

# THE ORIENTAL WATCHMAN

"I have set thee a watchman unto the house of Israel; therefore thou shalt hear the Word at My mouth and warn them from Me."

Vol. 10.

Calcutta, March 1907.

NO. 3.

## MODERN SPIRITUALISM.

WE wish to be understood that any strictures which we may place upon the claims of Modern Spiritualism, are in no wise intended as personal. We are well aware that, ambassadors, judges of high courts, honoured presidents of colleges, scientists, philosophers, lawyers, bishops and clergymen are among its avowed believers. Every man has a right to espouse whatever faith he desires, and he is accountable to God alone for his faith. But with any pretentious system like Spiritualism, which flourishes like a banyan tree, we have a right to investigate its claims, and examined its credentials. Noted adherents of a faith may make it more dangerous while proving nothing as to its genuineness.

From "Golden Gate," a Spiritualistic publication, we have their own definition of the thing.

"The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form."

This is a concise definition. Spiritualism claims to materialize the spirits of the dead, and in the seance bring them in touch with the living. Should the Bible show that the dead are *not* conscious, and

deception must collapse about as suddenly as did the temple of Dagon when Samson pulled out the pillars upon which it stood.

"Spiritualism is a science; it is the demonstration of certain facts relative to the nature of man. It demonstrates the fact of man's continued existence after death, and enlightens us in regard to the manner of that existence.

Well, hardly. It demonstrates nothing of the kind. Spiritualism assumes the very thing which is to be proved. The fact that in the dim light of the nocturnal seance, certain things are seen and numberless unexplainable "manifestations" are revealed, and boastful claims are put forth concerning its ability to materialize the dead and commune with them proves nothing concerning the dead. The Bible must settle this question. We see our loved ones die, and we bury them out of our sight, but puny man is not able of himself to peer behind the curtain which separates him from the great beyond, nor to penetrate with the light of human vision the darkness which envelopes futurity. Let us, therefore, listen to the words of Him who made man, and who alone understands what is in the future.

"For the living know that they shall die; but the dead know not any thing, neither have they any more a reward, for the memory of them is



"He that soweth the good seed is the Son of man," but an "enemy came and sowed tares."

The Spiritualistic publication above quoted from says:—



forgotten. Also their love, and their hatred, and their envy is now perished; *neither have they any more a portion for ever in any thing that is done under the sun.*" Eccl. 9 : 5, 6.

This is plain. But how about the claims of the spiritist medium who says that the spirits appear in the seance and have a "portion" in what what is being "done under the sun?" Take another text: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth he returneth to his earth; *in that very day his thoughts perish.*" Psa 146 : 3: 4.

Nothing could be more explicit than this. But what about the dead coming back and communicating with us, when their "thoughts" have "perished"? Communing with a spirit which does not "think" would not be a very intellectual feast to say the least. Look at another text. Speaking of man in death Job says:

"Thou prevailest for ever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honour, and he *knoweth it not*; they are brought low but he *perceiveth it not* of them." Job 14 : 21, 22.

This being true, what about the claims of Spiritualism that the dead can return and "know and "perceive" what we are doing in this world? From the Scriptures it is very apparent that the "very central truth" of modern Spiritualism is not in reality a truth, but a falsehood.

It is built upon the doctrine of the consciousness of the dead between death and the resurrection. This is the "central truth" of heathenism also. The heathen worship their ancestors, and believe in the transmigration of souls. Purgatory, paganism and all the large systems of error are reared on the same so-called "central truth." But the Bible teaches that the dead are *not* conscious. We could give many more scriptures but deem it unnecessary.

Death is represented in the Scriptures as a "sleep." John 11 : 11 ; Acts 7: 60; John 5 : 28, 29. The hope of man is not in the pagan idea of inherent immortality but in the resurrection of the dead at the last day. It is at this time that man will receive from God the crown of immortality. See 1 Cor. 15 : 51-54.

The dead being unconscious and having no part in "any thing that is done under the sun," when therefore Spiritualism comes to us, claiming that the dead do

return when the Bible says they do not, it comes to us with a lie upon its lips, and shows at once that it is of satanic conception. John 8 : 44. A further study of this theme will be resumed next time.

G. B. THOMPSON.

#### Life's Harmony

THEY tell me that in Pisa's old cathedral,

All noises harsh and loud—

Grating of ponderous doors, shrill tones, the tramping

And murmur of the crowd—

Are caught up, softened, harmonized, and blended

Within the lofty dome,

Then echoed back in one great wave of music Sweet as a dream of home.

So all the harsh notes in life's mingled music—

The burden and the woe,

The stroke that almost snaps the quivering heartstrings,

The loss that grieves us so—

In heaven's o'er-arching dome of perfect wisdom,

Power, and love, shall be

Gathered and blended in divinest marvel

Of matchless melody.

—M. L. Upton.

#### WHAT SHALL WE READ?

THE world is deluged with books that might better be consumed than circulated. Books upon savage warfare and similar topics, published and circulated as a money-making scheme, might better never be read by the youth. There is a satanic fascination in such books. The heart-sickening relation of crimes and atrocities has had a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. Even the enormities, the cruelties, the licentious practices, portrayed in some strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practices of human beings are giving publicity to evil works. These wicked, horrible particulars need not be lived over.

There is another class of books—love stories, and frivolous and exciting tales—that are a curse to every one who reads them: and this, although the author may attach a good moral. Often religious sentiments are woven all through these books; but in most cases Satan is but clothed in angel robes to deceive and allure the unsuspecting. The mind is affected in a great degree by what it feeds upon. The readers of frivolous and exciting tales become unfitted for the duties lying before them.

They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems that relate to the mission and work of Christ, the plan of salvation. These subjects will fortify the mind, awaken the imagination, and kindle the strongest desire to overcome as Christ overcame.

The youth must take heed what they read as well as what they hear. Could a large share of the books published be consumed, a plague would be stayed that is doing its fearful work upon human minds, and corrupting human hearts. Satan is constantly seeking to lead both the youth and those of mature age to be charmed with foolish stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think no one need feel anxious about them. Resolutely discard all this trashy reading, which will not increase your spirituality, but will introduce into your minds sentiments that cultivate the imagination, so that you think less of Jesus and dwell less upon his precious lessons. If you are a learner in his school, you will become like him, and will overcome the manifold temptations as he overcame. What a joy has Jesus in placing the crown upon the heads of those whom his lips can pronounce "good and faithful servants." They have resisted the blandishments of vice. These are victors.

The minds of many of the youth are already sown with seeds of evil, which are ready to spring into life, and produce an abundant harvest. Strive to implant pure principles in the soul. Encourage the youth to store the mind with valuable knowledge. Let that which is good occupy the soul and control its powers, leaving no place for low, debasing indulgences. Let the standard of piety and devotion be elevated.—

Mrs. E. G. White.

In the long run, all love is paid by love,

Though undervalued by the hosts of earth;

The great eternal government above

Keeps strict account, and will redeem its worth.

Give thy love freely; do not count the cost

So beautiful a thing was never lost,

In the long run.—Ella Wheeler Wilcox.

"Life is without meaning if without a mission."



## THE PARABLE OF THE TWO SONS.

THE history of Israel as presented in this parable should be studied by all who would practise the teachings of Christ. The vineyard represents the church. The two sons are the two classes of men and women in the world. The Lord calls every member of the church to work in his vineyard. We are to understand our relation to Christ. Christ must abide in our hearts that we may keep before us pure principles, high incentives to moral rectitude. Our work is not merely to *promise*, but to *do*. Honesty and integrity must bind us up with God to fulfil his word to the letter.

Christ did not condemn the first son for refusing to obey his father's command. At the same time he did not commend him. The class who act the part of the son who said, I will not, deserve no credit for holding the position they do. This openness is not to be commended as a virtue. Sanctified by truth and holiness, this element will make a man a bold witness for Christ; but used as it is by the sinner, it is insulting and defiant, and approaches to blasphemy.

The fact that a man is not a hypocrite does not make him any less a sinner. When the appeals of the Spirit of God come to the heart, our only safety lies in responding to them without delay. When the call comes, "Son, go work to-day in my vineyard," do not refuse the invitation.

Christ is the way, the truth, and the life. While it is called to-day, "If ye will hear his voice, harden not your hearts." It may be that you will never hear the invitation again. A mere answer in the affirmative is not enough. We are to repent and forsake every sin, and work the works of righteousness. Will the sinner acknowledge God's claims? Will he serve the Lord, or will he continue in sin?

By pledging his own life, Christ has made himself responsible for every man and woman on earth. He stands in the presence of God, saying, Father, I take upon myself the guilt of that soul. It means death to him if he is left to bear it. If he repents, he shall cleanse him

from all sin. I gave my life for the sins of the world.

By giving himself a sacrifice for sin; Christ has given opportunity to every sinner to repent and be converted, and become a labourer together with God. And if the transgressor of God's law will see in Christ his atoning sacrifice, if he will believe in him who can cleanse from all unrighteousness, Christ will not have died for him in vain.

Self-righteousness is not true righteousness, and those who cling to it, and refuse to give it up, will be left to take the consequences of holding to a deception. Those who claim to keep the commandments of God, but are unsympathetic and cold, self-important and self-centered, have not the love of God in their hearts to flow forth to others. They say, "I go, sir," but they do not go. The open sinner has far better prospects of gaining eternal life than these pretentious ones. He who sees himself a sinner with no cloak for his sin, who sees that he is corrupting soul, body, and spirit before God, becomes alarmed lest he be eternally separated from the kingdom of heaven. He realizes his diseased condition, and finds healing in Christ, who has promised, "Him that cometh to me I will in no wise cast out." God puts upon the repenting one the robe of Christ's righteousness, and the angels of heaven rejoice over the one soul saved.

No man can accept the gospel of Christ while he refuses the admonitions of the word of God, and follows a way of his own choosing. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin. That walk to go down into Egypt, and that have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt! Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion."

Will there be among the people of God in these last days those who pursue a course of action similar to that of rebel-

lious Israel? Shall there be among us those described by the prophet as "rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us"?

If pride and selfishness and covetousness are not eradicated from the heart they will poison every lifespring of the soul, and true liberality and Christian courtesy will not be exercised. The attributes of the unrenewed heart are cherished. The Lord cannot purify the soul until the entire being is surrendered to the working of the Holy Spirit.

Only those who eat the flesh and drink the blood of the Son of God, can understand the word to the saving of their souls. "The flesh profiteth nothing," Christ said; "the words that I speak unto you, they are Spirit, and they are life." No man can read the word of God, believing it to be inspired of God, without himself catching the inspiration of the Spirit that inspired the word. A glory will flash before his eyes. He will learn the mysteries of heaven. Perfect obedience to the word will bring a sweetness, an assurance and confidence in God, that cannot be described. MRS. E. G. WHITE.

### A REVISED HYMN.

The story is told that a good brother, having recently to conduct a prayer-meeting, proposed the following change in the well-known hymn, stating his belief that it was more in harmony with the advanced religious beliefs of the age, and the ripest result of modern theological thought. Hymns ought to express feeling truly, it is said.

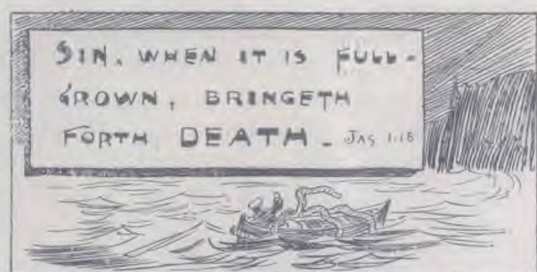
Come, we that doubt the Lord,  
Let our advance be known,  
We and the world are in accord,  
Old notions overthrown.

The hill of Zion yields  
Not many sacred sweets;  
We don't believe in heavenly fields,  
Nor care for golden streets.

—Freeman

"Scandal, when it has truth in it, is like a grease spot on new cloth; but when there is no truth in it, it is like a splash of mud, which will come off easily when dry."





### THE DANGER OF HYPNOTISM.

Dr. Mary E. Selen, of New York has been for a number of years investigating hypnotism in different parts of the country, and has decided that it has "a dangerous side," in some cases inducing crime and insanity. The following are some of the most striking cases which she mentions:—

"Mr. Washburn, a wheat dealer of Buffalo, was a hard-headed business man, but somehow he got the idea that he could help the disembodied spirits of the dead. He thought it was a mission imposed upon him. He finally found a medium, who agreed to bring him into communication with the spirits. She imposed upon him the condition, however that he should always come alone. I finally persuaded him to let me accompany him on one of his visits. I was somewhat frightened by my experience. I am not a believer in Spiritualism, but I certainly heard twenty-five or thirty voices around me. Mr. Washburn continued these seances for two or three years. Then he shot his daughter, his wife, and himself. I cannot account for his act in any other way than that he was hypnotized into his belief and that his mind was affected.

"Cases of hypnotism have come within my knowledge that suggest that a person may become hypnotized by attending seances or by being in the neighborhood of one. While in Columbus, O., a youth came to me for treatment. He was about nineteen years old. He said that he had a desire to kill some one, but no one in particular. I questioned him as to how long he had felt this way. He said he had not been possessed with this desire until one night when persons in the next room had a seance with a Spiritualist. He was invited into the room, but did not go. He said: 'That night I was very much troubled in my sleep. I would get up and walk the floor. There seemed to be a presence in the room. It seemed to have a form. This form impressed upon me the desire to commit murder, but indicated no one in particular.'

"He believed this inclination to be the result of the seance in the next room. That would indicate that a seance held in an adjoining room could influence the mind, perhaps hypnotize it, and that there is danger of becoming hypnotized by attending a seance. This young man seemed to be alright otherwise. There is no doubt that many people are placed in a state of obsession through seances.

"A case which came to my knowledge in 1893 illustrates to what ends hypnotism can be put. A certain man desired to get rid of his wife. He believed that by hypnotizing her she could be induced to leave him of her own volition. He persuaded her to permit herself to become a subject, telling her that it would benefit her health. He hypnotized her systematically every few days. On each occasion he suggested to her that she should dislike him very much, and that she should make an effort to leave him of her own free will.

"In the course of a few weeks she actually conceived the idea that her husband was no longer necessary to her existence and left him. Suddenly and without being able to give any account of her whereabouts during her absence, she reappeared at the home of a sister. As she refused to return to her husband her sister invited her to remain with her. Apparently she was well. Within two or three weeks, however she began to exhibit signs of insanity. A few weeks later she was taken to a sanitarium at the expense of her husband, and remained there some time. Her husband becoming terrified at the result of his work, attempted to reverse the process. She recovered her sanity, and returned to his home, but always seemed averse to his presence.

"I firmly believe that a man equipped with such powers can do much harm, bringing about a condition conducive to insanity, without being aware of the fact."

Where should you think such a system originated?—in heaven, where God resides, or in the region presided over by his sulphurous majesty?

*Southern Watchman.*

"We are always doing each other injustice and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We do not see each other's whole nature."

### THE AT-ONE-MENT.

SIN is the transgression God's law. God can not change His law merely to accommodate the sinner. Having once transgressed, he can never go free except on the terms of the Lawgiver. God Himself must change before any change can come in His law. Then since God changes not, His law, which is His will, must stand. He therefore that shall break any precept of His law is by that act separated from God and must become reconciled to the law and its Author. God has provided means by which the sinner may be able to obtain the favour of God, and this is only obtained by the death of a substitute. Without the offering of a substitute, the sinner himself must suffer the penalty. In the book of the law God has made very plain the doctrine of atonement by means of types and shadows. God accepted the faith of His people who could not see to the end of that which was typified.

The pious Jew understood the atonement. As it is written, "If any of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering and slay the sin offering in the place of the burnt offering. . . . And the priest shall make an atonement for him, and it shall be forgiven him." God has accepted the offering for sin and the transgressor goes free and on his way rejoicing for he is at one with his God.

It is not becoming the transgressor to propose terms to the one who is offended but if He is willing to accept a lamb as a substitute, should not the sinner accept the terms? And having accepted the proposition of the lawgiver, there is no more any cause for separation, and the atonement is complete. When God sets forth the poor Man of Nazareth as an antitypical Lamb and proposes to accept the offering of His life for the life of every one found under condemnation because of sin it is not for the condemned to contend that the sacrifice is insufficient. God knows the value of the sacrifice. And although man may not be able or willing to perceive the divine character of the above, it is sufficient, since God accepts it on the sinner's behalf.

ALLEN MOON.





### A DREAM OF UNIVERSAL PEACE.

Men will insist on harbouring the long-cherished delusion of an era of universal peace. It is amazing at what straws they will grasp to tide over a theory which has not the support either of Scripture or even of distant probability from any rational point of view. One of the most visionary of these dreams of peace we have ever read comes out in an editorial of one of our exchanges. Some dreamer of Germany has written out of his imagination what he conceives to be a naval battle twenty years hence, and in so doing has pictured the flying-machine as the coming weapon which shall sweep everything before it and revolutionize modern warfare. According to this dreamer of dreams Germany adopts the new system of aerial warfare and rapidly destroys everything in her way, becoming a universal power.

Now it would seem that this might be dismissed as a mere piece of imagination, for this is all the attention it deserves. But our exchange treats it as looming probability and then builds a whole structure of universal peace upon it. We quote the following that our readers may see what the peace prospects are. After dealing with the probable construction of the machine we read:

"It may be safely hazarded that for the cost and keep of a single 'Dreadnought' it will be possible to build and maintain a thousand aeroplanes. As for their relative effectiveness, it needs but little imagination to understand that the flying-machine will not only relegate the battle-ship to the scrapheap, but will render all modern armaments an anachronism. It will introduce a new dimension

into warfare, by substituting a vertical attack for a horizontal and will thus not only 'turn' all existing defenses, but make it impossible to replace them. The vitals of every nation, the seat of its government and the center of its organization, will be exposed to instantaneous destruction, and unless mankind should hereafter achieve some mastery of ethereal forces as yet undreamt of, it passes the imagination to conceive an efficient protection against such an attack. From these two factors the extraordinary cheapness of the weapon and the no less extraordinary scope of its attack the first consequence that must ensue is the equalization of military power among all civilized nations. No country, however small or poor, but will hold its neighbour at its mercy. Wealth or numbers will avail nothing, for the maintenance of an adequate destructive force will be within the capacity of the humblest state, and defence will be impossible. Pit a Hercules against a consumptive weakling, and the result of the conflict is certain; but arm them both with Maxim guns, and who shall foretell the outcome. If then, the immediate consequence of the conquest of the air be the common equipment of all civilized states with absolute powers of destruction, what can follow but universal disarmament? The conclusion seems too startling to be credible, but the very law of self-preservation will demand no less. What nation will run the risk of so appalling an attack as that of the aeroplane? . . . . Grant the dirigible flying-machine, with its armament of high explosives, and no result seems possible but the abandonment of warfare by common consent. For the armies and navies of the present day

each country will substitute a small and adequately equipped fleet of aeroplanes, constructed and maintained at one hundred thousandth part of the cost; and the very name of war will be as obsolete as the trireme."

The writer follows with more on the same strain but this is sufficient. The sentiments are beautiful, but it occurs to us that our forefathers might have imagined a future "Dreadnought" and reached a like conclusion "too startling to be credible." It also occurs to us that if a little poverty stricken country could afford one hundred aeroplanes which could wipe out London, a rich and populous one might afford two thousand which could ravage every hamlet in the weak country, and thus constitute a condition quite like the one before us to-day. The same ingenuity which could invent weapons to destroy could as easily invent weapons of defense.

The fact of the matter is that this whole dream of universal peace will prove to be a delusion. We consider it not impossible that aeroplanes will be used in future warfare but we do say confidently on the strength of God's word that they will not bring about universal peace. Just before the coming of Christ to this earth we are told that "there shall be a time of trouble such as never was since there was a nation." Dan. 12:1. We are also told that at this time the way of the kings of the East shall be prepared for the battle of Armageddon in which the kings of the whole world will participate. Rev. 16:13-16.

The expulsive power of a new affection is a principle as potent in training children as it is in training Christians. The *Ram's Horn* has a story which beautifully illustrates this: "Men interested in reforming boys have long known that flowers exert a wonderfully refining influence. There is a farm school in New York in which the boys are taught how to cultivate the land and how to care for the different animals and plants. One boy seemed incorrigible. He would not work in the field and would torment the animals. The superintendent was about to ask that the boy be taken away, when he happened to see the youth looking at some flowers with a different expression than had appeared on his face before. The superintendent decided to give him another chance, and sent him out to work among the plants. Pretty soon the boy asked if he might have a flower bed of his own. It was given to him and in a few weeks the wilful, destructive young barbarian was tamed, and captive to a chain of fragrant blossoms." This may be suggestive to many a teacher and parent. It is a principle of broad application.





### A WORD ABOUT EARTHQUAKES.

**I**N our day earthquakes have become so common, that we hear of one today and within a day or two we have almost forgotten it. If we speak to a friend and say, "Have you heard of the earthquake?" he is apt to reply, "Which one?" These disasters have become so frequent that we must specify to which one we refer.

Scarcely a newspaper comes to our hand without containing some further details of loss of life or property in some recent catastrophe or recording some new calamity.

Among the illiterate millions the news of these things passes from mouth to mouth until all know of them.

Not only do men recognize the increasing frequency but they also speak with bated breath of the added severity of each new convulsion of the earth.

Earthquakes have ever inspired terror, and from very early times records of them have been kept. The following facts are significant:

"From B. C. 1700 to A. D. 96, a period of 1796 years, we read of only sixteen earthquakes, making an average of one in 112 years.

"From A. D. 96 to 1850, a period of 1754 years, about the same length of time as given in the first period, there were 204 earthquakes, giving one to every eight years.

"From A. D. 1850 to 1865, a period of fifteen years, there were fifteen earthquakes, or one for each year."

Since this latter date there have been many and severe earthquakes in almost every part of the globe. Almost every year has witnessed some marked seismic disturbance, but the year 1906, stands in the forefront of calamitous times.

The editor of one of the largest daily

papers in the world, speaking of the year 1906, said: "In recognition of the greater force, that against which man opposes no resistance, that against which his foresight can adopt no precaution, this has been in a marked degree, a year of the 'acts of God.' The works of man have gone down to ruin in such a list as few years have shown."

Early in the year Mt. Vesuvius became violently active. Many lives were lost and lakhs of rupees worth of property was destroyed. Volcanic and earthquake disturbances are recognized as being very closely related.

On the memorable morning of April 18th the terrific trembling of the earth shook "into dust" the city of the Golden Gate—San Francisco. About 1000 persons lost their lives and ninety crores of rupees in damage was done to property.

Soon after this, distinct shocks of less degree were felt in England and Wales. Aug. 16 brought the Chilean earthquake. Valparaiso, a city which was to the west coast of South America what San Francisco was to the west of North America, was almost totally destroyed.

The earthquake was such that "every house in Valparaiso is damaged and in large sections fully four fifths are completely ruined." Some 2000 lives were lost and about thirty crores of damage to property was sustained.

About this time Japan reported an earthquake shock recorded by seismic instruments, and captains of vessels plying in Pacific waters told of having encountered strange currents which drifted their vessels out of their courses many miles in one day, and some drifted to their doom.

In October, from widely scattered observatories, reports of an earthquake as great as either Valparaiso's or San Francisco's, were received. This was thought to be submarine.

On December 22 a violent earthquake shock was felt at Kopal in Asiatic Russia.

Scientists say this was as great as the California shock. Coming in a sparsely settled place comparatively little damage was done, but these less destructive shocks have a significance as well others, as we shall see.

Late in the year parts of India experienced a slight shock.

Besides the great upheavals scores of minor shocks have been felt in different parts of the world. "In the two weeks ending August 30, 1906, the seismic instruments of the Gottingen University, Germany, recorded twenty eight earthquakes, the largest number ever recorded in the same length of time."

The editor before referred to, after noticing only a portion of the disasters of the year 1906, says: "These calamities have been monumental. Each would be sufficient to mark an epoch in the annals of disaster; a year includes them all."

The year 1906 has gone, but the disasters continue. 1907 began its record with the Kingston earthquake. Much loss of life and property was sustained.

Within a week after this an East Indian island was submerged carrying 1500 inhabitants to watery graves.

Everywhere men are asking, "What do these things mean?" Of this time Inspiration says, "Men's hearts failing them for fear and for looking after those things which are coming on the earth."

Would you, dear reader, understand the import of these things? Let us turn to the infallible guide—God's word.

Just before Christ left the earth, his disciples asked for a sign which would precede his second coming. He answered, "There will be famines, and pestilences, and earthquakes in divers places." Matt. 24: 7. Notice he did not say they would all be large earthquakes. The small ones as truly meet his words as the large ones. He said they should be in divers places. Almost all the globe is in the earthquake region to-day, it seems.

Who can fail to see the fulfilment of the Lord's prophecy, in the events of our day? Who can read of these earthquakes and doubt that our Saviour's coming draweth nigh? Where is there a heart so hard that it not is thrilled with expectancy?

Every heart must be solemnized by this prospect of the coming of our Judge. Every one must be led to ask himself: "Am I prepared for this great day? Is it well with my soul? Am I forming



such a character as will stand that moment of searching? Are my sins forgiven?"

Some will greet the Lord with joy when he returns and some will cry with terrible earnestness to be hidden from him. To which class will you belong?

Will you accept the glorious gift of eternal life? Hear Christ's tender words: "Him that cometh to me, I will in no wise cast out." Jno 6:37. For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." Jno. 3:16.

Don't be deluded by the thought that these disasters will cease. They will continue. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again." Isa. 24:20.

The last great earthquake will be the one that comes at Christ's second coming.

There is great comfort in God's service now; if there were no eternity it would pay well to be a follower of Christ, but the joy of an eternity spent with God far exceeds our powers of conception. "Prepare to meet thy God." H. H. VOTAW.

#### SATAN CAME ALSO.

**H**AS there ever been a time or place on the earth entirely free from the intrusion of the evil one? He often enters into the church in our day, and this is nothing new. Of old when the sons of God came together, Satan came also. Was he not found among the disciples whom Jesus first selected? "I have chosen you, and one of you is a devil." This is a hard saying. It would be a hard saying if some discerners of spirits should look into every one of our prayer-meetings and say, "One of you is a devil."

The history of the church is not all bright. There are some very dark chapters which have given the enemies of truth occasion to blaspheme. When infidels hold up these chapters in the light of the sun and flaunt them in our faces, what can we do but put our hands on our mouths and our mouths in the dust?

Satan appears to be both prompt and regular in his attendance upon the means of grace. Neither heat nor cold nor rain nor snow can hinder him. He is not afraid of draughts nor of crowds nor of

small congregations. Dry sermons, poor singing, long prayers, and bad ventilation cannot avail to keep him away.

He stands by the preacher in the pulpit, and pours out his spirit on the man whom the church has chosen and ordained to preach the everlasting gospel. It is a spirit of pride and vanity and wordly ambition. What minister has not felt the movings of this spirit while standing before a congregation in the sanctuary? Too often the preacher is moved by the evil spirit more than by the good. No preacher can escape this peril unless he shall watch and fight and pray.

Satan pours out his spirit copiously on the congregation. It is a spirit of fault-finding and criticism. We hear much about the Higher Criticism. From what some thoughtful people are saying, it must be a dangerous thing. But there is greater danger from the lower criticism. When laymen who are never satisfied with the pastor for more than twelve months at a time try to break down his influence in the congregation by criticising him in the presence of the young people and the children and those who are without, Satan is usually the chief inspirer of the attacks. The Higher Criticism is tame and harmless when compared with this.

One is amazed when he sees what a great matter a little fire kindleth. Out of nothing Satan can awaken a strife that will rend a church in twain and send a score of souls down to perdition. If a new church is to be built or an old church repaired, Satan is on hand with suggestions. He can make a mighty tempest about the question of whether the carpet shall be green or red. He can create heart-burning which no waters can quench over the fact that the chairman of the committee was not consulted about some small matter.

The marks of his cloven foot may be seen almost everywhere. He is doing his deadliest work among Christian ministers. When jealousy and strife creep into the ministerial ranks, there can be no doubt that Satan is at the bottom of the evil business. All Christians should love another. "By this shall all men know that ye are my disciples, if ye have love one toward another." This sign should be manifest among ministers especially. If ministers bite and devour one another, they will surely be consumed one of another. It is a shame that it is so, but love of the brethren is not so

manifest and constant as it should be. Little is said about it, and it is well. But the existence of strife and contention among the leaders of the flock of God is too well known to be wholly ignored. It is of the evil one. It is vain to extenuate the matter. Satan has his way with us too often.

This is a time for self-examination and humiliation. This kind goeth not out but by fasting and prayer.—*Christian Advocate*.

#### THE PREACHING DEMANDED BY TIMES.

We often hear the expression, "The preaching demanded by the times." The fact is that about the same kind of preaching is demanded by all times. The preacher does not deal with changing modes of human thought, but with the eternal verities of God, and the need of human souls. Man's need and God's way of salvation do not vary from age to age. The convicted sinner still exclaims, "What must I do to be saved?" and the faithful minister of Jesus still responds, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31.

There can no more be a new Gospel than there can be a new multiplication table, or a new shining in the heavens. "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. While this is true, every age has its own modes of thought and statement, its own peculiar needs and evils.

We may say then that the preaching demanded by the times, in fact by all time, is *Scriptural*. "Preach the word." 2 Tim. 4:2. "The seed is the word of God." Luke 8:11. We are not sent to preach art, science or philosophy, but the living Word of the living God. To present hungry souls with the husks of human speculation, is to give them a stone instead of bread, and the cup of Tantalus instead of the living waters. The times need very plain teaching.—*Signs of the Times*.

"It is said that the spelling of the English language wastes about fifteen per cent of all books and papers because of its silent and arbitrary letters. Millions of dollars are uselessly expended annually in writing them, setting up the type, and reading them, together with the waste of ink, paper, and type. Two years of every child's life might be saved for useful work if English were written as it is pronounced."



# THE ORIENTAL WATCHMAN

## Editorial.

### A Chain Prayer.

A copy has been sent us of a chain prayer which is being freely circulated in India. With it comes a statement that at Jerusalem during the Holy Feast, it was said that he who would rewrite this would be delivered from every calamity. The prayer is as follows: "Oh Lord Jesus Christ, we implore Thee, Oh eternal God, to have mercy upon all mankind. Keep us from sin by thy precious blood and take us to Thee eternally." If so brief a prayer has in it such an unlimited promise, able to change the calamities of earth into heavenly conditions of peace, surely all should swiftly make it their appeal to the Almighty. We think however few will take seriously this sweeping promise. We are in a world of calamity, and often heaven's blessings come to us in some untoward circumstance, which at first seems anything but the will of God. As long as sin exists, so long will one calamity follow another. We may or may not be saved from them. God knows what is best. One thing is certain all things work out for good to those who love God. See Rom. 8 : 28.

### A Recommendation.

A further statement is connected with this chain prayer, which we quote: "This prayer was sent Bishop Lawrence, recommending it to be sent to nine others. He who will write it for nine days, commencing on the day it was received and sending one only each day will experience great joy." He who agrees with this statement believes in the doctrine of justification by works and is opposed to the teachings of the Scriptures which repeatedly affirm that man is not justified by works but by faith. See Rom. 5 : 1. Roman Catholicism has taught that salvation is gained by meritorious works on the part of man, but it is the very essence of Protestantism to deny this. Luther while seeking absolution from sin by climbing Pilate's stair case upon his knees heard a voice saying to him, "the just shall live by faith." He stopped, considered, descended the stair case, left

Rome. His eyes were open and ever afterward he carried on an open warfare with the church of Rome and her doctrine of absolution from sin by works of merit. Letter writing or prayer writing never has been and never will be a means of salvation. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast. Eph. 2 : 8, 9

### The cost of a Chain Prayer.

It is barely possible that those who are so earnest in helping on this chain prayer have not stopped to consider the cost. Counting stamps only i. e. apart from paper, envelopes, and time, the first link would cost four annas six pies, the second link nine times that amount or two rupees eight annas six pies and the third twenty two rupees twelve annas six pies and so on each time multiplying by nine. By adding each link together up to and including the ninth equation, the enormous sum of Rs. 1, 361, 390, 139-8-0 would be spent in stamps only to say nothing of car loads of paper required and amount of time taken in writing the letters. Such an undertaking if carried out would undoubtedly be an aid to the government though its facilities for transportation might be sorely taxed.

### Set Forms of Prayer.

We believe in prayer, importunate prayer, which comes from a heart reaching out after God; but very few such prayers follow any set form. If we know not how to pray it is better go to the Saviour as did the disciples and say with them "Lord teach us to pray." It is better to learn the language of prayer from the great Master, than to follow any of the other forms of his weak subjects.

There is such a blessedness in going to God as a child to his parent and opening the heart as to a friend. The language may not be eloquent or even well worded but if from a clean heart it vaileth much. When the Saviour went up into the mountain to pray, he did not go to read his prayer or say over any set form of words. When in the garden weread of him, "and being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." Luke 22 : 44. A Pharisee may say or write prayers but it takes a Christian to pray.

### The Chain Prayer a Fraud.

The American *Signs of the Times* having taken notice of the vast scheme of the chain prayer had a doubt as to Bishop

Lawrence's having had anything to do with the matter. Accordingly a letter was addressed to the bishop, who replied as follows:—

"Office of the Bishop; The Diocesan House.

"Boston, October 24, 1906.

"Dear Sir,—Bishop Lawrence has had nothing to do with the endless prayer chain which is being circulated through the mails. He hopes that those receiving them will destroy them and stop their circulation. Denials to this effect have been published in the Associated Press, in the local press, and in the church papers. You are quite at liberty to publish a denial to this effect if you wish to.

"Yours sincerely,

"REGINALD MOTT HULL, Secretary."

Again we repeat that we are not in sympathy with such prayers, and as the *Spectator* says, it seems to us that "the promise of blessing if the letter is repeated a certain number of times, or, as it appears in some copies, of dire calamity if this request is neglected, savours more of the superstitious spirit of the Greek and Roman churches than of sane and healthy Protestant worship." S.

### THE NEW THEOLOGY.

THE fruits of theology are its teachings not less than its effects upon men's lives. Experience oftentimes enables us to read the results quite as well from the teaching as from its demonstration in the lives of those who accept it. Quite as well can we judge of the taste of the fruit to be by the seed as by the harvest. God has not made it necessary for an evil weed of doctrine to grow until it has matured and cast its baleful harvest broadcast to reproduce itself in a thousand other hearts, leading them down to destruction, before we can discern and uproot it.

Much seed, passing to-day for wheat, is tares. An enemy, taking advantage of the deepened shadows of a long night of sin, is sedulously sowing the tares of impure and unholy doctrines. While men sleep who should be watching, the remorseless work goes on and fields of good are turned into wastes of tares, and in the day of final harvest a wealth of souls will be lost.

In dealing with what is termed the New Theology, another name for Higher Criticism, we cannot better show its



character than by letting it reveal its own teaching. Rev. J. R. Campbell who is recognized as the foremost exponent and who is inaugurating a special campaign in England for the next few months with himself as its apostle, may be presumed to speak authoritatively concerning the doctrines of the New Theology. We would call attention to the following as the gist of what Mr. Campbell is teaching:—

"New Theology"..... is a term of convenience employed to describe a certain tendency towards liberalism in modern religious thought. It notes an attitude and a spirit rather than a creed. We object to the formal statements of belief which have distinguished the theology of the past. We object to ecclesiastical labels. Every one knows that for the past twenty years there has been considerable uneasiness in the churches, due largely to the development of scientific knowledge, the progress of archaeology, and the study of comparative religion.

The starting point of the new Theology is belief in the immanence of God and the essential oneness of God, and man..... We believe man to be the revelation of God, and the universe is one means to the self-manifestation of God. The word "God" stands for the infinite reality whence all things proceed..... The New Theology, in common with the whole scientific world, believes that the finite universe is one aspect or expression of that reality; but it thinks of it (or him) as a consciousness rather than a blind force, thereby differing from some scientists. Believing this, we believe there is no real distinction between humanity and God. Our being is the same as God's although our consciousness of it is limited.

The New Theology is the religious articulation of the scientific method. It therefore follows that it is in sympathy with scientific criticism of the religious literature known as the Bible. While recognizing the value of the Bible as a unique record of religious experience, it handles it as freely and critically as it would any other book. It believes that the seat of religious authority is within, not without, the human soul.

The New Theology believes in the immortality of the soul on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. It believes that there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source. We make our destiny in the next world by our behaviour in this. Ultimately every soul will be perfected.

We believe that the story of the Fall in a literal sense is untrue. It is the romance of an early age used for the ethical instruction of man. Sin is simply selfishness, an offence against the God within, a violation of the law of love. We reject wholly the common interpretation of the Atonement, that another was beaten for our fault. We believe not in a final

judgment, but in a judgment that is ever proceeding. We believe that Jesus is and was divine, but so are we. His mission was to make us realize our divinity and our oneness with God.

It will not be hard for our readers to see that this theology which advocates "scientific criticism" of the Bible is not in harmony with Bible religion. But it seems to us even from Mr Campbell's own standpoint that there are some things quite unacceptable. For instance, he tells us that he objects to formal statements of belief; but what more formal creed could we find than the one just quoted above. It may appear to be a formal creed which would cause one to believe in the personal God of the Bible, but for us commonplace people it seems to be hardly more so than the requirement of New Theology which asks us to believe the immanence of God. The belief in the Bible Judgment day and the Bible Atonement may be to Mr. Campbell's enlightened eyes too much creed; but to ordinary people like the most of us it sounds hardly less doctrinal than an "ever proceeding judgment" which has no higher foundation than Mr. Campbell's opinion; or an atonement which in reality is no atonement, but rather, according to New Theology a development of that within which it calls good and the Bible calls evil. Eph. 2: 1-3; Rom 7: 18.

Hinduism has no higher conception of pantheism than that outlined above. As a matter of fact we might imagine that we were reading a disquisition on Idealistic Pantheism from the pen of a Hindu and not from an enlightened minister over one of the most prominent churches in Christendom. We can not conceive of the Eastern theory of the Transmigration of souls more clearly put into the mould of refined Western thought than Mr. Campbell has contrived to put it when he says that "individual consciousness is a ray of the universal consciousness," and that "there are many stages in the upward progress of the soul in the unseen world before it becomes fully and consciously one with its infinite source." We do not know where Mr. Campbell gets his authority for this dogmatical concoction he expects us to swallow, but we know he does not get it from the Bible. This becoming "one with its infinite source" has to us a strong flavour of Buddhism, and if he has borrowed it from Buddha we have no serious objection save that we would prefer that he pose as a Buddhist

and not as a Christian minister. The theory is Buddhistic whether the profession of it is or not, and it is an advantage to have a thing called by its right name. It has no proper right to the name Christian.

Mr. Campbell may treat the record of the Fall as a fable or a romance if he chooses; so did Robert Ingersoll and Darwin and Voltaire, and so does the Hindu philosopher. We choose to take our stand upon the Bible.

We see no difficulty in ancestor worship or self worship if man is divine, and if Mr. Campbell wants to worship a god who is like himself, only a little bit more so, he has the liberty; but we prefer the God whose ways and thoughts are as far above ours as the heavens are above the earth, and whose power is past our comprehension. We need this God to be the seat of our religious authority, for we have found that placing "the seat of religious authority within the human soul" has laid the foundation for all the errors of ancient and modern heathenism. Paul tells us that heathenism resulted from the fact that when men "knew God they glorified Him not as God, but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God." In so doing they "changed the truth of God into a lie and worshipped and served the creature more than the Creator." Rom. 1: 19-25. That is precisely what so-called New Theology does. It is utterly subversive of all true Christianity, and is a lie against the truth. We honour the noble servants of God who stand out against it.

#### NOTICE.

Those who know how terribly prevalent impurity is among boys and young men, and how it saps their physical, intellectual and spiritual strength and is the blight that blasts so many of our industrial, educational and religious enterprises will be glad to know that "Gupta Tat-twa" which is Mr. Jewson's Bengali adaptation of Dr. Stall's "What a young man ought to know" has been translated by Rev. Prem Chand of Monghyr and published by the Christian Literature Society at Allahabad under the name of "Janma Bodha." Its price is three annas.





### FURNISH THE HOME SIMPLY.

**O**UR artificial habits deprive us of many blessings and much enjoyment, and unfit us for living the most useful lives. Elaborate and expensive furnishings are a waste not only of money, but of that which is a thousandfold more precious. They bring into the home a heavy burden of care and labour and perplexity.

What are the conditions in many homes even where resources are limited, and the work of the household rests chiefly on the mother? The best rooms are furnished in a style beyond the means of the occupants, and unsuited to their convenience and enjoyment. There are expensive carpets, elaborately carved and daintily upholstered furniture, available space is crowded with ornaments, and the walls are covered with pictures, until the sight becomes wearying. And what an amount of work is required to keep all these in order and free from dust! This work, and the other artificial habits of the family in its conformity to fashion, demand of the housewife unending toil.

In many a home the wife and mother has no time to read, to keep herself well informed, no time to be a companion to her husband, no time to keep in touch with the developing minds of her children. There is no time or place for the precious Saviour to be a close, dear companion. Little by little she sinks into a mere household drudge, her strength and time and interest absorbed in the things that perish with the using. Too late she awakes to find herself almost a stranger

in her own home. The precious opportunities once hers to influence her dear ones for the higher life, unimproved, have passed away forever.

Let the home-makers resolve to live on a wiser plan. Let it be your first aim to make a pleasant home. Be sure to provide the facilities that will lighten labour and promote health and comfort. Plan for the entertainment of the guests whom Christ has bidden us welcome, and of whom He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Furnish your home with things plain and simple, things that will bear handling that can easily be kept clean, and that can be replaced without great expense. By exercising taste, you can make a very simple home attractive and inviting, if love and contentment are there.—*Ministry of Healing*.

### CUVIER ON LACING.

The great naturalist, Cuvier, was walking one day with a young lady, who was a victim of tight-lacing, in a public garden in Paris. A lovely blossom upon an elegant plant drew from her an expression of admiration. Looking at her pale, thin face, Cuvier said: "You were like this flower once; to-morrow it will be as you are now." Next day he led her to the same spot, and the beautiful flower was dying. She asked the cause. "This plant" replied Cuvier, "is an image of yourself. I will show you what is the matter with it." He pointed to a cord bound tightly around the stem, and said: "You are fading away exactly in the same manner under the compression of your corset, and you are losing by degrees all your youthful charms, just because you have not the courage to resist the dangerous fashion."—*Washington Republic*.

"To forget a wrong is the best revenge."

### HOW MUCH SLEEP IS NEEDED.

THAT the amount of sleep required by different individuals is decidedly different has almost passed into an axiom. Persons who are very energetic naturally require a great deal of sleep, and children and young people who are growing require at least nine or ten hours of sleep. Invalids or people advanced in life should sleep as long as they can, as there is no restorer of tired nature like sleep. To get a refreshing sleep the brain must cease to act. It would be curious to trace how many cases of irritability, or of functional diseases of the nerves, are due to lack of proper sleep.

Little children should literally go to bed with the chickens. They should have an early supper, and be put to bed directly after. This should be kept up till the child is seven or eight year old, when the bed-time hour may be seven. A growing girl should certainly go to bed as early as eight o'clock. The old Norman law which commanded that all fires should be covered and lights put out at the ringing of the curfew bell, was, from a hygienic point of view, a wise one. Considerable harm has been done by arbitrary rules in the matter of sleep. The fact that Napoleon was able to exist with six hour's sleep, if it were true, proves nothing but his exceptional endurance. It is said that General Grant once said that he could do nothing without nine hours' sleep.

There has been considerable discussion as to what is the best position in sleep. Most physicians will say you should lie on the right side; but no definite directions can be given. A weakness of the lungs may cause the sleeper to rest more comfortably on the left side. Again, in depressing illness the patient usually lies flat on his back, and this position seems, in general, to contribute the greatest amount of rest to the muscles; yet few people would find it a comfortable one. A position which has been advocated with considerable show of reason is that of lying partly on the face. Probably no healthy person sleeps altogether in either one of them, but varies his position during his resting hours.

The best coverings are light woollen blankets. The impervious cotton quilts so much used are the most unwholesome of any covering. A hair mattress is conceded now to be the very best bed, and a good hair bolster is the most wholesome head rest. Sleeping with a number of pillows under the head is certainly inju-



rious, as it tends to raise the head into a cramped, unnatural position. The fashion of double beds is one greatly to be deprecated, and two single beds placed side by side are taking their place in many cases—*Dr Andrew Wilson.*

### SOME GOOD RECIPES.

**ECONOMICAL CELERY SOUP.**—Cut two or three outside stalks of celery in small bits and boil until tender in three pints of water. Add a small onion sliced, and a sprig of parsley. When tender, strain, and press through a sieve. Mix one tablespoonful of flour smoothly in one tablespoonful of butter, add it to the soup with one pint of hot milk, season to taste with salt, and cook and stir until smooth and creamy.

**MACARONI AND GREEN PEAS.**—Cook one and a half cup of macaroni in boiling salt water until tender. Drain, pour a dash of cold water over it, and drain again. Add one cup of cooked peas and one fourth teaspoonful of salt, and lastly add one fourth cup of cream while the ingredients are hot.

**QUEEN'S PUDDING.**—One pint bread crumbs, one quart milk, warmed and poured over the crumbs, and the yolks of four eggs well beaten, one cupful sugar and one teaspoonful butter. When baked, spread over the top a layer of jelly; then spread on this a meringue made of the four whites of eggs beaten stiff with two tablespoonfuls powdered sugar. Bake a light brown; serve cold with sugar and cream.

**PINEAPPLE CUSTARD.**—One quart milk, one cupful sugar, and four eggs. Mix well the sugar and eggs; add the milk, and set on the fire to thicken, stirring it constantly; when done, set away to cool. The day before you need your custard, pick to pieces with a silver fork a nice ripe pineapple. Put plenty of sugar on it and put it in a cool place. Just before serving the custard, stir the pineapple into it; it will become soft and luscious.

**CHOCOLATE LOAF CAKE.**—Beat until very light three eggs with one half teaspoonful of salt, add two tablespoonfuls of hot water and slowly sift in two thirds of a cup of sugar. Beat until sugar has melted. Fold into the batter one cup of flour and one third of a cup of grated chocolate, sifted together. Bake in an oiled tin one half hour.

### DEEP BREATHING.

**M**ARION HARLAND, in a newspaper article copyrighted by W. B. Guild, gives the following practical information and advice;—

"A celebrated health club, to which I have had the honour and happiness to belong for some years, enjoins upon each member the duty of taking one hundred deep breaths every day, advising that these be drawn in sections of ten each, at convenient seasons. Those who practise, learn to take advantage of the freshest air to be had in the course of the day. The first ten breaths are enjoyed after leaving the morning bath. The shoulders are thrown back, the chin level or slightly raised, the arms are held tightly at the side, the lips are firmly closed. 'Never breathe with the mouth open,' is an admonition which cannot be to rigidly enforced.

"The ten breaths are drawn from new, live air, not that which has stagnated all night in the house. Each inspiration is slow and steady, filling the lungs to their depths; the live air is held for a few seconds, then respired as slowly as it was drawn in. To throw it out in a rapid pant is hurtful to muscles and tissues.

"Ten breaths taken in this way will not only strengthen and refresh the respiratory apparatus, but quicken the blood into a livelier flow so naturally and healthfully that the action of the heart is made regular. The skin all over the body is tinged with a clear pink, the system having been awakened all along the line of life. In cold weather ten deep breaths, taken on the ferry-boat, the keen salt air tingling in the nostrils, or in the teeth of a wind tearing down the street, will warm one from head to toe. The thought and the action become an instinct in time; the duty, a pleasure which is missed when omitted.

"When the lungs are threatened with a severe cold, pneumonia may be—often is—averted by persistent and careful deep sea sounding and dredging. I have personally known more than one case where a cure of inflammation of the lungs was effected by the simple process of lying in bed and breathing deeply and regularly for hours together. The respirations were timed by the resolute patient's watch, and the air replenished not from oxygen tanks, but from the blessed service of heaven, judiciously introduced into the sick room

"I have known dozens of instances where narrow chests were made full and deep, tender throats healed, and general health improved by quiet conscientious obedience to this law of nature. The prescription costs nothing, the practice involves no outlay beyond a little taking of thought, and the beneficent occupation of a few dribblets of time, is the diurnal outlay.

"Those who live by half breaths, snatching at these with parted lips and in feverish haste, who tell you without a blush that they 'have not time to draw a long breath between daylight and dark,' may not complain that they live out but half their days."—*Present Truth.*

### THE TOBACCO SCAVENGER.

*Cigaret Smoking.*

**I**N Paris I saw a sight that saddened a beautiful hour for me. Under the restaurant window where I sat, a wretched man and a boy passed. The boy's body was dwarfed and he was hollow-chested and stoop-shouldered. His face was clay-coloured and his eyes were utterly devoid of expression. He was searching along the pavement where men lounged, smoking and drinking their coffee or other beverages, and presently he reached down with a sharp-pointed cane which he carried, and eagerly fished up a stub of a cigar from the dust of the pavement.

Then he indicated another to the ragged, soiled, and wretched-looking man behind him, who secured it, and the two passed on.

They were tobacco scavengers, who scour the streets of Paris for the stubs of cigars and cigarettes and sell them to manufacturers of smoking tobacco and cigarettes. These stubs, taken from the dust and saliva of the street, are dried and chopped and sold to young boys and other patrons of the cheap cigarette and pipe.

The scavenger himself was a walking poster, proclaiming the effect of cigarette smoking on the undeveloped body and mind.

His face haunted me for days after I saw him.

Not over sixteen years old, yet life is blighted and ruined for him, his intelligence clouded, his body stunted—*Ella Wheeler Wilcox.*

"Keep your heart so full of loving-kindness that your words will take care of themselves."



# HOME, SWEET HOME.

## THE REJUVENATION OF MOTHER.



OUR mother is looking very tired. Have you noticed it, Cynthia?"

Cynthia Watson glanced up absently from her work. She was finishing a gown that she meant to wear at her cousin Mary's wedding a fortnight hence. The material was radium silk, of a primrose shade, and Cynthia was daintily finishing it with knots of embroidery and trimmings of beautiful lace. The lace had been her mother's, who had worn it on her own gowns in the days when she had not forgotten to care about her looks. For several years Mrs. Watson had seemed to lose interest in dress and ornament and to be quite satisfied with the domestic drudgery in which her middle life was passing away.

Her daughters, Theresa and Cynthia, had a habit of taking their mother for granted. She was to them one of the visible facts of the universe like the sun or the moon that went on forever doing its work and making no particular impression beyond the familiar feeling of heat or light. Undoubtedly both girls loved their mother and would have been grieved wilfully to pain her, but insensibly they had fallen into a habit of omitting her from their calculations.

She never went anywhere; she seldom had a day of rest, as even the Sabbath brought her additional labour in preparing a better dinner than was customary during the week, and she infrequently bought herself anything new. Several times lately, when Cynthia and Theresa had appeared in a new outfit, their mother had taken their old costumes, freshened them up after a fashion, and worn them herself. She was forty-eight, but a casual observer would have supposed her to be sixty

at least. As for the girls, they never gave her a thought, so far as sentiment was concerned. She was mother. That told the whole story.

A certain Aunt Katherine who was really not a kinswoman, but simply an old schoolmate and intimate youthful friend of Mrs. Watson, had been spending a few months in a neighbouring State, and had crossed three counties to make her old chum a visit. There had been consternation in Mrs. Watson's mind when she received Katherine Anderson's letter announcing her coming, but it reached her too late for a postponement of the visit.

In her own room, standing before her looking-glass, Mrs. Watson had observed with a sinking heart, and almost for the first time, how much she had aged. The mirror revealed a sharp face, hollow cheeks, thinning hair, and a general all-pervading appearance of exhaustion and discouragement. Yet Mrs. Watson recognized the truth, that the weariness and discouragement which had grown chronic, had not as yet robbed her of vitality nor taken away very much from her physical resources.

"I am wiry," she said to herself. "I can stand a good deal. I am stronger than the girls. I have had my day. It is only fair that they should have theirs."

The girls had been taught to think of their mother's friend as Aunt Katherine, and they had a half-formed conception of her as their mother's contemporary. When Joshua Holder's cab brought her from the station, they were surprised to see a gray-haired lady, straight as a pine with a fine alert bearing, bright eyes, a beautiful complexion, and a dress and bonnet in the latest mode, stepping from it and walking briskly up the little path. She did not seem a day beyond thirty-five. She was

fifty, two years their mother's senior.

A week had elapsed since Miss Anderson's arrival, and she had taken many quiet notes, mentally, of the way in which things were going. She saw her friend's husband, a man in his prime, well-to-do and able to give his wife an easier life. She saw the two young daughters, selfish, not because they were heartless, but because they were thoughtless and had been used to standing in the foreground and getting the best they could, irrespective of their mother's rights. She resolved that there should be a change.

On three or four occasions she made tentative remarks about Mrs. Watson's altered looks; but she might as well have said, "the wind is in the north," or, "the clouds are full of snow." The girls were not impressed. So, being a person who did not mince matters, she put into practice another plan. She took her host aside. He, too, was an old friend and schoolfellow. She said, bluntly, "John Watson, when you married Clara Hope, I thought you were in love with her. I see that I was mistaken."

"Why do you talk so foolishly, Kate. I was in love with her, and I am still. She is the only woman in the world for me."

"She used to be very pretty," said Miss Anderson, reflectively. "It's a pity she's gone off so. She's grown frightfully plain."

John Watson flushed. "You have no right to speak so of her," he said. "To me Clara is as pretty as she ever was."

"Clara," answered Miss Anderson, "is walking as straight to her grave or else to the insane asylum, as I ever saw a woman walk. She has lost her ambition and her beauty, and her interest in the world."

Continued on Page 46.



## THE MOTHER'S PRIVILEGE AND RESPONSIBILITY

**A**H, sweet mother, as you press that beautiful, innocent child to your heart in a loving embrace, do you appreciate your most holy and exalted privilege? Do you realise that upon you largely rests the shaping of that child's character for time and for eternity? Do you feel, dear mother, that you are willing to trust any portion of this grand and holy part of your life-work to some hired servant or nurse girl? Can you well afford to do it? The early impressions can never be effaced, you know. Every word we utter, every look we give, every attitude we take, leave their impress on the tender, plastic mind of the child.

The child might well be likened to a sensitive plate, and the mother the object before the camera. If the picture is not a beautiful one, the fault is not with the child. If we would have children that are beautiful in character, we must possess this beauty ourselves, for we impress our little ones far more by what we are, than by what we teach. One writer says: "You can not give your child what you do not possess; you can scarcely help giving him what you do possess. If you are a coward, you can not make him brave. If you are a deceiver, you can not make him truthful; if you are selfish, you can not make him generous; if you are self-willed, you can not make him yielding; if you are passionate, you can not make him temperate and self-controlled." Your life will surely flow into his life, both by direct transmission and through the power of example. So then, mothers, while this work is the most sacred and holy work in which we can engage, let us take it up most reverently, with hearts that are pure

and lives that are sweet and clean.

It is true that we are not fitted, many of us, by our own education, to become perfect models ourselves—we were full of defects when the responsibility came to us, but if we can but appreciate, to some extent, our sacred calling and exalted privileges as God wants us to do, we will daily and hourly become better fitted to perform our work. The little feeble,

dren, but they first train us, stirring up in us many a slumbering possibility, calling forth many a hidden grace, and disciplining much within us that is wayward, thus turning our powers into strength and harmony.

Yes, it is the early years that settle what the child's character is to be, and these years are the mother's years. Shall we not then fill up these golden

years with all that is noblest and purest and best? This we can not do unaided by divine help. But with His help we may accomplish wonderful things. Let us not be too busy, dear mothers, in this intense and strenuous age, to take a few moments at the bedtime hour to talk with the children over the experiences of the day. Let us tell them in simple, sweet language stories from that blessed Book, from whose sacred pages is drawn every holy principle that has governed the minds of men throughout all ages. Let us fill their little minds and hearts full of these pure and far-reaching principles.

I am sure, my dear mothers and sisters, you will be astonished yourselves at your own proficiency in story-telling if you will but study a little along these lines. There are so many things we can adapt to youthful minds which we may gather from the Bible. Thus may we teach great moral truths that will follow our children in all their life experience.

The influence of these things, together with the little prayers they learn to utter at their mother's knee, have saved thousands of young hearts from becoming stranded on the great ocean of life. Sometimes they

drift away from early teachings, but they are recovered again by the charm of these holy memories.

It is for the young mothers we feel the most anxious. It is with yearning tenderness that we long to say some word that will help them to feel the weight of their responsibility as well as



"Of such is the kingdom of Heaven.

helpless, dependent, newborn babe is of itself an education to us. It draws heavily upon our sympathy and love. It calls out powers that have never been exercised before. Chords in our hearts are touched that have been silent until now. New aims rise up before us; new impulses stir the heart. Life takes on a deeper meaning.

It is true that we are to train our chil-



## CHILDREN'S PAGE.

### CURIOUS COCOONS.

MARION had three pretty little cocoons which her father brought her to watch. They were white, and no larger than a bird's egg. One of them was more pointed than the others, and Marion noticed that the next day it was quite damp. So she watched it carefully, and soon, out crawled a sleepy-looking, little thing with wings—not gorgeous looking, like a butterfly, but plainly dressed in creamy white, with faint brownish lines on the wings. Some moths are large and handsome, but they are easily told from butterflies, because when at rest they flatten their wings, while butterflies hold them up straight.

"Now," said Marion's father one day, as they passed a large mulberry tree on the lawn, "this is where that little moth liked to stay before he hid in his silky cradle. One time he was a caterpillar, and spent his time eating mulberry leaves. Then, like his friend, the worm which became a butterfly, he also ate so much and grew so fast that he outgrew his dresses too. He had sixteen feet, also. The six front ones were curved, so as to help him in climbing. The others kept him from falling. In his sides he had eighteen little holes through which he breathed, for he had no lungs."

"But, father, what made him change into a moth? Didn't he like to be a caterpillar?"

"I suppose he didn't think much about it, Marion," answered her father with a smile. "He just grew very sleepy, so he crawled off to a quiet place and began to spin. He used a spinning tube near his mouth, and, from a bag as long as his body, he took the gum which made the thread. He is a beautiful spinner, and works for hours on his soft cradle. Then when he is all covered up in his new nest, he gets ready to go to sleep. He slips off with it."

"Oh, father! really? How can he get along without a head?"

"He just lies there in his cradle for weeks, and, when he awakes, he has a new head and wings. He looks quite different from his old self. Then he flies at night, for he does not like the sunlight. His wife, Mrs. Moth, flies to the mulberry tree and lays her eggs there, because she knows that the little caterpillars will like those leaves best."

"Is this cocoon good for anything now father?" asked Marion.

"No, not now, dear, because the moth broke some of the threads when he came out. But if the thread is unwound before he comes out, and is unbroken, then it can be used for making silk." "I didn't know silk was made by little worms, father! How long are the threads that they make?"

"They are of different lengths. Some are eight hundred feet long; others a thousand feet. Silkworms first lived way off in far China, Marion, and the Chinese took great care of them for hundreds of years. They feed on a certain kind of mulberry tree which grows there, too. But the little silkworm has travelled to many other lands since then. It has been taken to Italy, where even the little children help to take care of them."

"They are wonderful little creatures, aren't they, father?" exclaimed Marion.

"Yes, dear, they are, and you will find that every creature that God has made is wonderful in some way."

—Dew Drops

"Young Adam Clark was discharged because he refused to stretch a piece of cloth, that he might make it measure the required length; and as a result, we have 'Adam Clark's Commentaries on the Bible,' a monument of learning. If Adam had consented to stretch the cloth, he would doubtless have remained a clerk, provided he had not found his way into the penitentiary. I do not even know the name of the merchant who discharged him. People are not careful to preserve the names of such men."

Continued from Page 44.

She is spending her strength for three abominably heartless people. Yourself and her two daughters. You can afford to hire a housekeeper. You cannot well afford to lose your wife."

Mr. Watson was decidedly angry. He left the room and shut the door behind him. But at supper he looked at his wife and he looked at Katherine Anderson, and he made comparisons. Next morning he sought Miss Anderson with a request.

"Will you persuade my wife to go home with you and stay two months? I want to see what a good rest in her old home will do for her."

"I can and will," replied Miss Anderson, "on one condition. You must give me a liberal check, so that I can stop in New York long enough to fit Mrs. John Watson out with suitable clothes before she appears among her old friends and school-mates."

The girls were almost stunned when they found that mother was really going to leave them for eight weeks. They were privately not a little ashamed at the meagerness of her wardrobe, when it came to packing her trunk. As for Mrs. Watson, she was like a chip in a torrent before the energy of her old friend. She seemed to herself a woman in a dream, and could hardly believe it true when at the station, she kissed her husband and the girls good-by.

Miss Anderson let her alone on the journey. When they reached New York, they went to a quiet hotel where they spent a week. During that time dress makers and milliners and tailors and shoemakers, effected a transformation in Mrs. Watson's external woman that no one could have looked for. The woman within her awakened and cast off some of the burdening years. It is marvelous how much can be done in a very short time, when one has a



friend at hand who sees that one sleeps and eats and rests, who takes one for drives, and shows one interesting things that one has heard of, but never expected to see, and who takes pains to make one presentable, instead of a dowdy.

When the two old friends set out for Maple Corners, Mrs. Watson no longer looked much over fifty. She had a love letter from her husband every day. Mr Watson had been piqued at the spinster's tart comments on his conduct, and was, besides, determined to leave no stone unturned to make his wife's journey away from home a great success. Whenever Cynthia and Theresa ventured to complain of any hardship that they found in their lot in their mother's absence, their father promptly changed the subject. One day he said:

"When mother comes home again, you girls are to take the heavier end. You may have all the help you want, but your mother is not to be sacrificed as she has been. She is two years younger than Miss Anderson, and much handsomer; and I mean that folks shall know it."

In her old home, Mrs. Watson entered into the pleasure and gaieties of a very social season with an impulse and vivacity that she had supposed long since impossible to her. She went to church and to sewing society, and met her old schoolmates and their girls, and when invited to a luncheon in her honour given by the Corner's Club, she actually made a little after-dinner speech.

By and by the time came for her return. It was not the same mother who had gone away, tired, a drudge, careless of her looks and willing to stay at home while others went out and enjoyed themselves, who stepped from Joshua Holder's surrey. She came running up the path like a girl, her husband who had gone thirty miles up the road to meet her, proudly following her with bags and satchels, her cheeks had rounded, her hair was prettily arranged, her eyes were bright and she had been to the dentist. Her mouth, that had been the feature most evidently showing signs of age, was improved, and the girls, looking at each other, said, "Why did we never notice that mother needed a little dentistry?"

"Well, Theresa," exclaimed Cynthia,

"we were so busy with ourselves that we never thought of mother."

As the weeks wore on, mother showed an evident intention of staying in the new grooves and avoiding the old ones. Her rejuvenation was complete. She was the same loving mother, a little disposed to be anxious, a little too self-denying, but had learned that she owed duties to herself, and that she could do better for her dear ones by taking care to be at her best than by neglecting her own rights and yielding her own privileges. She took a new place in her home, and instead of being its chief servant, she became its mistress and chief ornament.

Margaret E. Sangster.

Continued from Page 44

the preciousness of their privilege. As we look out upon the rising generation of children, in great sadness we ask ourselves: Where are the mothers? Have they utterly lost sight of their God-given work? The spirit of coveting, stealing, and killing increases tenfold with each succeeding generation. The spirit of the glorious Gospel of peace has given place to the spirit of strife, war and bloodshed; and what will the end be? Can we ever hope for any world-wide reform under such conditions? The only effectual reform we can ever hope for, must begin in the nursery training. Unless mothers awaken and arouse to the only true reform, our nation must perish. God grant they may awaken before it is too late.

"O, that God would give every mother a vision of the glory and splendour of the work that is given her when a babe is placed in her bosom to be nursed and trained! Could she but have but one glimpse into the future of that life, as it reaches on into eternity; could she look into its soul to see its possibilities; could she be made to understand her own personal responsibility for the training of the child; for the development of its life, and for its destiny, she would see that in all God's world there is no other work so noble, so worthy of her best and noblest powers" as the mother's privilege and responsibility.—Mrs. M. C. Wilcox

Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—Sydney Smith.

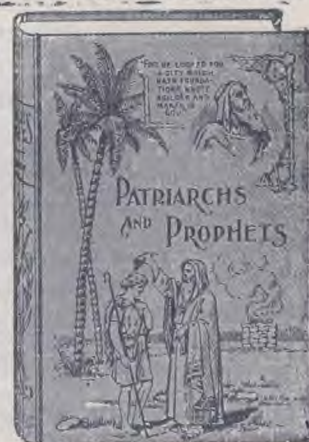
"Sighing Christians see their sorrows without seeing their Saviour."

## SPECIAL OFFER ON GOOD BOOKS.

In order to revise our stock we are offering the following excellent works at a remarkably low figure.

### Patriarchs and Prophets.

A book treating upon the themes of Bible history connected with the lives of the Patriarchs and Prophets in a manner calculated to arouse the liveliest interest in the mind of the reader. The ever live and interesting questions concerning the Origin of Sin, Satan, the Plan of Salvation, the Temptation and Fall of Man, the Flood, the Destruction of Sodom, the Plagues of Egypt, and many other



important themes are clearly and conclusively set forth in this volume. Printed on the best quality of book paper, 756 pages, 73 chapters, 52 beautiful engravings. Bound in handsome green cloth, back and cover title in gold. A splendid present to a friend. We have a limited supply of these books and while they last will be sold to subscribers of the *Oriental Watchman* at Rs. 6 per copy including postage.

### Christ's Object Lessons.

Do you understand the parables of our Lord so frequently used in His teachings here upon earth?

This book, "Christ's Object Lessons" will make them clear and forcible to you. Recognized by thousands as one of the best books ever placed in the hands of the public on this subject. Invaluable to students, Sabbath School teachers, class leaders, Bible teachers and Pastors. 436 pages, 30 chapters, 75 half-tone illustrations. Printed on a superior quality of supercalender paper, bound in heavy light-green cloth, and embossed in jet and gold. To subscribers of the *Oriental Watchman* while they last, Rs. 4 including postage.

### Story of Daniel, the Prophet.

A book of rare merit, setting forth a lucid exposition of the prophecies of the Book of Daniel. Spiritual, Historical and Analytical. Indispensable to a thorough study of History and the Bible. Printed on fine paper with marginal notes, 369 pages, 18 chapters, 10 full page illustrations. Bound in brown cloth with gilt cover and titles. To subscribers of the *Oriental Watchman* while they last, Rs. 3-8 including postage.

INTERNATIONAL TRACT SOCIETY,  
39-1 FREE SCHOOL STREET.  
CALCUTTA.



## THE ORIENTAL WATCHMAN

PUBLISHED BY

WATCHMAN PRESS, KARMATAR, E. I. R.

FOR INTERNATIONAL TRACT SOCIETY.

39-1, Free School St., Calcutta.

Price of Subscription :—

One Year, Post Free Rs. 2.

PAYABLE IN ADVANCE.

We send out papers only to subscribers. If persons receive THE ORIENTAL WATCHMAN, who have not ordered it, they are not indebted to the office; it is sent to them by some friend, and they will not be called upon to pay for it. Please read the papers you may receive, and hand them to your friends to read.

We sometimes hear of papers not being delivered. We ask you to notify us promptly, if you do not receive your paper, and we shall take pleasure in rectifying any such mistake.

If you change your address, please notify the office.

**Christianity invites men to accept salvation**, but it does not coerce them. Christianity, whatever be its claims, ceases to be Christianity when it forces itself upon men. "Whosoever will, let him take the water of life freely." Religion may force a man to *talk* like a Christian; it may force him to *look* like one; and it may even compel him to *act* like one; but it can never compel him to *be* one. The man who looks and talks and acts like a Christian without being one, looks and talks and acts what he is not and is therefore a hypocrite. Thus we can see that force in religion, if it accomplishes anything, makes men not Christians but hypocrites. And this is what civil power behind religion accomplishes. That religion which, though it offers high political, social, and ethical ideals, does not change a man's heart is far removed from true Christianity,—as far removed as the difference between Christianity and Buddhism or Hinduism. Christianity forced upon a man by law may make him an outward Christian but it has no more real value than equally high ideals of heathenism.

One of the most common arguments in favour of Sunday observance is that it was introduced during Apostolic times as a substitute for the seventh day Sabbath. That this theory was practically unknown until a recent date and therefore without any historical authority is evident from a summary made by the *Statesman* of a recent historical sketch of Sunday ob-

servance in the *Daily Graphic*. We quote from this summary the following :—

The idea of identifying the Christian Sunday with the Jewish Sabbath does not appear to have been widespread until the twelfth century after Christ, and even then only gained partial approval. Four centuries later the same idea was adopted by the Puritans and strongly pressed by them. They argued that the introduction of Christianity had transposed the Sabbath from the seventh to the first day of the week.

The above is both true, and pertinent to the question of first day observance. If Sunday has not in it the meaning of the day God set apart and blessed for man it does not deserve our serious consideration. If it is merely man made it is of no more value than any other of the common days of the week because it lacks the blessing of the Almighty. God has given us no record of His sanctifying it and if we have no reason to believe that it was intended by Him to take the place of the day He set apart at Creation we are entirely unjustified in accepting it.

We would call the attention of our readers to our editorial on the New Theology. In the past the *Watchman* has given some space to the subject, but just now a special interest attaches to it owing to the vigorous controversy raging in England. It was precipitated by the Rev. R.J. Campbell who was called to the charge of the London City Temple after the death of Dr. Parker. Mr. Campbell has been unusually frank and unmistakably clear in expressing what he is pleased to call a "restated theology," but he has occasioned thereby the most violent controversy England has yet seen upon the subject. Our editorial will readily reveal the importance of the subject as well as make us intelligent upon it. The rapid progress Higher Criticism is making in all lands makes it needful that we in India give it some attention, and become informed regarding it.

**Spiritualism in its various phases** is making gigantic strides forward in all parts of the world. It poses under various names such as hypnotism, telepathy, theosophy, etc., all of which tend to the same general end. In the last few weeks Calcutta has been led away by the wonders of a certain M. Grossi and his colleague, Madame Roux who have been practising what is termed telepathy or thought transference. Many wonderful manifestations of thought transference were witnessed. Says an exchange : "The thing is as complete and genuine as it can be. Grossi thinks and

Madame Roux obeys his thoughts to the letter. Nothing that any member of the audience asks should be done seems beyond their powers. Madame Roux had to find a certain gentleman in the audience who held a piece of paper, from him go to another gentleman for a pencil and write the word 'Dejeuner' on it. All this was done by the lady, blindfolded, with hardly any hesitation and without a word being spoken or a sign of any possible collusion but that of thought direction." Other equally marvellous things were done. Now the question arises What is the power manifested here? We have not the slightest doubt that it is the same as that seen in the hypnotic trance or the Spiritualistic seance. Hypnotism imparts this power, and not only this but greater power than this. As a recent writer, in speaking of this, has truthfully said : "What would people think or say if Professor Grossi buried a person under ground tomorrow and disinterred him after a week's time alive? Yet this is what he would be able to do with that indefinite mysterious force known under the name of Hypnotism." We repeat that these manifestations belong to the same category as do those Spiritualism, and are condemned by the Bible. Again we call the attention of our readers to our special series of articles on Spiritualism on the first page.

**Russia has a new Douma** once more which we all hope will prove to be a little more to her liking. Certainly the present government has spared no effort to make this new assembly as largely representative of the present despotism as possible. If we can believe reports all manner of restriction and infringements were placed upon the privilege of the proletariat voter and every encouragement and opportunity accorded to those known to be sympathizers with the present despotism. Even the counters of votes, who were government agents practised fraud, we are told, whereby vast numbers of the proletariat vote were cast into the wastebasket. Notwithstanding all this the people have a majority in the popular assembly, and undoubtedly this new Douma will work as earnestly for liberty as did the old one. If his majesty, the Czar, manifests the spirit with this assembly that he did with the other it may be safely predicted that stormy times are ahead of Russia; but if he reveals a spirit of humanity and sympathy, we have faith enough in the Russian people to believe that general peace will soon reign where dread anarchy now holds sway.