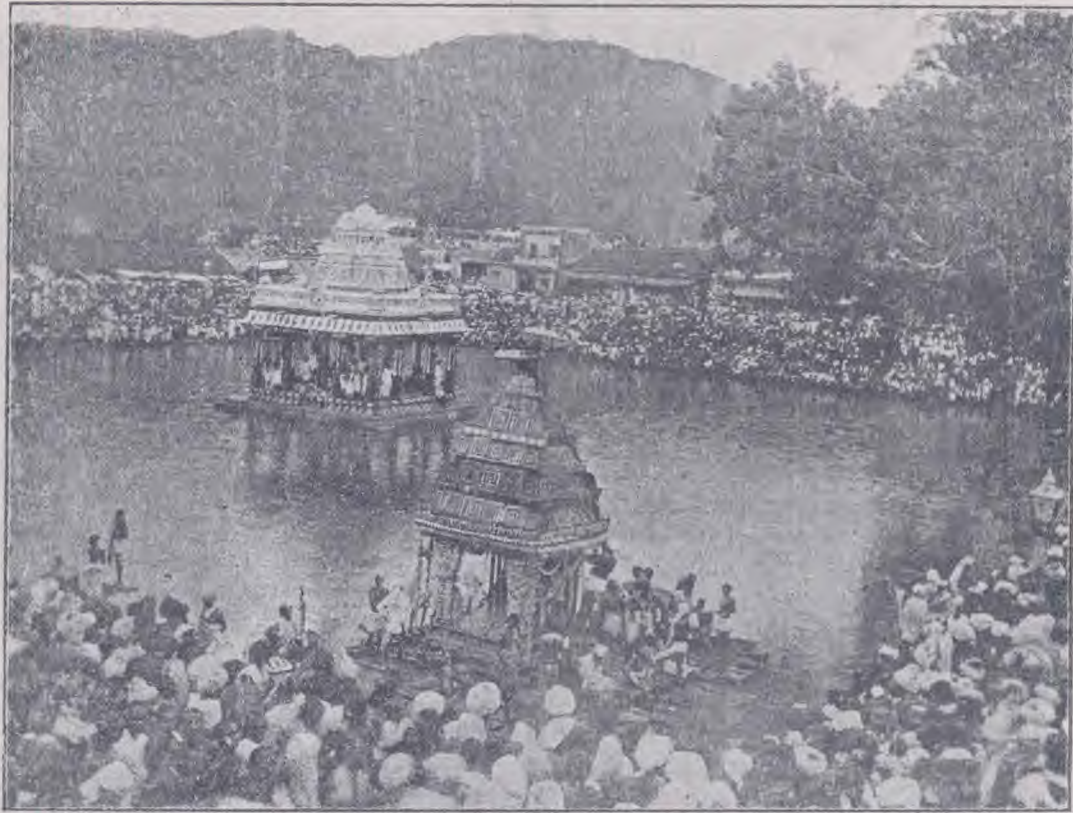
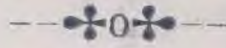


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A Floating Religious Festival in Southern India



General Articles

Four Sermons that were not Tiresome

[Twenty years ago Dr. Grenfell was assistant to Dr. Treves, who is now physician to King Edward. He chanced to pass by D. L. Moody's evangelistic tent which was pitched in the slums of East London. He then and there became convinced that his religious life was a humbug, and he determined to make the life of faith a real and practical thing. Shortly after this he learned that there were a thousand miles of fishing coast of Labrador with its thousands of deep sea fishermen without a single physician. Its great need appealed to him, so he went to that bleak, cold and barren coast to commend the gospel of Christ as a medical man. He has since built hospitals up and down the coast, established co-operative stores, founded a co-operative mill so as to furnish work in winter time when there was no fishing, imported a herd of reindeer so as to furnish milk in a country where there are no cows, established an orphanage, looked after the medical, spiritual, and one might also say the social and financial wants of these people. Although he flung his life away on this barren coast, his faith has been rewarded; for he is to-day perhaps the most highly respected physician on earth. King Edward, of England, has bestowed special honors upon him. We are glad to give part of an address delivered by him recently in Chicago, U. S. A. as reported in the *Life Boat*. - Ed.]

In 1889 I went out to the deep sea fishermen to give my life for them instead of giving my life as a surgeon in London where I was not needed. I decided that my life should be given not only to doctoring the body but to the healing of men's souls.

When I arrived I came among a group of fishermen on the shore and told them what I was there for. They said that it was funny for anyone to be out fishing for men. They said they were fishing for dollars. But they asked me to come and see some sick folks.

Sermon No. One

One of the first cases I had was a man who had been blind for seventeen years. By a surgical operation I easily enabled him to see.

I found that the men, after they had been out on the sea for months, would come ashore and a large bulk of their money would be spent in the saloon. They never darkened a church door; they never went near a prayer meeting. I have known strong men who walked from the ship to the saloon and would have to be carried back drunk.

I had no reason to go to these fishermen

except that I could be used of God to help them. I believe that Jesus Christ to-day can take a man who has lived a life of debauch, been a drunkard, been so cruel and had a husband and wretched father that when he comes in at the front door the children will run out of the back door. - I believe God can take such a man and make of him a new man altogether.

The first three months I had nine hundred patients. During this time I witnessed a condition of poverty to which I had been a complete stranger. We found that the traders had control of the stores and charged the fishermen two or three prices.

Sermon No. Two

So we started a sermon with a co-operative store as a text. Looking at the result of this sermon some years afterwards, I find the people clothed, fed, independent, with a new little church building, the children better fed, better clad and educated, and with eight co-operative stores instead of one, and a co-operative ship which carries their produce to the market. Our storekeepers are Christian men who keep the stores for Christ.

A man in this country does not take upon himself the name of Christ lightly, because it costs a lot to be a Christian here. I asked a dying man, "What difference has it made to you since you became a Christian?" He gave the best answer he could: "Ask the skipper." I asked the man who had worked shoulder to shoulder with him if he could see a change in him. The skipper said, "If you want to know what I think of him, - he is a changed man, he is a new man."

People often say to me, "Isn't it a great sacrifice for you to live up there?" It is no sacrifice at all; it would be an awful sacrifice to be in some place where there were twenty men who could do the work I was doing just as well as not.

Sermon No. Three

Several years ago I came into a home where the mother was dead and the father was dying. I buried them both in a desolate sand pit. Amidst the poverty-stricken group that stood around as the snow fell were five little orphan children. I advertised in a Boston newspaper for homes for two of them and received an application from a farmer's wife in New Hampshire who lived so far away that she could neither teach in the Sunday school nor attend prayer meeting. She wanted to do something for the Master. I was

really glad she could not get to meeting, so she could do something *real* for Christ.

I have some twenty of these little ones now. There was one little girl whose legs became gangrened and her father chopped them off. One mother brought her child on board the vessel for me to see. I took off his clothing, which consisted of one garment. One lung was collapsed. I said, "What do you want me to do with that child?" She said, "Take it." I took the child, kept it for six months, performed a surgical operation by shortening the ribs, then I gave him back to his mother to care for, and I know she has no joy like that child gives her.

Sermon No. Four

Some have asked me what the importing into Labrador of a herd of two hundred and fifty reindeer had to do with preaching the gospel. I was one day called to see a poor cripple - an, rheumatic mother just able to raise herself up on her elbow, with no milk to supply her infant baby, chewing up dry crusts so as to mix them with saliva and partially digest them and then feed them to the poor sickly child. Someone will say, why did I not suggest feeding the child cows' milk? There are no cows in that country!

Although we have only had the reindeer a year they have now doubled in number. The fawns are almost as large as the mothers. The milk these animals give is very rich, and cheese will be useful for winter; so the problem for milk and butter for the future is practically solved.

This country can raise thousands and even millions of these reindeer; they can take care of themselves summer and winter. In days to come this enterprise will be one of the great messages of God's love to these needy people.

We may be able to prove from the Bible that faith in Christ changed Simon into Peter, and Saul into Paul, and Stephen into the hero of the first century; but what men want to know is, is this faith *doing* these things *to-day*? I am convinced that faith in Christ renders mighty works possible, and that is why I *want* that faith, and wanting a thing is the *first* step to getting anything.

"There are conditions to the fulfilment of God's promises, and prayer can never take the place of duty. 'If ye love me,' Christ says, 'keep my commandments.' 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.'"

Without Money and Without Price

Man does not naturally possess righteousness. Of himself, or through his own efforts, he can not obtain it. It does not come by the power of the will, or as the result of physical exercise. It is the gift of God through the merits of Jesus Christ.

The sinner, lost and undone, finds himself without hope. He has violated God's law, and is a rebel against the divine government. The Spirit of God appeals to his heart. His conscience is awakened, he sees a better way, and desires release from his thralldom of iniquity. But he is powerless of himself to secure his liberty. He cries out in his anguish, "What must I do to be saved?"

It is then he sees a hand reached out to succour; he hears the gracious invitation, "Come unto me." He responds to the call. Weak and poor and sinful, in his rags and wretchedness, in his shame and confusion, he throws himself at the feet of his Rescuer. He can not undo the past; he can not make himself better. He must come, if he comes at all, just as he is; and he is not disappointed. Divine mercy accords to him a welcome. It accepts the penitent tear, the changed purpose in the life, and freely forgives all the past. And more, it changes the past in God's reckoning, imputing for the mis-spent years, the life of Christ; so that when God looks back over the life of sin, he sees not the wickedness of an unregenerate life, but the life of his own Son, which has been imputed to the believer.

Then in response to the repentant soul's desire,—a desire which God has created by his Spirit,—he changes the heart of the penitent, implanting a love for right, and a hatred for the wrong. Sin appears unlovely and undesirable, and the soul reaches out after a holier and nobler existence. Christ enters the life by the exercise of abiding trust and obedience.

This implanted life in the soul is cherished. By the yielding of self, the denial of sin, the exercise of prayer and faith, its enlargement is permitted and promoted. Its continued growth is marked by the development of Christian graces; and the sinner, poor and wretched as he was, and of himself still is, is transformed by divine mercy into a child of God, into the character of the Master.

At no point in the transforming process does the credit belong to the human factor. He is powerless to help himself at every stage. He can only will to do right, can only yield to God, and permit God

to work in and for him. Even the desire after a better life, which prompts the choice, does not originate in the human heart, but is created by the Spirit of God.

No man can earn God's favor, or merit his approbation. Eternal life will be the gift of God to every soul. Those who enter heaven will be taken there through the merits of their Saviour, and the only part they will have acted, will be in consenting to be saved, and in co-operating with the heavenly agencies in the accomplishment of that result.

F. M. WILCOX.

Christ's Goodly Life

Christ sets his followers no tasks. He appoints no hours. He allots no sphere. He himself simply went about and did good. He did not stop life to do some special thing which should be called religious. His life was his religion. Each

A PRAYER

Dear Lord, not for the dead I pray:
Not for the night, but for the day;
Not for the calm, but for the strife,
The tasks and triumphs of this life.
Teach me the joy of work begun,
Something to do and something done;
Keep thou the hope strong in my breast;
Light thou the path which leads to rest.
Shadow and sorrow, death and tears—
Send, Lord, the faith to calm all fears:
Give me to think on life alone,
And strive to make it like thine own;
Labor and life and love, and then—
At last to rest with thee. Amen.

—F. D. Sherman.

day as it came brought round in the ordinary course its natural ministry. Each village along the highway had someone waiting to be helped. His pulpit was the hillside, his congregation a woman at a well. The poor, wherever he met them, were his clients; the sick, as often as he found them, his opportunity. His work was everywhere; his shop was the world. One's associations of Christ are all of the wayside. We never think of him in connection with a church. We cannot picture him in the garb of a priest or belonging to any of the classes who specialize religion. His service was of a universal human order. He, the Son of the Highest, was the Son of man, the Citizen. This, remember, was the highest life ever lived, this informal citizen-life. So simple a thing it was, so natural, so human, that those who saw it first did not know it was religion, and Christ did not pass among them as a very religious man.

Nay, it is certain, and it is an infinitely significant thought, that the religious people of his time not only refused to accept this type of religion as any kind of religion at all, but repudiated and denounced him as its bitter enemy.

Inability to discern what true religion is, is not confined to the Pharisees. Multitudes still who profess to belong to the religion of Christ, scarcely know it when they see it. The truth is, men will hold to almost anything in the name of Christianity, believe anything, do anything—except its common and obvious tasks. Great is the mystery of what has passed in this world for religion.—*Henry Drummond.*

Guarding a Nail in Jerusalem

It has been asserted that the Holy Land is in the hands of Moslems simply because the Christians would quarrel so over the sacred site if they were in possession. If true, this is not creditable to the feeling which exists among the sects of Christendom. In his recent book, "A Winter Pilgrimage," Mr. Rider Haggard tells a story of the military occupation of Jerusalem, which puts this matter in a strange, but unflattering light.

A gentleman in Jerusalem told me that not long ago he found a Turkish soldier on guard in some part of the Church of the Holy Sepulchre where it was not usual for a sentry to be, and inquired of him why he was there.

He pointed to a nail in the wall, and replied, "It is my duty to watch that nail."

Asked why, he explained that the Latins, or the Greeks, I forget which, had driven a nail with the view of hanging a picture; that a rival sect had furiously objected, saying that it was an interference with their property, and wanted to pull out the nail; that thereupon the Turkish government had intervened, and set him to watch the nail and see that no picture was hung upon it, and that it was not pulled out.

To allow the picture to be hung would have been to admit the claims of those who drove in the nail. To allow it to be pulled out would have been to admit the claims of those who objected to the driving in of the nail. Therefore the nail must be preserved, and the picture must not be hung; and to see that this was so, an armed sentry must watch day and night. For aught I know he may be watching still.—*The Youth's Companion.*

Our Father in Heaven

THE GIFT HE SEEKS

What can we, Lord, to thee accepted bring—
Thou who hast all, and over all art King?
What gift or service can we render now
While we so needy at thine altar bow?
Thou who didst purchase all, for all didst die,
Can we bring aught thy need to satisfy?
So far the wandering and dark the sin,
Canst thou, O thorn-crowned Saviour, bid us
enter in?

We chose the path that led from thee away,
We wandered into darkness from thy day:
Where pleasure led, we sped with flying feet,
And in her palaces found tarrying sweet;
Yea, all that pandered to our joy, our pride,
We garnered there, nor aught ourselves
denied;
And canst thou still thine invitation give,
Our record cleanse, and bid us come to thee
and live?

"My child," he saith, "how canst thou
doubting stand?"
The pardon's written in that pierced hand,
The blood that flowed on Calvary's cross of
wood
Between man's sins and judgment long has
stood:
And heaven waits that gift to sanctify
Which made Christ willing for thy sins to
die.
O child of earth, he craves this heart of
thine,
And for it gives thee life, and joy, and love
divine.

—C. M. Snow.

The Lord's Prayer

Asking to Give

Christ was continually receiving from the Father that he might communicate to us. "The word which ye hear," he said, "is not mine, but the Father's which sent me." "The Son of man came not to be ministered unto, but to minister." Not for himself, but for others, he lived and thought and prayed. From hours spent with God he came forth morning by morning, to bring the light of heaven to men. Daily he received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord awakened him from his slumbers, and his soul and his lips were anointed with grace, that he might impart to others. His words were given him fresh from the heavenly courts, words that he might speak in season to the weary and oppressed. "The Lord God hath given me," he said, "the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

Christ's disciples were much impressed

by his prayers and by his habit of communion with God. One day after a short absence from their Lord, they found him absorbed in supplication. Seeming unconscious of their presence, he continued praying aloud. The hearts of the disciples were deeply moved. As he ceased praying, they exclaimed, "Lord, teach us to pray."

In answer, Christ repeated the Lord's prayer, as he had given it in the sermon on the mount. Then in a parable he illustrated the lesson he desired to teach them.

"Which of you," he said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I can not rise and give thee. I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Here Christ represents the petitioner as asking that he may give again. He must obtain the bread, else he can not supply the necessities of a weary, belated wayfarer. Though his neighbour is unwilling to be troubled, he will not desist his pleading; his friend must be relieved; and at last his importunity is rewarded; his wants are supplied.

In like manner the disciples were to seek blessings from God. In the feeding of the multitude and in the sermon on the bread from heaven, Christ had opened to them their work as his representatives. They were to give the bread of life to the people. He who had appointed their work, saw how often their faith would be tried. Often they would be thrown into unexpected positions, and would realize their human insufficiency. Souls that were hungering for the bread of life would come to them, and they would feel themselves to be destitute and helpless. They must receive spiritual food, or they would have nothing to impart. But they were not to turn one soul away unfed. Christ directs them to the source of supply. The man whose friend came to him for entertainment, even at the unseasonable hour of midnight, did not turn him away. He had nothing to set before him, but he went to one who had

food, and pressed his request, until the neighbour supplied his need. "And would not God, who had sent his servants to feed the hungry, supply their need for his own work?"

But the selfish neighbour in the parable does not represent the character of God. The lesson is drawn, not by comparison, but by contrast. A selfish man will grant an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give. He is full of compassion, and he longs to grant the requests of those who come unto him in faith. He gives to us that we may minister to others, and thus become like himself.

Christ declares, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The Saviour continues: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

In order to strengthen our confidence in God, Christ teaches us to address him by a new name, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God our Father. This name, spoken to him and of him, is a sign of our love and trust toward him, and a pledge of his regard and relationship to us. Spoken when asking his favour or blessing, it is as music in his ears. That we might not think it presumption to call him by this name, he has repeated it again and again. He desires us to become familiar with the appellation.

God regards us as his children. He has redeemed us out of the careless world, and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in him with a trust deeper and stronger than that of a child in his earthly father. Parents love their children, but the love of God is larger, broader, deeper than human love can possibly be. It is immeasurable. Then if earthly parents know how to give good gifts to

their children, how much more shall our Father in heaven give the Holy Spirit to those who ask him?

Christ's lessons in regard to prayer should be carefully considered. There is a divine science in prayer, and his illustration brings to view principles that all need to understand. He shows what is the true spirit of prayer. He teaches the necessity of perseverance in presenting our requests to God, and assures us of his willingness to hear and answer prayer.

Our prayers are not to be a selfish asking, merely for our own benefit. We are to ask that we may give. The principle of Christ's life must be the principle of our lives. "For their sakes," he said, speaking of his disciples, "I sanctify myself, that they also might be sanctified." The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in Christ, must be seen in his servants. Our mission to the world is not to serve or please ourselves; we are to glorify God by co-operating with him to save sinners. We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting. We can not continue to receive heavenly treasure without communicating to those around us.

In the parable the petitioner was again and again repulsed, but he did not relinquish his purpose. So our prayers do not always seem to receive an immediate answer; but Christ teaches that we should not cease to pray. Prayer is not to work any change in God; it is to bring us into harmony with God. When we make request of him, he may see that it is necessary for us to search our hearts and repent of sin. Therefore he takes us through test and trial, he brings us through humiliation, that we may see what hinders the working of his Holy Spirit through us.

There are conditions to the fulfilment of God's promises, and prayer can never take the place of duty. "If ye love me," Christ says, "keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Those who bring their petitions to God, claiming his promise while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfilment of the promise, but they do not those things that would show faith in Christ and love for him.

Many are forfeiting the condition of acceptance with the Father. We need to examine closely the deed of trust where-with we approach God. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us. We present to God his promises, and ask him to fulfil them, when by so doing he would dishonour his own name.

(To be Continued.)

MRS. E. G. WHITE.

Two Grinding at the Mill

Two women, busy with the common affairs of life, "grinding at the mill," were seen by the Saviour. One was taken, the other left. Matt. 24: 41.

What a solemn picture of the judgment scene as it takes place among the living just before its close in heaven.

Why should one be taken, the other left? Is the Judge partial in his work of selecting those who are to fill his kingdom? Does he love one more than another, and simply choose the one that most attracts his fancy? This cannot be true; for "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

Then it is the heart of the grinder that the just One is watching. How many sisters about their every-day duties are thinking of these verses?

Does the mill turn hard, and the task seem never done? or are you looking for something extraordinary to do? Remember the Saviour found them just "grinding at the mill." But how are you grinding? Is it with sighs and lamentations because your lot is so lowly? Or are you with extraordinary patience lifting your heart to God in prayer and praise, doing that ordinary work as though it were the highest gift of heaven?

"One shall be taken." The name is left upon the sacred scroll, the sins are blotted out. Her heart is fixed upon heavenly things, and she is taken for a resident of the better world.

But O, how sad to be "left," just left "grinding at the mill," where ties of care, of unbelief, of love of worldly affairs, have fixed the soul's affections.

"Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." ALBERT CAREY.

"The indwelling of the Spirit will be shown by the outflowing of heavenly love."

The First Verse in the Bible

Many inquiries have been made respecting Gen. 1:1, as to the word "create." We give below a few of what are considered the best criticisms on the first verse of this chapter,—the first verse in the Bible.

Dr. Adam Clarke says, on Gen. 1:1: "Caused that to exist which previous to this moment had no being."

Learned Jewish rabbis say "bara" expresses the commencement of a thing, or its egression from non-entity to entity, and should be rendered, "God in the beginning created the substance of the earth" that is, the *prima materia* or first elements out of which the heavens and the earth were formed.

Wickliffe's translation reads, "In the first made God of naught, heaven and earth."

"Purchase's Pilgrimage," book 1, chap. 2, says, "Nothing but nothing had the Lord Almighty whereof, wherewith, whereby to build this city the world."

Dr. Gill, on Gen. 1:1: "Creation must be the work of God, for none but an Almighty power could produce something out of nothing."

John Calvin says, "His meaning is, the world was made out of nothing, hence the folly of those is refuted who imagine that unformed matter existed from eternity."

The testimony of ancient writers is equally conclusive. The writer of the book of Maccabees says in book 2, chap. 7:28, "I beseech thee, my son, look upon heaven and earth, and all that is therein, and consider that God made them of things that were not." Again, Esdras 6:38: "O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus: Let heaven and earth be made; and thy word was perfect work." Again, Ps. 33:6,9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him, for he spake, and it was done; he commanded, and it stood fast." Heb. 1:3, "Upholding all things by the word of his power." With this array of testimony, which is not a tithe of that which might be given, let all honest inquirers say Amen, and skeptics hold their peace. And we add, If weak thy faith, why choose the harder side?—Selected.

"Christ has made every provision that his church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel."

Faith Which Works

In the previous article it was quite fully set forth that salvation comes by faith and not by any work which we might do. In everything there are extremes, and the subject of faith is no exception. Two extremes stand out with considerable prominence, and most of the human race espouse one or the other. The world is divided into two great camps, each of which is striving after its own methods for salvation, yet entirely opposite. The first is represented by those who believe that because we are saved by faith we are to avoid every appearance of works. The second is the full reliance upon works for salvation to the exclusion of faith. Of these the first is the more common extreme among Christians, and the second is represented by religions of heathen origin. In order that we do not stop short of a better understanding of this important subject, we should study it further.

The Apostle James has left on record some very important instruction on the relation of faith and works. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? . . . Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Jas. 2: 14, 21. Pointed questions are these, and it would appear that they contradict the plain statements, "by grace are ye saved through faith; and that not of yourselves," and "by the deeds of the law there shall no flesh be justified in his sight." But there is no difficulty whatever.

Strictly speaking, there is no such thing as faith without works. "But will thou know, O vain man, that faith without works is dead?" Jas. 2: 20. The two must stand together; neither one alone will answer for faith. Each bears witness of the other. "Yea, a man may say, Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Jas. 2: 18. Not only do works bear witness of true faith, but they are the sure consequences. It is just as impossible to have fire without heat as to have faith without works. The steam gauge measures the pressure of steam in a boiler; works measure the pressure of faith in an individual. It is vain for one to say to the needy, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" He who has true faith will immediately

busy himself and provide the necessary relief.

Faith and works are always in harmony with each other. We do not believe one thing and do another—unless we are hypocrites. We do those things which we truly believe, and like the Apostle James, our deeds are a sore test of the nature of our faith. One is the product of the other. Good cream will produce good butter, rich soil well watered will produce good rice; so will genuine faith produce genuine works.

But let no one mistake fancy for faith. True faith has its source in the Word of God, and its manifestation will be in strict obedience to its requirements. Often times we say we believe a thing when in reality we only mentally comprehend it. But to say we believe a thing and then to fail to act in harmony with our convictions is to deceive ourselves. The spirit that now worketh in the children of disobedience is not the spirit of true faith, and therefore can not produce the works of faith. Paul speaks of such a class thus: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1: 16. In vain do we profess faith and walk in a contrary course. "Why call ye me, Lord, Lord, and do not the things which I say." Luke 6: 46.

The chief difficulty with man in this matter is that he usually gets things reversed and mistakes the results for that which should produce them. Perhaps there never was a people who more diligently followed the instructions of the Lord than Israel, and yet he who at one time was a "Hebrew of the Hebrews," has told us that salvation did not come to them by works. "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law." Rom. 9: 31, 32. Mistaking the means for that which they were intended to reveal, they became self-righteous and vain; for faith they put their own works and finally crucified the Lord of Glory.

Concerning the "Father of the faithful," it is said, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the other? Seest thou how faith wrought *with* his works, and *by* works was faith made perfect." Jas. 2: 21, 22. Without the obedience faith was nothing; for as the body without the spirit is dead, so faith with-

out works is dead also." Jas. 2: 26. Suppose Abraham, after receiving the instruction of the Lord to offer up Isaac, had remained in Beer-sheba, and like many people of to-day, consoled his troubled heart by saying that he believed God but it was not necessary to follow out all the details in order to prove his faith. Had he done thus, it would never have been written of him that he "believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." Jas. 2: 23. How could God or succeeding generations know that he *really believed* such instruction had he not mixed his faith with instant obedience?

So we conclude from our study thus far, that we are saved by faith; but faith is not complete unless it has works to bear witness to it. Faith produces works, but works can never produce faith or be accepted of God in its stead. The exercise of faith is based upon obedience to God's commands, and will never lead us away from them. The works of faith are consistent with God's Word to us, and will create within us a fervent desire to obtain a fuller knowledge of it.

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) and let us consider one another to provoke unto love and good works." Heb. 10: 23, 24.

J. S. JAMES.

Nazareth, Tinnevely Dist.

THE PRINT OF THE NAILS

When you speak with the love of the Lord on your lips,

And the cross with your conscience prevails;
When your song with the pathos of Calvary drips,

Can you show him the print of the nails?
For the print of the nails is the Nazarene's test
Of your service as well as his own;
'Tis the unfailing test that excels all the rest,
Is you work from the cross to the throne.

His voice calls to-day for the true and the tried,
For the service that evil assails;
For the friends who are willing to stand by his side,

But he calls for the print of the nails!
O the print of the nails is the Nazarene's test,
'Tis the proof of your fellowship dear;
Can you go to the cross with things you love best

And show him the marks of the spear?
I know that you long to be true to his name,
And to serve with a faith that ne'er fails;
To stand in your lot, be it glory or shame,
Though it bring you the print of the nails.
Then tell me, my friend, what is that in thine hands?

Are the scars of your sacrifice there?
Have you yielded your life to the Saviour's commands?

Are you true to the name that you bear?
O the print of the nails is the mark that ne'er fails!

Is thy fellowship true?
Has his blood won for you?

Then where is the print of the nails?
—David Reed Miller, in the United Presbyterian.

= = Here and Hereafter = =

Our Imperishable Inheritance

There is no cry that pierces the heart of a parent like the cry of his child for life when the curtain of death is about to fall. It breaks heart strings, and crushes hopes and happiness. And the same cry that grips the heart of the parent when the little one is being smitten by the destroyer, reaches the heart of heaven also. The tyrant Death, which entered the realm through the disobedience of man, is the enemy at once of God and man. "I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live." Eze. 18: 32. "The last enemy that shall be abolished is death." 1 Cor. 15: 26. Misguided men have sought to rob it of some of its terrors by calling it the gateway to glory and a friend of the race. God calls it what it is,—an enemy,—and proclaims his purpose to destroy it. "He shall wipe away every tear from their eyes; and death shall be no more." Rev. 21: 4.

Death is reaping with a swift sickle in every clime. Nowhere under our star-sprinkled sky is there a single locality that has not tasted the bitter cup. The millions that tread the earth to-day are but as a single handful to a great harvest, when compared with the millions on millions who sleep in the dust beneath our feet. When the polished face of the great pyramid was glistening new and fresh in the steady sunlight of ancient Egypt, the same was true. Before the flood of waters had washed sin and the sinner for the time out of the earth, men, women, and children, birds, beasts, fishes, and creeping things had already fallen by the millions under the stroke of death. By the side of everything that has lived upon the earth there has stood, from the moment of its conception, the spectre of death and dissolution. Life and Death have thus walked hand in hand through the earth from the day that Adam and Eve disobeyed God in the garden of Eden. It is not pleasant to contemplate, but that is the picture that has been thrust into the forefront of heaven's view in looking down upon our unhappy realm.

What an anomaly, what a paradox, that in one corner of the domain of the God of love and light and life we should find conditions so cruel, so mantled in darkness, so full of death! One has well

summarized these conditions in this language:—

"What strange contrasts this earth of ours presents! Noonday and midnight are not more opposite than the scenes which are constantly passing before our eyes. Truth and falsehood walk side by side through our streets, and vice and virtue meet and pass every hour of the day. The hut of the starving stands in the shadow of the palace of the wealthy, and the carriage of Dives every day throws the dust of its glittering wheels over the tattered garments of Lazarus. Health and sickness lie down in the same apartment; joy and grief look out of the same window; hope and despair dwell under the same roof. The cry of the infant and the groan of the dying arise together from the same dwelling. The funeral procession treads close on the heels of of the bridal party, and the tones of the lute and viol have scarcely died away before the requiem for the dead comes swelling after. O, the beautiful and deformed, pure and corrupt, joy and sorrow, ecstasies and agonies, how strangely blended together on this our restless planet! O, how good and evil, light and darkness, chase each other over the world!"

That is the world as we know it; but it is not the world as God purposed it to be; neither is it the world as God purposes that it shall be. A discordant note has been struck in the great symphony of the universe. It is not reasonable to suppose that the Master of the harmony will permit its jarring, riotous discord to go on forever. Neither will he. Jesus said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." An indication of what will be included in that process of eradication was given by our Saviour in the work he did. Whatever Jesus Christ set his face against when here in the flesh will be rooted up in the accomplishment of God's great purpose for this world. He condemned sin—condemned it in his own flesh, and condemned it in our lives; he condemned blindness, and gave light in its place; he condemned sickness, and gave health; he condemned greed, and taught men the grace of benevolence; he condemned covetousness, and inculcated generosity; he condemned lust, and set forth the beauties and rewards of virtue; he condemned falsehood, and established truth; he condemned hatred, and planted the love of

God in the hearts of his children; he condemned flattery, and exalted the grace of humility; he condemned self-exaltation, and set forth in its place the blessed gospel of service; and then, that he might show the Father's purpose to stamp out death itself, he snatched its victims from its very grasp, went through its gates himself, and brought forth the keys of the tomb.

Up to the time of the resurrection of Jesus, the triumph of the Messiah that was to be was a triumph in prospect. From that moment on, it was a triumph accomplished. What wonderful consequences waited upon the continued sleep or the triumphant waking of the smitten Gift of God? Death claimed him; but righteousness could not be holden of iniquity—even of the prince of iniquity himself. The Roman soldiers standing guard over the tomb of the Son of God were typical of Satan's attitude toward God himself and all God purposed to accomplish for man. But when the Roman guard was smitten by the angel of Jehovah, who broke the seal of the Roman government, and rolled away the stone that shut man's Mediator in the tomb, Satan had God's answer to his challenge, and the world saw accomplished that great work through which man was to come again into that inheritance lost in Adam's disobedience.

C. M. SNOW.

GETHSEMANE

We do not know it, but there lies
Somewhere veiled under evening skies
A garden all must sometime see—
Gethsemane, Gethsemane.
Somewhere lies OUR Gethsemane.

With joyous steps we go our ways;
Love lends a halo to the days;
Light sorrows sail as clouds afar;
We laugh, and say how strong we are:
We hurry on, and hurrying go
Close to the border-land of wo
That waits for you and waits for me,
Gethsemane, Gethsemane.
Forever waits Gethsemane.

Down shadowed lanes, across strange streams,
Bridged over by our broken dreams,
Behind the misty cap of years,
Close to the great salt fount of tears,
The garden lies. Strive as you may,
You can not miss it in your way:
All paths that have been or shall be
Pass somewhere through Gethsemane.

All those who journey, soon or late
Must pass within the garden gate—
Must kneel alone in darkness there,
Must battle with some fierce despair.
God pity those who can not say,
"Not mine, but thine": who only pray,
"Let this cup pass," and can not see
The purpose in Gethsemane.
Gethsemane! Gethsemane!
God help us through Gethsemane.

—Selected.

The . . . ORIENTAL WATCHMAN

Editor, - - - G. F. Enoch

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

Editorial

Distress of Nations with Perplexity

In answer to the question, What shall be the sign of thy coming and of the end of the world? Jesus gave a definite reply, part of which is found in Luke 21.

"And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking for those things that are coming upon the earth." Luke 21:25, 26.

In the midst of the conditions thus clearly described Jesus is to come. They are the harbingers of his coming. "And then shall they see the Son of man coming in a cloud with power and great glory." Vs. 27.

That we have now reached such a time, anyone with a sense of facts can clearly see. We can scarcely open a newspaper of any sort, without having it impressed deeply upon the mind. The recent serious discussion of the proposed naval program for Great Britain is to the point. Here we see two countries professedly on friendly terms, with no outstanding differences, whose rulers have recently uttered the most profuse expressions of mutual esteem and good will. Yet because one of the two seems to be making great effort to draw near her rival, England is stirred even to her farthest colonies.

Wm. Stead, writing concerning it, says, "There has not been in recent times such silence in the House of Commons as when Premier Asquith closed his speech. It was a sudden awakening, and even influential labour leaders joined in the universal cry for more speedy preparation for war. The hands of the responsible government were forced to acquiesce in a much more accelerated program than they had felt necessary."

The budget presented by the government to Parliament is one of the most remarkable for years. The financial burden of meeting the problems connected with internal questions, as well as those imposed on the nation by the mad

haste to prepare for war, perplexes those responsible beyond expression. After all that has been said, it is still clear that the real burden rests on the common people. It is crushing the very life from the poor of all nations; and too often the rich do not bear their proportionate share of the burden. The present budget in some ways seems to be an attempt to place more of it on their shoulders.

From the writings of the holy prophets we learn that this disease of militarism is now reaching its final stage. It will soon usher in the end of all things. See Joel 3: 9-17. Truly, men's hearts are failing them for fear; there is "distress of nations with perplexity."

The same distress and perplexity is seen in France. The recent strike of government employees, which so tied up the postal service that millions of telegrams and letters were undelivered, and even the French government was isolated from the rest of the world at a most critical stage of international politics, is but a symptom of general conditions in France. It is the "proletariat," or lower classes, against the "bourgeois," by which the French poorer classes mean anyone in the middle or upper classes, or, in fact, anyone who is in favour of the present regime of law and order. Many thoughtful and careful observers declare that conditions are very similar to those prevailing at the time of the final overthrow of the monarchy, and perhaps as bad as those immediately preceding the French Revolution. No one can tell when the streets of Paris will again flow with blood. The equilibrium of Europe rests on so slender a foundation that such a catastrophe will be likely to involve all the nations. The present government in France is perplexed beyond measure by the situation.

In Russia matters are in as evil a way as in France. It has recently come to light that one high in the councils of the revolutionary party, which is striving in every way to overthrow the present government, has really been a spy of the Russian government. This fact has been betrayed to the revolutionary organization by men who were at the head of the regular Russian police. Not only is Russia unable to meet as she should these home difficulties which are gnawing at her very vitals, but she has recently been humiliated by Germany. In the recent Balkan imbroglio Germany peremptorily demanded that Russia withdraw her encouragement from Serbia. Russia was given but 24 hours' notice backed up by a threat that an immense army was already mobilized along the Polish frontier. Germany's method of settling this question has added another irritant to the European situation, and made more certain a general European war.

In Germany things are in bad shape. The military burden is resting heavier and heavier on the people year by year. Socialism and all the forces of unrest are multiplying ominously, and the outlook

for the future could scarcely be darker.

In Austria, as in all the world, the death of the aged emperor is awaited with the greatest anxiety. It seems evident that that event will turn loose the warring factions, which even now can be scarcely restrained from flying at each other's throats. Only an iron hand can save an international conflict in the near future.

The events connected with the recent birth of an heir to the throne of Holland is a straw pointing in the same direction. The great strain of anxiety and the exuberant joy on the successful event can only be understood in the light of the present strained relations existing among the nations of Europe.

Last but not least, the situation in Turkey and the Balkans. All the world rejoiced when the young Turks effected what was practically a bloodless revolution, compelling Abdul Hamid to give Turkey a form of constitutional government. But those who expected that coup to finally settle the situation neither understood the wily sultan nor the conditions prevailing in Turkey. Events have followed rapidly one after another until we see a Moslem army marching on Constantinople and powerful battle-ships of all nations converging on that city. The sultan has been deposed and a new one proclaimed. The matter is not fully settled yet. Dark, ominous clouds still hang over Turkey. What will be the outcome?

Jesus answers that soon after these things, "then shall they see the Son of man coming in a cloud with power and great glory."

"And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." Vs. 28.

If the outlook be dark, try the uplook. This cloud which is all blackness with no light at all for the unprepared, is but brightness to those who heed the words of Jesus. These are but the gleams of the golden morning, assuring us that the Sun of Righteousness will soon be here in all his glory.

We must lift up our heads and by faith grasp the promise, believing "that he is near, even, at the door." Our redemption is at hand, redemption for both soul and body. "We which have the first-fruits of the Spirit, even we ourselves, do groan within ourselves, waiting for the adoption, to-wit, the redemption of our bodies." Rom. 8: 23. "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself." Phil. 3: 20, 21. (Revised version.)

This will mean the consummation of all our hopes. "We shall see him as he is." How our hearts should rejoice as this day hastens on. "Behold, I come quickly. Even so come Lord Jesus."

Talks with Thoughtful Hindus

Conducted by J. C. Little

What Shall I Do to Be Saved?

It was certainly evident from our last month's article that mankind is subject by nature and inclination to sin. From his earliest childhood he manifests traits and tendencies toward evil. It is only by constant rooting out of the weeds of evil and careful planting of the seeds of truth and right that his mind is saved from becoming corrupt as he grows to the years of accountability. But even with the best of training and environment, still there is "not a just man upon earth that doeth good, and sinneth not." Not one human being would be willing to submit every inmost thought, every hidden word or act to the open gaze of an enquiring world; for he realizes only too well that all he has laid his hand upon is sadly imperfect, and even his most elevated thoughts, words, and deeds are not above the criticism of weak, erring fellow mortals like himself, not to consider their imperfection in the eyes of a just and holy God whose infinite purity repels the first taint of evil.

It is sin that separates between man and God. All the efforts of every religion to bring man into communion with his Creator are in reality only attempts to propitiate the sins of the flesh or provide for the extinction of the evil that is constantly asserting itself in man's nature. The man who seeks to throw aside the world by becoming an ascetic and spending his life in fasting and vigils and affliction of the flesh, endures these rigours because he thinks they will purge him from sin and bring him into favour with his God. In all the ritual, all the ceremony, all the daily prescribed services of temple or family, in even those lower forms of religion in which it is evident that the worshippers know not God, there is one fact too plain not to be seen, and that is that these are all intended to be means to the one great end,—separation from the uncleanness of sin. And these efforts, illustrated in ten thousand shrines or churches in every clime, from frozen, bleak Siberia to the sunny isles of the sea, from western enlightenment and progress to Patagonian savagery and superstition, are only another witness to our original premise that man is by nature a child of disobedience.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Isa. 59:12. So solemnly declares the ancient prophet; and we do not hesitate to assert that mankind has correctly

diagnosed the disease when it recognizes the great seat of all its trouble to be sin which separates the soul from communion with its Creator.

But if it is true that all have sinned and that sin most effectually cuts off communication between man and God, it is no less certain that this terrible, loathsome, festering disease which has entered as a gruesome pestilence into every heart in this world and has tainted the life blood of every son of man,—it is no less certain that this affliction cannot be healed by every imaginable means under the sun. It is quite evidently true that the patient—sinful man—is too low in spiritual vitality to devise his own remedy. For the disease has entered the recesses of man's nature, and the remedy must be that which will enter and vitalize the life current of the soul.

The remedy for man's dying condition must be supplied by none other than the great Source of life himself. What is required is a pure life current which shall enter and regenerate this dying frame, low and weak with the ravages of sin. We read a few years ago of a woman who had suffered many things of many physicians, and who was near death's door. She was brought before a world-renowned specialist. After considering her case, he announced that one means and only one could avail to save her life. Her husband, a robust man in the bloom of health and life, was brought in, and, opening an artery through which coursed that man's life blood, the connection was made which sent the life-giving current through the weakened body, cleansed the life sources, put new strength into the failing tissues, and turned the current of downward decline into the way of slow but certain recovery. The man rose weak and emaciated, but the life-giving stream had done its work.

This instance, if true, well and beautifully illustrates the condition of lost man and the necessity absolute and unequivocal of his dependence upon something higher than himself to compass his cleansing and salvation. What, we ask, could possibly have availed, had another poor weak patient been brought in to supply the life blood needed to start the vital machinery on the upward road? The result could have been only death for the attempted saved and saviour. No; it must be a nobler, purer blood, a life stream untainted with weakening disease.

Dear reader, we have before proved that every member of the human family is tainted with the terrible leprosy of sin. Think you that for our salvation from this we can rely upon poor sinful humans like unto ourselves? Verily, no; for what we need is a new life current, and this can come only from one who has in himself life-giving power. There

is one great source of power and life, and that is God; and we solemnly say, dear reader, that the only means whereby we must be saved is found in that conception of infinite grace whereby that weak, diseased, and dying tree of humanity is grafted into the one-all-powerful, eternally-living root of divinity.

This conception, the only effective means ever devised for man's salvation, has but one true and ample exemplification; and that is in the record of the Scriptures concerning Jesus Christ. He was called Immanuel, which being interpreted is, "God with us." In Christ we have Divinity piercing even to the depths of human misery and degradation, that humanity debased and defiled might, through his sanctifying grace, scale even unto the heights of heaven.

O wonderful, incomprehensible condescension. That our Creator, the infinite God, for the great love wherewith he loved us, should sound the depths of human depravity, should bridge the awful yawning gulf of sin, is past the power of human intellect to comprehend. "For my thoughts, are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8, 9. Yes; the chasm was too wide for human power to ever bridge, too deep for man's ingenuity ever to fathom. But God himself undertakes to pierce the depths, to bridge the gulf of separation, and has provided a means whereby "He is able to save them to the uttermost that come unto God" through Jesus Christ.

Let us not be deceived into thinking that we can save ourselves. A lifetime of vigils, visiting ten thousand shrines, pouring out our lives in endless affliction of the body, all these are only our own works; and were they in themselves perfect, yet could not they avail to wash away our uncleanness. The man who is a murderer may spend all the remaining days of his life in good deeds, but these will never wash away the stains that mar his guilty soul. Even so is it with the sinner. Guilt has fastened itself upon him, the disease is in him; and all the attempts to cover it with his own works are worse than useless. It is as if a man should apply plasters and ointments to cover the outward manifestations while a terrible cancer is eating into his vitals within.

Throw to the winds your austerities and your works of merit. Accept the full and free salvation provided by God himself. Let the life current from Christ the Way of Life re-animate your wasted soul and put into you spiritual vigour and power that shall never fail. Once for all, let his cleansing blood wash away the stains of sin, and then, imploring divine aid to keep you cleansed, go on your way rejoicing. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

HEALTH: TEMPERANCE

Conducted by H. C. Menkel, M. D., Mussoorie

Oxygen Famine

We read in the sacred record that after man was formed "God breathed into his nostrils the breath of life and man became a living soul." From that time to the present the breath has been the most important factor in maintaining life and health. Science has demonstrated that oxygen is the vital principle of the air:

We know that a man may live many days deprived of every kind of food, and that he may prolong his life for a long time if supplied with water to quench his thirst; whereas, he can live but a few moments if oxygen be refused him. We see then the necessity of maintaining in our economy a liberal supply of oxygen. This is possible only through proper respiration.

The respiratory functions, the most intensely vital and important of all the bodily functions, and the ones on which hinge the performance of the others, is but indifferently accomplished by a large majority of the race. He who breathes most, eats, digests, and assimilates most, and sleeps most soundly; conversely, he who breathes least, lives and enjoys least. The individual heaven bears strict relation to the size and vigour of the individual lungs. Few people realize a dozen thoroughly complete and physiological ideal inspirations of absolutely pure air per annum; and since not more than 25 per cent of oxygen inhaled is absorbed, we must resort to a more active form of respiration if we are to meet the universal, and, in a large measure, compulsory oxygen famine from which we are suffering.

Leading authorities state that the blood depends directly upon oxygen for the quality and power that renders it the most effective bactericide, toxicicide, anti-putrescent and anti-ferment in nature, and it follows that infection will not obtain or the blood supply become impeded from any cause.

Long clinical experience has taught us that life in the open air is the great maintainer and health restorer, and that, if from any cause whatever the oxygen in the blood be reduced below the normal amount, certain pathological conditions become inevitable, the process of building and repair ceases and can be renewed only by an increase in the supply of oxygen.

Failure to supply the organism with a sufficient amount of oxygen disturbs all function; animal heat undergoes a decided change, and secretions themselves are profoundly altered; the circulation languishes, since the blood no longer imparts the needed stimulation to the vaso-motor system; assimilation and elimination of nutritive materials, which complete the vital circulus, are arrested; functions are imperfectly and incompletely performed; changes in the tissues flag, and result in the formation of products inimical to the healthy organism. The weakest part of the body, when it ceases to receive blood sufficiently oxygenated weakens, and if this be persisted in, death follows.

The quantity of oxygen inspired increases when the temperature of the external air is lower. As the temperature in India is always lower at night, it follows that night air contains more oxygen and is, therefore, of life-giving power. Therefore we should provide for an abundant supply of night air in our sleeping rooms, and for our lungs. Science has also demonstrated that night air contains fewer disease germs than day air.

That the outdoor life endows the blood with healing power is well proved by the results obtained at the various sanatoria for the treatment of tuberculosis. The same air which heals the lungs will also heal a sick liver, stomach, nervous system, or any part of the body that may be debilitated. But the best time to utilize the benefits of the out-of-door life is before we contract disease.

Covet every opportunity to get out of doors. Take full, deep breaths a dozen times each day, and you will keep ahead of the disease germs.

By the Way

America's Birth-rate

According to Mr. Rossiter, chief clerk of the census bureau, the "birth-rate in America is falling rapidly according to noteworthy figures just compiled by the census bureau. Within the last century the ratio of children to women in the country has decreased by one-half. In 1790 there were two children to every woman in the United States. To-day there is barely one."

"The people of the United States are concluded to be only half as well able to rear children, at any rate without personal sacrifice, under the conditions now prevailing as their predecessors proved themselves to be in 1790."

I wish to call the attention of our readers to these startling facts, which indicate that the American people are undergoing marked race degeneracy. And yet America ranks as one of the leading flesh-eating nations. Evidently, their carnivorous habits do not prolong life or increase race vitality. "A word to the wise is sufficient."

Physical Degeneracy in England

Doctor W. T. Elliott, lecturing before the Birmingham branch of the Child Study Society, advocated State dentistry as necessary in the interests of public health. An examination of ten thousand children all over the country shows that eighty-three per cent have defective teeth, and in Birmingham the average was ninety per cent. When we consider that the state of the teeth is quite a true index to the general physical condition, this certainly is a marked indication of premature physical degeneracy among the coming generation in England. Defective teeth mean defective nutrition, and defective nutrition is followed by a premature degeneracy of the body. Is it not time that we were investigating the cause for this marked lowering of physical standard?

Tuberculosis in Calcutta

A recent issue of the *Indian Medical Gazette* reports a meeting of the medical section of the Asiatic Society of Bengal. The subject of tuberculosis in Calcutta was under discussion. Lieut-col. Harris, Major Rogers, and Col. Pilgrim emphasized the fact that tuberculosis was very prevalent in Calcutta, that 25 per cent of all bodies examined showed traces of tubercular disease, and in 17 per cent it is the actual cause of death. It was further emphasized that the origin and spread of this disease are largely due to preventable causes. This condition is true not only of Calcutta, but of all the country. When we remember it has been demonstrated that a very large per cent of the meat used for food comes from tubercular animals, we see one prominent cause for the spread of this dread disease. Pure food and pure air are the two essentials for the cure and prevention of tuberculosis.

Tobacco Shortens Life

Some years ago when Alexander III, of Russia, the father of the present Czar, was found to be suffering from Bright's disease, a large number of business men of Paris became alarmed and were also examined. This resulted in the revelation

that about ten per cent of the active men of Paris, who were apparently in good health, were affected with the same disease. Dr. Munro, of Scotland, tested the urinary secretions of one hundred smokers; he also found that ten per cent of them had albumin in the urine. This is not surprising, as the nicotine is eliminated largely through the kidneys, and the irritation produced is liable to bring about congestion and inflammation of these organs, and finally what is known as Bright's disease. It is a fact that the increase of Bright's disease in modern times and the increase in the use of tobacco go side by side.

The great increase in heart diseases, and the many sudden deaths from heart failure, are undoubtedly frequently due to the free use of tobacco. Tobacco not only weakens the heart, but in time brings about degenerative organic changes in its structure. Some time ago in Chicago the School Board had a medical examination of pupils before allowing them to take part in certain athletic sports. Not one girl out of the number examined was unable to pass the tests, while a large number of the boys were found in a physical condition which made violent exercise of any kind dangerous. Twenty-one out of one hundred were found totally unfit, and *all but three* suffered from some form of heart disease. Almost without exception they were cigarette smokers.

The young man who has no greater ambition than to become a mental, physical, intellectual, and moral degenerate needs only to persist in the use of tobacco; but the one who desires long life, and to become a man of worth and a blessing to the world, must abstain from the use of this poisonous weed.

D. H. KRESS, M. D.

The Fruits of Victory

More than forty years ago a young minister who had served his country as a soldier, instead of returning to pastoral service, offered himself as a foreign missionary, and spent a number of years in useful service in a distant land. At last he was stricken with fever, and returned sick and disabled, and began working on the farm.

His recovery was slow, but it came after some years, and by that time he was an enthusiastic farmer and was pleasantly situated and prospering.

Then he heard a voice, and no one could make him believe it was not a real voice,

that called him to service in obscure places, and he set forth as an evangelist. He procured a tent and a folding organ, and traveled where roads were rocky and steep, preaching the gospel. His daughter played the organ and sang. The second book of "Gospel Hymns" had just been issued, and she sang them effectively. Thousands and thousands of people heard her.

The fame of this evangelist grew, and he received invitations to the cities. For a number of winters he preached in the larger American cities; but when spring returned he was always thinking of his tent, and returning to his work in the neglected places.

He preached to the lowly, the discouraged, the sinful; and that message reached millions, of whom thousands believed themselves helped into a better hope and purpose.

He died not very long ago, over eighty years of age, still planning for another summer's work with his tent. There is but one reason why his name does not appear in this article, and that is a desire to tell something which through all the years he did not tell to those to whom he preached, but which his closer friends knew.

When he had the terrible fever, he was treated by the surgeons of the land where he then was, according to the method approved at that time, which involved the free use of opium. When the fever was broken, and he was left, weak and emaciated, it was to find himself the almost hopeless victim of a habit which he seemed powerless to control. In that enervating climate and with his weakened constitution, he saw nothing ahead but hopeless slavery to the drug. That was the real reason why he came home.

In the years when he was working on the farm there were times when he worked to the point of physical exhaustion, and there were nights when he walked the floor in sleepless agony. That his reason did not wholly forsake him is the wonder of those who know those struggles. But his will was iron, and his faith firm; and he cried aloud to God in the agony of his soul, and believed that he had the answering word.

Even to his last day he refused to touch any drug; and he had what were counted marked peculiarities of teaching on this and other matters. But he had a sympathy with men who were enslaved in sin, a sympathy which few understood, but which made his preaching a power in dealing with tempted men.

He won the victory,—more than one victory,—and out of his struggles came help for many others.—*Selected.*

Health

Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically, and under the most spiritual influences, in order that our talents may be put to the highest use.

Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. We become less capable of choosing the good, and have less strength of will to do that which we know to be right.

The mis-use of our physical powers shortens the period of time in which our lives can be used for the glory of God. And it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow-men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good.

Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as he is the author of the moral law. His law is written with his own finger upon every nerve, every muscle, every faculty, which has been entrusted to man. And every mis-use of any part of our organism is a violation of that law.

All should have an intelligent knowledge of the human frame, that they may keep their bodies in the condition necessary to do the work of the Lord. The physical life is to be carefully preserved and developed, that through humanity the divine nature may be revealed in its fullness.

Mrs. E. G. WHITE.

Our Young Folks

Jack and Jill

Jack and Jill were kittens small,
Dearly loved by one and all.
Jack was gray, both dark and light,
Jill was marked with black and white.

In youthful days these kittens wee
Were just as cute as they could be;
They'd run and jump and scratch and bite
From early morn till late at night.

And of those kits, one thing was true,
What Jackie did Jill too would do;
Let Jackie run and catch a fall
Jill would roll after like a ball.

One day, when Jack was looking round,
He thought he'd climb up off the ground
And take a look, if he were able,
Into the pail upon the table.

He jumped up quick, but Oh, dear me,
How sad that such a thing should be!
The pail was full of water bright,
And Jackie went way out of sight.

Now Jill had always followed Jack,
So had no thought of turning back,
But in the pail went with a bound,
And there next day they both were found.

—Mrs. George Grey

A Goat's Temperance Lecture

Never had regimental goat been more attentive to duties than was Billy. At drill, parade, and roll-call, Billy was ever to the fore. He seemed to take as much pride in the regiment as the men did in him.

Well fed, well groomed, well housed, well cared for in every way, Billy's lot among goats was indeed a happy one. But alas! pride goeth before a fall, and Billy was to be no exception to the rule.

He had not merely the right of entry to the mess-room, but was always a welcome guest there and received many a dainty morsel from the friendly hands of the men. One evening, however, it happened that Corporal Price, in a spirit of thoughtless mischief, proposed that Billy should share the liquids as well as the solids of the mess-table. The suggestion was at once seized upon, and the men eagerly watched to see what Billy would do.

Corporal Price coaxingly held out his cup, and Billy, after a suspicious preliminary sniff, lapped up the contents. Another and yet another of the men gave Billy a drink, and at last the earthen vessel which held the beer at the head of the table was put upon the floor, and Billy was directed to help himself, which he did so greedily that he became, to the amusement of the men, I am ashamed to have to acknowledge, helplessly, unmistakably intoxicated.

I do not attempt to describe his symptoms. Suffice it to say that next morning Billy was for the first time absent from roll-call, and did not turn out all day. Nothing would tempt him to leave his

stable. When a second day brought a repetition of the desertion, and a second evening mess began without Billy putting in an appearance, Corporal Price was directed to bring the deserter before a court-martial of the men's mess.

With some difficulty he persuaded Billy to leave his lair, and it was only by dragging him by main force that he could get him inside the door of the room which had been the scene of his orgies two nights before. Billy's appearance was greeted with a cheer, but sadly changed were his looks. His once glossy coat had an unkempt appearance, while the once proud and erect head was lowered in shame.

"Come, Billy, take a drink!" said the sergeant at the head of the table. The words seemed to rouse the animal. He lifted his head, his eye lit up, his fore hoof beat the floor. Then with a snort, a rush, and a bound, Billy butted full against the large earthen vessel containing the men's evening allowance of ale, breaking it into a thousand pieces, and deluging not only the table, but the men who sat near. Then, with his head once more erect he stalked out of the room.

"And, really, sir," said the corporal to me in telling the incident, "Billy's was the best blue-ribbon lecture that ever was given to us."—*Young Abstinence*.

Bear on an Iceberg

Stranger than some of the stories of adventure is the tale told by Captain Franke, of the steel ocean cargo boat, "Karthage," relative to a recent experience at sea. "One morning, while we were running before the worst gale I have seen in years," says the captain,

"the lookout raised the cry, 'Icebergs! Icebergs!' Before I could give an order, the vessel crashed into a berg dead ahead. Nothing saved the ship except the fact that we were running at half speed against a heavy sea. Tons of ice came down upon us. I gave the order to back, that we might get loose from the ice, but had scarcely done so when something unlooked for came down upon the deck. It was an immense polar bear. The big fellow had been floating on the iceberg. After some lively work the bear was captured, and we have him on board. He will be taken to Hamburg and put in a cage in one of the parks."—*Young People's Weekly*.

What You Can Do

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly, she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her, she appealed to the old miner who was to act as guide of the party.

"'Can't I wear a white dress down into the mine?' she asked, petulantly.

"'Yes'm,' returned the old man. 'There's notin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back.'"—*Selected*.

The Monkey Knew Better

The youth who was smoking a cigarette near the monkey's cage took another one from his pocket.

"Would it do any harm," he asked, "if I should offer him one of these?"

"Not a bit," responded the attendant. "He wouldn't touch it. A monkey isn't half so big a fool as he looks."—*Chicago Tribune*.

"You will not be sorry for hearing before judging; for thinking before speaking; for holding an angry tongue; for stopping the ears to a tale-bearer; for disbelieving most of the evil reports."

THE HOME

THE LIFE BEAUTIFUL

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, and brave, and true,
Moment by moment, the long day through.

Beautiful eyes are those that show
Like crystal panes, where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful feet are those that go
On errands of mercy to and fro—
Down lowliest ways, if God wills so.

—Selected.

Am I My Brother's Keeper?

In that soul-stirring auto-biographical sketch of the sainted J. Hudson Taylor, of the China Inland Mission, called *The Retrospect*, he relates a very pathetic event, which serves as a sidelight to reveal the deadly matter-of-fact nature of the Chinese character: at the same time, it is not without its moral to our readers. It is as follows:—

On the afternoon of the second day, when already about thirty miles distant from Shanghai, Mr. Jones and I drew near the large and important city of Sung-Kiang, and I spoke of going ashore to preach the gospel to the thronging multitudes that lined the banks and crowded the approaches to the city gates.

Among the passengers on board the boat was one intelligent man, who in the course of his travels had been a good deal abroad, and had even visited England, where he went by the name of Peter. As might be expected, he had heard something of the gospel, but had never experienced its saving power. On the previous evening I had drawn him into earnest converse about his soul's salvation. The man listened with attention, and was even moved to tears, but still no definite result was apparent. I was pleased, therefore, when he asked to be allowed to accompany me, and to hear me preach.

I went into the cabin of the boat to prepare tracts and books for distribution on landing with my Chinese friend, when suddenly I was started by a splash and a cry from without. I sprang on deck, and took in the situation at a glance. Peter was gone! The other men were all there, on board, looking helplessly at the spot where he had disappeared, but making no effort to save him. A strong wind was carrying the junk rapidly forward in spite

of a steady current in the opposite direction, and the low-lying, shrubless shore afforded no land-mark to indicate how far we had left the drowning man behind.

I instantly let down the sail and leapt over-board in the hope of finding him. Unsuccessful, I looked around in agonizing suspense, and saw close to me a fishing-boat with a peculiar drag net furnished with hooks, which I knew would bring him up.

"Come!" I cried, as hope revived in my heart, "Come and drag over this spot directly; a man is drowning just here."

"Veh bin" (It is not convenient), was the unfeeling answer.

"Don't talk of convenience!" cried I in an agony; "a man is drowning I tell you!"

"We are busy fishing," they responded, "and cannot come."

"Never mind your fishing," I said, "I will give you more money than a day's fishing will bring; only come—come at once!"

"How much money will you give us?"

"We cannot stay to discuss that now! Come, or it will be too late. I will give you five dollars" (then worth about thirty shillings in English money).

"We won't do it for that," replied the men, "Give us twenty dollars, and we will drag."

"I do not possess so much; do come quickly and I will give you all I have."

"How much money that be?"

"I don't know exactly, about fourteen dollars."

At last, but even then slowly enough, the boat was paddled over, and the net let down. Less than a minute sufficed to bring up the body of the missing man. The fishermen were clamorous and indignant because their exorbitant demand was delayed while efforts at resuscitation were being made. But all was in vain—life was extinct.

To myself this incident was profoundly sad and full of significance, suggesting a far more mournful reality. Were not those fishermen actually guilty of this poor Chinaman's death, in that they had the means of saving him at hand, if they would but have used them? Assuredly they were guilty. And yet, let us pause ere we pronounce judgement against them lest a greater than Nathan answer, "Thou art the man." Is it so hard-hearted, so wicked a thing to neglect to save the body? Of how much sorer punishment, then, is he worthy who leaves the soul to perish, and Cain-like says, "Am I my brother's keeper?" The Lord Jesus commands,

commands me, commands you, my brother, and you, my sister: "Go," says he, "go ye into all the world, and preach the gospel to every creature." Shall we say to him, "No, it is not convenient"? Shall we tell him that we are busy fishing and cannot go, that we have bought a piece of ground and cannot go? That we have purchased five yoke of oxen, or have married, or are engaged in other and more interesting pursuits, and cannot go? Ere long "we must all appear before the judgement seat of Christ, that every one may receive the things done in his body." Let us remember, let us pray for, let us labour for our unevangelized brethren, or we shall sin against our own souls. Let us consider who it is that has said, "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 thy soul, doth not he know it, and shall not he render to every man according to his works?"—*National Missionary Intelligence*.

Mike and His Bible

He was defending himself against a Catholic priest, who was taking him severely to task for his Bible reading.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! Sir," answered Mike, "I was reading in my Bible: 'You shall read it to your children;' and sure the priests have got no children."

"But, Michael," continued the priest, "You cannot understand the Bible. It is not for you to understand it, my man."

"Very well, your reverence," said Mike, "if I cannot understand it, it will do no harm, and what I can understand does me a heap o' good."

"Well, then Mike," said the priest, "you must go to church, and the church will teach you. The church will give you the milk of the Word."

With the ready wit of an Irishman, Mike said: "And where does the church get the milk from, but out of the Bible? Ah! your reverence, I would rather milk the cow myself once in awhile."

Home

O tell me gentle traveler, who hast wandered through the world, and seen the sweetest flowers, and brightest gliding rivers, of all thine eyes have seen, which is the fairest land?—"Child, shall I tell where nature is most blest and fair?—It is where those we love abide. Though that space be small, ample is it above kingdoms; though it be a desert, through it flows the river of Paradise, and there are the enchanted bowers."—*Selected*.

The Watch-Tower

"The Night is far Spent; the Day is at Hand"

The Imperial Sunday Alliance

One of the most ominous and significant features of the Imperial Sunday Alliance is that it represents a definite and determined attempt to restore the old disastrous regime of persecution in matters of conscience.

There is a radical difference between human legislation on matters pertaining to Caesar and human legislation on matters that pertain to God. In the case of purely human laws, a man may approve or he may disapprove them but he will still recognize that it is to his interest to obey them. He owes a debt to the government of his country for the care it takes of him and of his property. Even though his interests be attacked by a law of which he disapproves, still it will be better to obey the law and to suffer a slight loss than to disobey the law and incur a heavier penalty. If he regards the law as an unjust one, he can yet suffer in patience for a while, until by law adding means he and his fellow victims are able to bring about a change.

The situation is different, however, in the case of human laws regulating matters that pertain to God. It is universally true under such laws that a few disagree with the law, not on the ground of their own personal rights but because they conceive that its requirements conflict with the requirements of God. They have therefore to decide whether they will obey God or men. To disobey men will be to incur punishment, but to disobey God will be to commit sin. Disobedience to men may mean earthly loss, but disobedience to God may mean eternal loss. Wherever, then, in the case of human laws regarding religion, there is a strong sense of duty on the part of those who dissent from the law, they will feel that there is no alternative but for them to disobey the law of man; they will say, like the apostles of old: "We must obey God rather than men."

So that while under even unjust legislation pertaining to earthly matters there may be no serious conflict with the law, in all legislation pertaining to religious matters there is bound to be a conflict.

In the case of those who are weak in character, or are disposed to play the hypocrite, the law may seem externally to accomplish its purpose, but in the case of those who are true to their principles, religious legislation by earthly governments can never serve as a corrective: it must always be, in the very nature of things, a persecution, an increasing rigour of oppression whose only logical end is the final sentence of death. This has always been the effect of religious legislation in the past, as the historian Gibbon recognized when he wrote:—

"It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fire, which he is unable

or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment."—*Decline and Fall*.

Now comes the Imperial Sunday Alliance, and proposes legislation on a matter of religion, the logical effect of which will be to lead the country back into the horrors of religious persecution. Shall the lessons of history be thrown away? Shall the obsolete laws regarding the observance of Sunday, laws that belong to the old regime of persecution in matters of conscience, be revived? Should they not rather be buried still more deeply? No matter on what new pretext religious legislation may be introduced, its working will be the same as it was in the Dark Ages. Our country is being invited to retrace the steps by which it emerged from that horrible period. *Pescat Truth!*

Which is it?

Is it "like priest, like people" or "like people, like priest"? An earnest, God-fearing minister wrote us the other day quoting the former. He is not alone; it is generally mis-quoted that way. Yet the passage reads: "As they [God's professed people] were multiplied, so they sinned against me. I will turn their glory into shame. They feed on the sin of my people [instead of God's Word], and set their heart on their iniquity. And it shall be like people, like priest: and I will punish them for their ways and requite them their doings." Hosea 4: 7-9. The priest-preacher has as a general thing ever been disposed to the right. His sin has been that he has yielded to the pressure of the age, to the worldliness among his people, instead of acting the faithful watchman. It is the people who "heap to themselves teachers having itching ears." They prefer such in periods of backsliding. The awful sin of God's watchmen has ever been that contrary to their better judgment, superior knowledge, and solemn vows, they yield to the demands of the people.—*Signs of the Times*.

"Make it your habit not to be critical about small things."

THE INEVITABLE

I like the man who faces what he must,
With step triumphant and a heart of cheer:
Who fights the daily battle without fear:
Sees his hopes fall, yet keeps unflinching trust
That God is God; that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world
Holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonour: envies not,
Nor loses faith in man: but does his best,
Nor ever murmurs at his humbler lot,
But, with a smile and words of hope, gives zest
To every toiler: he alone is great
Who by a life heroic conquers fate.

—Sarah Knowles Bolton.

THE MARCH OF EVENTS

—A backward step was recently taken when the Sind Social Congress passed a resolution against the re-marriage of widows.

—It is rumoured that the Crown Prince of Japan, accompanied by a fleet, is to visit the forthcoming Anglo-Japanese Exhibition to be held at Shepherd's Bush. The Japanese government has appropriated 2,000,000 for the exhibition.

—The German government is accused of encouraging Abdul Hamid in his recent abortive attempt to break the power of the Young Turk party. It was not supposed that the Young Turks could move so quickly that Germany would be unable to interfere. The late sultan saw his mistake too late. It seems evident that Germany will not be held in the most favourable light by the government now established.

—As a result of the combined influence of England, Germany, and the United States, the Russian government has yielded its position in the matter of the control of municipal affairs in the city of Harbin, Manchuria. It is understood that the new arrangement provides an open door for the commerce of the other countries, as well as recognizing the right of the Chinese government to the control of the territory for several years dominated by Russia.

—An interesting question has arisen in connection with Christian missions in China. Prof. Eames in a recent work urges that the influx of foreign missionaries be stopped and that further evangelization be done by natives only. He says that no solution that does not provide for such a cessation of the influx of foreign missionaries to all parts of the empire at their pleasure will be acceptable to the Chinese government. This may affect vitally the missionary advance into that great empire.

—The Raja of Tikari, of North India, has married a European from Australia by the name of Miss Elsie Thompson. Before the marriage, Miss Thompson became a Hindu, being initiated into that great idolatrous system according to heathen rites. The marriage was carried out in Hindu fashion. The feast was served in Oriental style, leaves being placed before the guests while seated on the floor. There was also native music and the usual accompaniments of idol worship. That such a painful circumstance should be recorded seems almost unbelievable.

—We hear the remarkable news that there is so much money in the Cuban treasury that Cuba is considering materially lessening various taxes. Would that other governments could do the same. "But with President Taft in his first message demanding a largely increased navy, and with the opposition in the British Parliament forcing the government to take extra efforts in producing new Dreadnaughts, and Germany heaving every energy to increase her navy and army, not to mention other powers, — with all this there is no hope of the burden of taxes growing lighter; but, rather, of increasing by leaps and bounds. All nations have heard the decree, "Prepare war," Joel 3: 9, and are hastening to obey.

—The Tsar has caused great tension in government circles by vetoing the bill creating a Naval General Staff.

—Sir Robert Hart is to return to China. He has been honoured by China as no other European, having been decorated with the Peacock Feather, and having had his ancestors ennobled according to Chinese custom. He has been a great intermediary between China and Europe, and is said that he is more Chinese than the Chinese themselves.

—“A new forty-three-story building is going up in New York City at the corner of Broadway and New Street. It will be of white enamelled brick and terra cotta; its height will be 536 feet, and its cost \$3,875,000. Next to the Singer and Metropolitan buildings, it will be the tallest building in the city. A singular feature of this structure is that it will have six stories underground, and these have all been engaged at an annual total rental of \$1,000,000.”

—In Batavia, Java, the steam engines are a novelty; they have neither fire nor smoke. Such locomotives consist of a large boiler which is charged with superheated steam and water, at a central station. On this the engine will run for four or five hours, when it will require to be re-charged. No fireman is needed, neither is there any disagreeable smoke connected with it. The steam pressure in the boiler is very high, being about 350 lbs. to the square inch.

—The oldest man in the world is said to be a Russian warrior, born 136 years ago. He has papers which show that his birth was on Sept. 5, 1772, and he enlisted in 1796, was discharged from the army with the rank of Sergeant-Major, and a good pension, in 1857. He was in the Napoleonic wars and the Crimean campaign, and wears twelve medals. His name is Andrei N. Schmidt. For sixty-two years he has been a widower. He has never smoked tobacco, or drunk spirits.

—The question of the Afghan frontier continues to be troublesome. The border tribes are always restless, and some raid or other into British territory is of frequent occurrence. The present Amir does not seem so strong as his predecessors. The restless tribes seem to take advantage of his pacific policy. There was a recent plot to assassinate him, which was happily nipped in the bud. Several conspirators have been blown from guns. In the meantime, gun running from the Persian Gulf continues unchecked and those restless fanatical Mohammedans are being thoroughly armed with up-to-date weapons.

—At Jejuri, 30 miles south of Poona, is a famous group of temples where little girls are married to a sword, which means that these innocent little girls are dedicated to the gods for life; in other words, to be life-long prostitutes for the service of the thousands of pilgrims who throng this “holy” place. The caste of Mahars recently made a protest against this iniquitous practice at the very doors of the temple of Khandoba. These Mahars have since taken further steps to carry out their protest by allowing one of their caste residing in Kirke, to marry one of these “muralis” or temple girls, and by declaring that any of their caste could do the same without losing caste.

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Malted Nuts.—In fine powder form. 1 lb. tin, Re. 1; 1 lb. tin, Rs. 2.

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"Silence is a great peacemaker."

"To educate the heart, one must be willing to go out of himself, and to come into living contact with others."

"The secret of a sweet and Christian life is learning to live by the day. It is the long stretches that tire us."

It is a great folly not to part with your own faults, which is possible, but to try instead to escape from other people's faults, which is impossible.

"Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished."

"Wanting to have a friend is altogether different from wanting to be a friend. The former is a mere natural human craving, the latter is the life of Christ in the soul."

"Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in serving others."

"Cold and reserved natures should remember that though not infrequently flowers may be found beneath the snow, it is chilly work to dig for them, and few care to take the trouble."

"Our lives are songs ;
God writes the words,
And we set them to music at leisure ;
And the song is sad, or the song is glad
As we choose to fashion the measure.

We must write the song,
Whatever the words,
Whatever its rhyme, or meter ;
And if it is sad, we must make it glad ;
And if sweet, we must make it sweeter."

SOME MODERN REVIVALISTIC METHODS

William B. Moody, son of the great evangelist in an article in the *Home Herald* of February 21, says:—

"In older days evangelists depended upon the Spirit of God to draw men to hear the gospel. To prostitute the sacred work of evangelism to the methods of circus and vaudeville was an unheard-of thing. But now the press agent is engaged to supply the secular, as well as the religious press, with highly coloured reports of the work. The evangelist is the object of adulation, and only too often the message is less reported than the messenger. In a recent mission one of the leading ministers who was in heartiest sympathy with the work, expressed to us his regret that such highly coloured reports had appeared in the press. The work was hindered rather than helped by the statements that 'the city was stirred as never before,' and 'thousands were being converted.' And yet these reports were prepared by a member of the evangelist's staff who was engaged for that purpose. Within a short time we received letters from two evangelists, asking what rates would be charged for inserting their portraits in its columns, as they wished to be better known in evangelistic work.

"There are those who will seek to condone these methods by pointing to certain results which have followed their use, and the conversions which have been reported. Even those who do not approve of introducing into the work of Christ the methods of the circus and the theater will nevertheless quote St. Paul in his letter to the Corinthians, where for the sake of the weak he is willing to become weak that he may gain them, and asserts, 'I am made all things to all men, that I might by all means save some.' This, however, is to lose sight of the large number to whom the methods of sensationalism and the spirit of commercialism are a stumbling-block. The older methods of evangelism refused to make the preaching of the gospel a matter of barter, and looked to the preaching of the gospel itself as its own best means of drawing multitudes. In its place there has come the adulation of the individual, affected by press notices prepared by salaried clerks, and in some cases even the space in the newspaper itself has been purchased by evangelists. The time has come, we believe, when the church itself should demand a reform in evangelistic work, and insist that it be conducted under the direction of the church."

In the same number of the *Herald* Rev. Arthur T. Pierson, D. D., says:—

"Modern evangelism is increasingly costly. Sometimes it has a fixed price and does not hesitate to announce it, and it runs into high figures. To invite a campaign, with all its aids and accessories, may involve an expenditure of a thousand dollars a week, in some cases ten thousand a month. Single churches can not assume such a burden, and a whole city must marshal its forces to lift the load. The worth of one soul outweighs millions of money; but when avarice baits the hook, the fisher may get caught rather than the fish, and whenever money gets hold of an evangelist, his spiritual power is gone.

"Modern evangelism makes much of numbers, parading statistics, and often with a

reckless mode of reckoning. It is easy to secure a show of numbers, but such numerical estimates are very deceptive and misleading. If superficial means be adopted, if people are encouraged to think that some simple outward act or step carries merit or brings salvation, or if in any way there is a carnal appeal to the hope of some self-advantage, there will be a ready response."

THE LAW NOT ABOLISHED

We are glad to note the good words of our contemporaries and their contributors. Below are excerpts from an article on "The Light and Law of the Cross," by William W. McLane, Ph. D., D. D., of New Haven, Connecticut, in the *Homiletic Review*:—

"God who forgives does not thereby abrogate his law, but affirms it. He does not remove all consequences of sin at once, but he places the sinner under such gracious and remedial influences as will restore him and give him both moral sanity and sanctity through loving obedience to law. Christ did not come to destroy the law or the prophets, but to fulfil both in his own person and in the person of all who believe and obey.

"Salvation by the cross sets men in the relation of forgiven sinners before God and in relation of obedient subjects to the divine law of love. Salvation by the cross fulfils all the conditions which are necessary to maintain the authority of the most holy God, to enforce his most righteous law, and to secure the moral perfection of the subject of his kingdom. . . . God in Christ and in his cross fulfils his own law of love and most graciously compels forgiven man to fulfil the same law."

QUEEN VICTORIA AND TOBACCO

The attitude of the good Queen Victoria on the tobacco question would doubtless be looked upon as "old-fogysm" by most of the members of the reigning families to-day, and by the majority of tobacco users; but her rare good sense in other matters entitles her opinion to consideration upon this matter also. Her attitude toward that evil is thus set forth by an English paper:—

The queen had a strong objection to tobacco smoke, and would not allow smoking in any rooms used by her, or in any place where she was likely to go. Even the prince consort forebore to smoke in her presence. On one occasion she happened to notice the tabooed perfume when in Buckingham Palace, and on making inquiry, discovered that the Prince of Wales (then in his minority) was the offender. Her Majesty forthwith gave orders that the prince (now king Edward VII) should be confined to his rooms for a month, and the order was rigorously carried out.

VITALITY OF A TOAD

Two years ago some miners working five hundred feet below the surface of the earth near Butte, Montana, turned out a large and solid stone. That stone was broken, and pocketed within was a living toad asleep. A slight breathing was manifest. He was sent to the Bronx Zoo in New York and named Rameses II. He was estimated to be at least 1,000 years old and to be the oldest toad living, though there may be many other rocks enclosing toads. Unfortunately, he died recently.