

THE EDITOR'S COMMENTS.

CHRISTMAS THOUGHTS.

Many great men have engraved their names in indelible characters across the pages of history. Their exploits have been the theme of poets; historians have recorded them and the world has listened or read, filled with wonder and admiration. But among them all, who can be compared to Jesus of Nazareth, the anniversary of whose birth is about to be celebrated once more by the millions that are called after His name?

True, He fought no battles; He did not at the head of armies break kingdoms to pieces, building a new one of fragments spattered with blood. He was no Cyrus, no Alexander, no Napoleon. Nor did He, like Croesus, acquire fame on account of His riches. Indeed, He did not possess any other advantage, so regarded by His fellow-men, by which to gain immortal fame. His entrance in the world was obscure and under the most humble circumstances. His life was apparently of so little moment at the time, that hardly any cotemporary secular writer gives it even a passing notice. And he entertained and enunciated views so contrary to the orthodoxy of the time, that at last he was executed as a most dangerous agitator and demagogue. And yet, today his name is revered throughout the world. Kings and nobles humbly bow before Him, while the mightiest nations of the earth profess to follow His precepts. His very death became His victory. For by the perfect life He led and the sacrifice He gave as the termination thereof on earth, He earned a name far above every name, that at the name of Jesus every knee should bow and every tongue confess that He is Lord, to the glory of God the Father.

The work of Jesus in giving to the world His Gospel cannot be fully appreciated, unless we remember what the world was at the time of His advent. In the first place, outside of Palestine, the idea of God was blurred and effaced by the grossest idolatry. Was there one god or many gods? Did the Stoics give the correct answer by maintaining that God is everything and everything is God. Or were the Platonists nearer the truth in holding that only all that is spirit is God? If there was a God, was He, as Epicurus taught, too exalted to care for human beings and doings? Such questions puzzled the Gentile world, and show the dense ignorance of the wisest of men.

Secondly, concerning human nature there was equally imperfect knowledge. All who were capable of reflecting on the subject admitted that men were sinners; but the nature and extent of this condition was unknown, until a perfect law had been revealed and the history of the fall had been explained. Some held that evil was inherent in matter itself, thereby removing all responsibility from the person to matter, the material of which the body is composed. The tendency of religion was under such circumstances to

degenerate and become synonymous with patriotism, admiration of nature and of the arts and sciences. Clearly there was no salvation in that kind of "religion."

Further, apart from the Gospel no knowledge of a life after this was obtainable. The possibility of a resurrected body was denied and the immortality of the soul was but partly admitted. Socrates, the greatest of heathen philosophers, speaks for all, when he admits that whether life or death be the more preferable condition, was known only to the gods.

The moral condition of the world was on a level with this ignorance of the truth. Paul describes it in his letter to the Romans, and those who have investigated the subject freely admit that the awful picture has not one dark shade too much. They were literally given up to vile affections and all manner of crimes, being fools although they claimed to be wise.

Compare such an awful condition with the change that has been wrought by the Gospel of Jesus, wherever received in sincerity! He came to save, and in that work is involved the elements of all power both in heaven and on earth. "Lifted up," He draws all unto Him, for he brings to men the means of repentance, holiness and eternal life. Angels jubilantly heralded His coming; kings from the orient worshiped Him; holy men and women rejoiced in beholding the hope of Israel. The Church of God joins them in rendering to Him honor and thanksgiving and praise for ever and ever.

THE ILLS OF OVER-EATING.

It doesn't require the particular quality of information commonly supposed to attend the possession of a sheepskin diploma to tell us that the great majority of the minor evils and ailments to which the human system is subject come from excessive and unwise eating—the overloading, overworking, and general abuse of the stomach. It is very singular, too, that whereas thousands upon thousands of the best and most philanthropic of their race fill pulpits, press and platform with invectives and exhortations against the demon of drink, there are but very few to essay the task of combatting the giant of gluttony. We have seen the statements somewhere in reputable print that improper food, and too much of it, has killed more people than excessive drink, ten to one. We may disbelieve this, if we choose, because statistics to prove it are not forthcoming. But in doing so let us bear in mind two salient features: (1) that every victim of drink is charged up promptly and regularly to his destroyer—evidence so necessary and valuable to the anti-drink campaign must not be left unused; and (2) that the evil results of over-eating seem to most observers to be perfectly natural, hence are not traced carefully to their source nor recorded, and that the human plague

of indigestion, which is the basis of nearly all our ills, is commonly regarded as something hereditary or at least an ailment not entitled to specific and accurate study.

The difficulty with most well-meaning and zealous reformers in the line of temperance is that they only see one side of the double-sided shield. If they tilt against drink, they are too much inclined to ignore the equally intemperate indulgence in the pleasures of the table, frequently giving in their own persons evidence of rank inconsistency, in the form of voracious eating. If they charge down upon unrestrained gorgeing, they are apt to lean far too much toward the other evil, in readily countenancing and even advising the use of liquor—in all of this perhaps allowing their precepts to be accompanied by an example that cannot fail to be disastrous to many who attempt to follow it.

The News would advise true temperance in all things. The divine Word inveighs against injurious solids and their excessive use, as well as against hot and fiery liquors. And if any of our readers who while yet middle-aged and under, suffer indigestion, daily headaches, dullness and "woodiness" in mental or physical labor, we suggest that the trouble with them—assuming of course that they are non-users of liquor—is that they eat too much, or of the wrong kind, or at the wrong time. Nearly all the most successful brain-workers content themselves with a light repast—a mere snack—upon arising from bed. After that they do their best and hardest work. One hearty meal per day—a meal when one may fully indulge the calls of appetite and palate, and only then if there are sufficient opportunities for bodily exercise—is as much as the ordinary stomach can attend to profitably, and as much as any stomach ought to be asked to grapple with. A "bite" in the evening, if there is hunger,—a glass of milk or something very light—is enough to go to bed on.

Try it a month, ye sufferers! If you do not wake up in the morning fresher, find yourselves during the day more vigorous, accomplish more and abler work, see much more in man and nature to admire and be grateful for, feel brighter, livelier, happier and better every way—why, then, at the end of the month we'll try you with other advice on the same subject.

TRAMPS AND TRAINS.

The officials of the Southern Pacific railway system have been very much puzzled of late with the tramp nuisance, but it is now claimed that they have decided upon a policy that will settle the matter either against the tramps or the railway. Of course the railway magnates say the affair will not be adverse to them, and they promise that if the vagrants are unwilling peaceably to accede to the new regulations, there will be something dropped that will arouse the whole western country to a full sense of the serious nature of the tramp business. Just what the railway men intend to do is not yet made public. The necessity of some steps being