

## THE HINDU GODDESS KALI.

The religions of heathenism are in almost all cases cruel and bloody. It was indeed a new commandment on earth when Christ came and made *love* the first requirement. Our religion says that God is love; the Hindu religion says that God is hate. The following account of Kali, one of the principal gods of Hinduism, is given by a writer in *Woman's Work for Women*: "The great goddess Kali's chief temple is situated at Calcutta, a name derived from the name of the shrine Kali Ghath. She is an incarnation of cruelty. Her food is blood. If she be not propitiated by the blood of sacrifices she will feed on human gore. Such is the belief of her worshippers. Hence their offerings are in no way a sign of their love; but, on the contrary, are made through fear. What a terrible bondage! How thankful we should be for the truth which has made us free from errors like unto this, and revealed unto us the love of God in Jesus Christ!

"The following is a passage taken from the *Agama-prakasa*, a Sanskrit book, followed by the Tantra sect, descriptive of Kali's appearance:

"One should adore with liquors and oblations that Kali who has a terrible gaping mouth and uncombed hair; who has four hands and a splendid garland formed of the heads of the giants she has slain and whose blood she has drunk; who holds a sword in her lotuslike hand; who is fearless and awards blessings; who is black as the large clouds and has the whole sky for her cloths, who has a string of skulls round her neck and a throat besmeared with blood; who wears earrings (consisting of two dead bodies), who carries two dead bodies in her hands; who has terrible teeth and a smiling face; whose form is awful and who dwells in burning grounds (for consuming corpses); who stands on the breast of her husband, *Maha-deva*."

"Sir Monier Williams gives this explanation of her trampling on her husband:

"She had a contest with the thousand-headed *Ravana* for ten years, and having conquered him, became so elated and danced so energetically that the universe would have collapsed under her movements had not *Siva* mercifully imposed his body.

"It was consonant with the worship of a being so cruel that the Thugs or murderers, so lately suppressed in India should have been the devoted followers of Kali. Truly her habitations are "habitations of cruelty."—*Mission Dayspring*.

## THE RESULTS OF AFFLICTION.

An incident showing the different results of affliction in different people is thus related:

I know a young Englishman and his wife who were once both of them active Christians and consistent church members. Their little daughter, three years old, died, and this heart-breaking grief had exactly an opposite effect upon the natures of the two parents. The father was made worse; he abandoned his faith and became an ardent follower of the infidel Bradlaugh. The mother's heart was softened by the affliction which had visited the household, and developed a most beautiful Christian character. One can see in this case the clear working of a principle illustrated by Henry Drummond. When a plant is alive, it finds both the sun and the rain beneficial, and they both cooperate in making it grow; but if it is dead, the very sun and rain which before nourished it now rot it. If the love of God is in a soul, whatever comes, be it the sunshine of prosperity or the rain of calamity—for as Longfellow says, "Into every life some rain must fall"—all things work together for good, but if the soul is dead, the dealings of God with it seem only harmful. Blessing bestowed awakens no gratitude, and affliction only hardens and embitters.

I know no better augury of a young man's future than true filial devotion. Very rarely does one go morally wrong, whose passionate love to his mother is a ruling force in his life, and whose continual desire is to gladden her heart. Depend upon it, next to the love of God, this is the noblest emotion. I do not remember a single instance of a young fellow going to the bad who was tenderly devoted to his parents.—*Dr. Thain Davidson*.

There are three things which the Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; glorification, that it may not be.