

nominalism condemned by both the spirit and letter of the New Testament, we want all Christians to unite upon the Bible alone and thus belong simply to the Church of Christ. This is the only way to do effectual work for the Master.

LUTHER COMMEMORATION.—A meeting of representatives of various religious societies was held in London, August 2nd, under the auspices of the Evangelical Alliance, to secure combined and general action in the celebration in Great Britain of the fourth centenary of the birth of Luther. A General Committee was formed of representatives of the British and Foreign Bible Society, the Religious Tract Society, the Evangelical Alliance, the Young Men's Christian Association, the Evangelical Continental Society, the Colonial and Continental Church Society, the Protestant Alliance, and the Foreign Evangelization Society. Other organizations willing to cooperate were requested to nominate members of the Committee. The second resolution was as follows: "That the general object of the proposed commemoration be to praise God for the blessings secured to our country by the Reformation, and to emphasize the great principles involved in it, especially the supreme authority of Holy Scripture and the doctrine of justification by faith, by (a) sermons on Sunday, November 11th; (b) public meetings on Monday, November 12th; (c) praise and prayer meeting.—*Christian Intelligencer.*

EXPERIMENTAL MARRIAGES.—The *Christian Union* has this to say about marriage and divorce:

Switzerland makes as bad a showing in the matter of divorces as some of our own States; in 1881, for instance, not less than 1,171 actions for divorce were begun in that country, and in 946 cases the divorce was actually granted. In one section of the country, and, unfortunately, a Protestant section, there were more than thirteen divorces to every one hundred marriages. The principal cause seems to be difference of religious faith; of the persons divorced in 1881, in less than one per cent. of the cases both husband and wife were Catholic, and in less than three per cent. both husband and wife were Protestant. The great number of separations on account of religious differences appears to be in cases where the husband is Protestant and the wife Catholic. One explanation of the frequency of di-

vorces among the Swiss marks a very unfortunate condition of morals; it is suggested that, among the lower classes especially, a great many marriages are purely experimental, the parties deliberately entering into the marriage relation with the purpose of separating at the end of the year if they find themselves uncongenial or ill adapted to each other.

We are of the opinion that these experimental marriages are not wholly confined to Switzerland, for while our marriage laws do not avowedly recognize such a state of things and the people do not expressly approve of it, yet as a matter of reality we are satisfied the hearts of many would condemn them. The only effectual way to put an end to this abomination is to place laws upon our statute books that are in perfect harmony with the Law of the Lord.

COUNT THE COST.—This valuable lesson is clipped from the *Sunday School Times*:

It is a common method of valuation to estimate the worth of a thing by its cost. And there is a sense in which this is a correct method; for a good thing always has its cost; and a chief reason why so few are possessed of skill and ability and experience, and acquired knowledge, is because the great majority of persons are unwilling to pay the cost of these possessions. Most persons want the results without the needful outlay. But, on the other hand, a great many things cost a great deal more than they are worth. Here comes, just now, for example, a big diamond from the South African diamond-fields; and all the papers are telling of its size and its worth. And as to its cost, the story is, that in addition to all the earlier privations and toil of the poor fellows who were hunting for it, the finder of this diamond was murdered by a companion in order to its obtaining; and then the murderer was murdered for the same cause; and so "it cost four lives before it reached America" we are coolly told, as a reason for its enhancing. Is that diamond really worth its cost? Many a covetous looker at its dazzling brilliancy, who will wish from his heart that he had that diamond, would never be willing to pay one-quarter of its cost, which he has the means to proffer, if he knew the facts in the case. And it would be the same with a great many other dazzling temptations if their full cost were written on their surface. The profits of many a business, which enables men and women to glitter and glare in the presence of their fellows, and the gains of many a social or official station which uplift men and women above the average of their neighbors, are

as little worth their cost, as is that African diamond worth the four human lives, and all the toil and suffering besides; which it cost before it could blaze its brilliancy in the sight of the envious glances it now attracts. Before we decide that we would like to have that which at first sight seems a tempting treasure, let us consider what its cost has been. Many a good thing is worth all that it costs; and many a thing is not to be counted good, because it is not worth its cost.

LEGISLATING FOR CHRIST.—Speaking of the Episcopal Convention at Philadelphia, the *Christian Union* says:

Along with the questions, and really as a part of them, will run that of the right of extemporaneous prayer in public worship. It is to be noted that the Constitution of the Church provides that no alteration can be made in the liturgy or offices of the Church unless the same has been proposed in one General Convention, and made known to the conventions of every diocese, and adopted at the ensuing General Convention. The decisive action, therefore, cannot be taken until 1886.

When Jesus Christ established his Church on earth he gave to her a Constitution by the Spirit of God through the inspired apostles. This is the only constitution Christ ever intended his Church to have and the only one she needs. Hence we must think that those who make and adopt a human constitution for the Church are legislating for Christ.

AN INDIAN GOD.—The following item we take from the *Christian Standard*:

We are indebted to Bro. G. L. Wharton for an idol which, he says, is one of the most universally worshipped of the many gods of India. "Pictures or images such as I send are seen over doors or somewhere in the houses of most shopkeepers throughout the land. All sacrifices and religious ceremonies, all serious compositions in writing, and all worldly affairs of importance are begun by pious Hindus with an invocation to this god—Ganesa or Ganapate—the Indian god of Wisdom, Prudence and Policy. He is said to have the same characteristics as Janus of the Latins."

We do not wonder that Paul's spirit was stirred within him at Athens when he saw that city wholly given to idolatry—for the sight of this senseless and almost hideous thing has started us into trains of thought and currents of feeling altogether unusual. Such degradation of human nature and prostitution of its noblest faculties as are here suggested, plead mightily for our best efforts to turn the

many millions of India from dumb idols to the one living and true God.

But those who would help the heathen should begin their efforts at home, and this is especially applicable to us here in Oregon.

PARAGRAPHS FROM INDIA.—Sister Ida Boyd, one of our missionaries in India writes a letter to the *Missionary Tidings*, of Indianapolis, Ind., from which we take this paragraph:

One of the drawbacks to Christianity and civilization is the dreadful custom of child marriage. Every effort is being made by Christian people in this country to get a law passed forbidding it, and a few of the educated natives are beginning to comprehend its evil influence, but the surest remedy for all this evil is to teach them to take Christ and his Holy Word for an example.

Also Sister Laura V. Kinsey, writing in the same number says:

I have some good news to tell you, that is, what we call good news, and we are feeling greatly encouraged and very hopeful over it. I believe you will think it pretty good too. It is this: We have secured the services of a native Christian who has now been with us one week, and, so far, seems very devoted and earnest in the work of the Lord. Through the week he is our teacher in Hindu, and each evening he comes to join us in our Bible lesson. He speaks and understands English a little, reads it quite well. To-day he preached twice on the streets of the city. This morning, he said, two or three hundred came about him to listen. In the evening he did not go down on the more public streets, but spoke in front of his own door, which is in a kind of suburb, some little distance from the main city. He had about seventy-five to hear him there. He was formerly a Brahmin, but says he now has no caste, but is a Christian. He seems very thankful, and so prizes his religion that he wants all his people to know Christ too. He is well educated, and speaks the Sanscrit language, which is the basis and root of all the principal languages of India. He also speaks Hindoostani and Hindu.

SOUND DOCTRINE.—An esteemed contemporary, commenting upon Mr. Spurgeon's recent address to his students, makes an earnest plea for sound doctrine as the best antidote to the prevailing rationalism of these times. We quite agree with our contemporary in what is needed, but we are not so sure that the method suggested will bring about the reaction towards a healthier understanding of the truth. Our