—“The monetary difficulties (of Japan) have been increased by the disastrous results of commercial speculation in the summer of 1907, when large numbers of banks and institutions failed. The situation is such to-day that the Government will soon be faced by one of two alternatives. It must either reduce expenditure, and thus limit some of its cherished schemes, or it must find excuse for an aggressive campaign against its wealthy neighbour, China. It is this which may

explain the Japanese breaches of the open-door policy. The Government, no doubt feels that it cannot afford to miss anything that would expand its commerce and improve its national income.”

The Spanish Navy.—“An appropriation of £7,946,000 for the Spanish navy has been recommended by the navy reform commission. This provides funds for the construction of three 15,000-ton battleships, three submarine boats, twenty-four torpedo-boats, and several service ships.”

Famine in Turkey.—“The American board of commissioners at Boston for foreign missions has received advices from the interior of Turkey showing unusual and severe famine conditions. Bread is doubling its usual price; wheat and other cereals are considerably higher than last year, and prices for other necessities are four or five times higher than fifteen years ago.”

Australia's Defense Scheme.—A recent telegram says that Australia proposes to spend £660,000 annually on harbour defense and naval preparation, and £850,000 on military training. This seems to us not a little burden on the little commonwealth. But it seems that no part of the world is free from the feverish desire to be ready for war. Men's hearts are failing them for fear.

Sunday Laws and Bigotry.—“It is reported that a squad of police raided a synagogue in Winnipeg, last Sunday, (Feb. 23) and stopped a wedding being performed there, on the ground that the Lord's Day Act says no work must be done on the Sabbath.” This, if true, is a sample of the lengths to which bigotry can be carried under this act of religious intolerance.”

Alcohol and Heredity.—“The spread of intemperance among women is not confined to Great Britain. It is found also in Germany and the United States. A Berlin medical journal reports that a prime cause of the increasing physical deterioration among children is the drinking habits of the mothers. To ascertain the effect of alcohol upon offspring a number of eggs were hatched out in air containing alcoholic vapour, with the invariable result that the chickens were born with epileptic fits. This corresponds with the fact that the children who manifested stupidity in their school work had, as a rule, alcoholic mothers.”