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# 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. 9. }

CALCUTTA, JANUARY, 1906.

} No. 1.

## The New Year's Benediction.

"FROM GLORY UNTO GLORY!" Be this our joyous song,  
As on the King's own highway we bravely march along!  
"FROM GLORY UNTO GLORY!" O word of stirring cheer,  
As dawns the solemn brightness of another glad New Year.

Our own beloved Master "hath many things to say,"  
Look forward to His teaching, unfolding day by day;  
To whispers of His Spirit, while resting at His feet,  
To glowing revelation, to insight clear and sweet.

"FROM GLORY UNTO GLORY!" Our faith hath seen the King,  
We own His matchless beauty, as adoringly we sing;  
But He hath more to show us! O thought of untold bliss!  
And we press on exultingly in certain hope to this:—

To marvellous outpourings of His "treasures new and old,"  
To largess of His bounty, paid in the King's own gold,  
To glorious expansion of His mysteries of grace,  
To radiant unveilings of the brightness of His face.

"FROM GLORY UNTO GLORY!" What great things he hath done,  
What wonders He hath shown us, what triumphs He hath won!  
We marvel at the records of the blessings of the year!  
But sweeter than the Christmas bells rings out His promise clear—

That "greater things," far greater, our longing eyes shall see!  
We can but wait and wonder what "greater things" shall be!  
But glorious fulfilments rejoicingly we claim,  
While pleading in the power of the All-Prevailing Name.

"FROM GLORY UNTO GLORY!" What mighty blessings crown  
The lives for which our Lord hath laid His own so freely down!  
Omnipotence to keep us, Omniscience to guide,  
Jehovah's Triune Presence within us to abide!

The fulness of His blessing encompasseth our way;  
The fulness of His promises crowns every brightening day;  
The fulness of His glory is beaming from above,  
While more and more we realise the fulness of His love.

"FROM GLORY UNTO GLORY" Without a shade of care,  
Because the Lord who loves us will every burden bear;  
Because we trust Him fully, and know that He will guide,  
And know that He will keep us at His beloved side.

"FROM GLORY UNTO GLORY!" though tribulation fall,  
It cannot touch our treasure when Christ is All in All!  
Whatever lies before us, there can be nought to fear,  
For what are pain and sorrow when Jesus Christ is near?

"FROM GLORY UNTO GLORY! O marvels of the word!  
"With open face beholding the glory of the Lord,"  
We, even we (O wondrous grace!) are changed into the same,"  
The image of our Saviour, to glorify His Name.

Abiding in His presence, and walking in the light,  
And seeking to do "always what is pleasing in His sight;"  
We look to Him to keep us "all glorious within,"  
Because the "the blood of Jesus Christ is cleansing from all sin."

The things behind forgetting, we only gaze before  
"FROM GLORY UNTO GLORY!" that "shineth more and more,"  
Because our Lord hath said it, that such shall be our way,  
(O splendour of the promise!) "unto the perfect day."

FROM GLORY UNTO GLORY!" Our fellow-travellers still  
Are gathering on the journey! the bright electric thrill  
Of quick, instinctive, union, more frequent and more sweet,  
Shall swiftly pass from heart to heart in true and tender beat.

And closer yet, and closer the golden bonds shall be,  
Enlinking all who love our Lord in pure sincerity;  
And wider yet, and wider, shall the circling glory glow,  
As more and more are taught of God that mighty love to know.

O ye who seek the Saviour, look up in faith and love,  
Come up into the sunshine, so bright and warm above!  
No longer tread the valley, but clinging to His hand,  
Ascend the shining summits and view the glorious land.

Our harp-notes should be sweeter, our trumpet-tones more clear,  
Our anthems ring so grandly that all the world must hear!  
O royal be our music, for who hath cause to sing  
Like the chorus of redeemed ones, the children of the King?

Oh, let our adoration for all that He hath done  
Peal out beyond the stars of God, while voice and life are one;  
And let our consecration be real, and deep, and true;  
Oh, even now our hearts shall bow, and joyful vows renew:—

"In full and glad surrender we give ourselves to Thee  
Thine utterly, and only, and evermore to be!  
O Son of God, who lovest us, we will be Thine alone,  
And all we are, and all we have, shall henceforth be Thine own!"

Now onward, ever onward, "from strength to strength" we go,  
While "grace for grace" abundantly shall from His fulness flow,  
To glory's full fruition, from glory's foretaste here,  
Until His very Presence crown our happiest New Year!

FRANCES RIDLEY HAVERGAL.

### THE NEAR EASTERN QUESTION.

For some years the political storm-centre of the Old World has been in the far East, and the solution of the far Eastern question has been the problem which has occupied the attention of statesmen and inspired the utterances of political prophets. The agitation over that question has culminated in the Russo-Japanese War, and the result of that conflict together with the new Anglo-Japanese treaty, having called a halt on the program for the dismemberment of China and apparently settled conditions in Asia for some time to come, the storm-centre seems now to be shifting back to the near East where the sultan of Turkey is the central figure, and the dismemberment of his territory, within which is the coveted prize of Constantinople, is the problem to be settled. Turkey has long been referred to as "the sick man of the east," and the breaking up of his kingdom has been long anticipated, and is still regarded as a settled event of the near future, delayed only by the mutual jealousies of the leading powers. It is possible, however, that the sultan, now that Russia has been weakened and Austria is facing an internal crisis, takes a different view of the situation, and believes that the near Eastern question can be settled in a manner more agreeable to the Mohammedan mind. There is indeed some reason for thinking that the sultan is ready to make a new and startling move upon the political chess-board and defy the European powers. This is the view entertained by a press correspondent at Constantinople, who writes the following:—

Abdul Hamid is evidently preparing to defy the powers and to compel a settlement of the much discussed near Eastern problem at a time and in a manner which best suits the interests of Turkey.

There is no keener nor shrewder observer of world politics than the sultan; and the fact that he has recently defied Russia in the matter of building additional fortifications along the Bosphorus, and absolutely repudiated the program for Macedonian reforms submitted by the powers, is taken as an indication that he has come to the conclusion that the time is at hand for the definite settlement of the status of Turkey's possessions in Europe.

The rebellion in Arabia has practically been squelched, and the hold of the sultan on Mecca is as firm as ever it was. Rus-

sia has its hands full in dealing with internal conditions, and Austria is as badly off.

There is every reason to believe that the recent outbreak in the Caucasus and the Trans-Caucasian provinces has been fomented from Constantinople, and that the arms in the hands of the Mussulman rebels come from Turkish sources.

The Turkish army never has been in better trim than it is now. With Oriental wiliness reforms have been quietly introduced in the administration of the army, which will, it is confidently believed by those who are acquainted with the conditions, afford a surprise to Europeans, second only to that of Japan in the recent war with Russia. Thousands of fanatical Mussulmans from the sultan's Asiatic dominions have been recruited within the past two or three years, and Turkey could within a very short time put into the field a most formidable army. In fact, Turkey is ready.

Thus there is every prospect that the near Eastern question will again come to the front in world politics, the final settlement of which is a matter of such momentous interest to the world.

L. A. SMITH.

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### THE SUNDAY LAW'S RESPONSIBILITY.

THE *Ram's Horn* U. S. A. commending the action of a certain railroad president in abolishing Sunday excursion trains, makes this very erroneous statement:

"The American Sabbath was one of the cornerstones upon which our temple of liberty was erected by the country's founders."

Nothing could be farther from the truth. In the first place, there is no such a thing as the American Sabbath. Sunday, which some people call the American Sabbath, is not in any sense an American institution. It is Roman, pure and simple, and was so long before America was discovered by Columbus. It came down from Rome through the Puritans and the Church of England, to the American colonies long before the "corner-stones of our temple of liberty" were laid. It was the cause of much intolerant persecution in New England for a long time, and through that persecution Roger Williams was banished from Massachusetts.

The government of this republic was placed upon a secular basis altogether. Every one was supposed to be absolutely

free in matters of religion, under no obligation to any religion whatever. "No religious test shall ever be required as a qualification to any office or public trust under the United States," says the constitution, Article VI., Section 3. And this is emphasized by Article I. of Amendments, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Now the compulsory observance of any religious institution is not a free exercise of religion. Therefore the framers of the Constitution did not contemplate any compulsory sabbath law, nor was there any law to hinder the free observance of any day. And the administration of President Washington, one of the recognized founders of our "temple of liberty," so far disclaimed any religious element in the structure of the government as to disclaim even the Christian religion. In a treaty with Tripoli signed by Washington in 1797, it was expressly stated that "the government of the United States is not in any sense founded upon the Christian Religion."

Again, the *Ram's Horn* says:

"When men bring themselves to ignore the laws of God they can and do readily ignore the laws of man."

This is in every word true, but it recoils very heavily on Sunday observance. The Sunday institution is in direct contradiction of the law of God, which says, "The seventh day is the Sabbath of the Lord thy God." And so the *Ram's Horn's* statement, recoils very heavily on the United States Government, if we assume that Sunday is "one of the corner-stones of our temple of liberty." It leaves us the logical conclusion that in this ignoring of the law of God we have the solution of the excessive criminality now extant. It leaves us the logical conclusion that the increasing effort to enforce the Sunday laws of the states—in defiance of the law of God—is the direct cause of the increasing disregard of the laws of the land.

This is probably more than the *Ram's Horn* editor contemplated in his statement of fact, but it is a straight conclusion from his premise. *Signs of the Times.*

Seek to love nothing out of God. God remakes a broken heart and filleth it with love. He cannot fill a divided heart. Bring all things, as thou mayest to God; let them not bring thee away from him. —*Dr. Pusey.*

# RIGHTEOUSNESS AND LIFE



## A "DANGEROUS HERESY."

SAYS a writer in one of our exchanges: The annihilation of the wicked, is one of the dangerous heresies of the last days. The advocates of the annihilation theory will admit the eternal existence of the righteous, but stoutly deny the other. The same word is used to express the eternal existence of the wicked; as in the following: "These shall go away into eternal [R. V.] punishment, but the righteous into life eternal." Matt. 25: 46.

No, friend you are mistaken. No where is the word "eternal" used "to express the eternal *existence* of the wicked;" but to express the character of their *punishment*, a completed thing. What that punishment (not punishing) is, let the Bible itself speak: "Who shall be punished with *everlasting destruction* from the presence of the Lord, and the glory of His power." 2 Thess. 1: 9. The American Revised Version reads: "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." Again: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. What is the punishment—the wages? Death, destruction. Of what are these the opposite?—Life. What kind of life is it? Eternal life, it will never end. What kind of punishment, of destruction, of death, is it?—Eternal, everlasting. It will never cease to be death; it is not existence, nor can it ever be.

As proof of the eternal existence of the wicked, this writer quotes Jude 7: "Suffering the vengeance of eternal fire." Who is suffering the vengeance of eternal fire?—"Sodom and Gomorrah, and the cities about them." For what are these cities set forth?—"As an example." Where are these now?—Burned up. Read Genesis 19. The Dead Sea now covers the plain where they stood. Read 2 Peter 2: 4-6 as the divine parallel, the inspired commentary on the meaning of Jude: "God . . . turning the cities of Sodom and Gomorrah into ashes, condemned them

with an overthrow, having made them an *example* unto those that should live ungodly."

The vengeance of eternal fire was death, extinction of being, and so long as the wicked are in that condition (and that will be forever) they are under that vengeance, the death is eternal.

And so all scriptures, perverted as they have been by error, can be explained in perfect harmony with the words "the wages of sin is death."

Nay, the Bible does not teach the ever-burning hell. The doctrine is horrible, and revolting. It never converted a soul. It never won a soul to God. It has driven some into Universalism, some into Catholicism, some into infidelity. The idea that the just, the infinite, the omnipotent God should take a creature perverted, and cause him to suffer endless years for the deeds done in the few years of earth-life of sin!! We would not believe it of the Czar of Russia nor the Sultan of Turkey. We can not believe it of our God. If men had not read into the Bible these pagan ideas of the immortal soul, they would never charge God with such horrible cruelty. "A God, right and just is He." Sometime God will have a clean universe, in which is neither sin nor sinners, nor death. Rev. 21: 1-5. It is God's *love*, not hate, which wins the soul to God and righteousness.—*Signs of The Times.*

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## TWO PREACHERS.

Two preachers went to the post-office to get their mail; one of them had been writing a sermon, and continued to think on the subject as he walked down the street. He decided to change the language on the last page, and elaborate more fully an argument in the middle of the sermon. He got his letters from the office, went home, made the changes, he intended, and was utterly unconscious he had done anything wrong. But he had angered a sensitive man, offended two middle-aged ladies, and forever insulted a young mother who was out with her three-months-old baby. He had passed them all without seeing them, for he was lost in himself, and was utterly oblivious to all others.

The other preacher was writing a sermon also; but when he left his study, he left his thoughts with his pen and manuscript. He passed down the street a few minutes after the other. He met the sensitive man, and said: "Why how do you do, brother? I'm real glad to see you. How is your wife? Fine day!" and then passed on. Next he met one of the ladies and stopped to shake hands with her, and as the other one came up, he said, "Well, I am in luck to-day in meeting so many friends, and here comes Mrs. So-and-so with her baby." As the young mother came up with her heart's treasure, he said to the baby, "O, you little darling!" and to the mother, "You have a beautiful baby." He went to the post-office, got his mail, and went home, without any idea that he had done anything unusual. But he had made four people feel glad. He had drawn to himself the good feeling and kind thoughts of four hearts, and they all went to hear him preach the next Sunday morning, for people love to be noticed; every human heart loves to be appreciated, for God has made that a part of our common nature.

Both these men were perfectly natural; both were good preachers and Christian gentlemen; each one had acted according to his nature; but one was fortunately constituted in being naturally sociable and the other had a very unfortunate defect and a very small congregation, for "a man that hath friends must show himself friendly." Prov. 18: 24. This is just as true now, as in Solomon's day.—*Sel.*

## IN THE WRONG PLACE.

A LITTLE girl had been rummaging in her mother's trunk. There she found a "church-letter" which she had neglected to present to the church into whose neighbourhood she had moved. The little, explorer rushed into her mother's presence, shouting: "Oh, mamma, I have found your religion in your trunk!"

There is a needle-like point in that story for a great many people. With far too many the neglected church-letter comes to be the only part of the old church-life remaining. But surely a trunk is a poor dark, mothy place for one's religion.—*London Baptist.*

HUMILITY is a distinguishing characteristic of the sons of God, whether on earth or in heaven.—*Thomas Dick*

IF one is truly a Christian, he will constantly seeking for more light and following all he can see.—*Golden Censer.*



### THE BIBLE AND THE CREED.

GROWTH is the law of being. We grow physically until we come to our full stature. That which interferes with growth during this period represses, and may even destroy, the life. So it is in spiritual things. We are to grow in grace until we attain "unto a full-grown man, unto the measure of the stature of the fullness of Christ." Whatever interferes with this experience will result in spiritual death.

But there is a great difference between growing into a deeper and broader experience in the revealed truths of the Bible, and growing out of these same truths. There are infinite depths to divine truth which we can never fathom, and there are heights in Christian experience which will ever rise before us, and to all eternity we may increase in the knowledge of God; but all this is comprehended in the revelation which has been made to us in the Word of God. When men, however, attempt to formulate these infinite truths into their own language, and to define and limit the thoughts of God in a creed, they are putting bands upon men, and are substituting their finite conception of revelation for the revelation itself. It is quite possible therefore for men to outgrow creed, and still remain in harmony with divine truth. This is the usual experience in a genuine reform movement.

But it has come to be quite the fashion in these days to place the Bible and the creed on the same level, and to think that we may outgrow the Bible as well as the creed. This is one of the results of that kind of criticism which classes the Bible with human production, and which declares that God "is in the prophets of the twentieth century after Christ as truly as in the prophets of the sixth and seventh centuries before Christ." On this basis it is just as safe to follow the teachers of the "New Theology" of to-day as to accept prophecies of Isaiah and Daniel. This seems to be the modern conception of growth in spiritual things, and from this standpoint there are many who have outgrown

the fundamental truths of Christianity as revealed in the Scriptures.

A very plausible excuse for this sort of experience is found in the following paragraph taken from a recent discussion of this subject:—

Man is subject to the law of growth. He increases in wisdom as well as in stature; the church has just the same right to require a man to have the same intellectual conception and spiritual aspirations at eighteen and eighty that it would to require him to have the same weight and measure. . . . Which is greater, the creed or the man? And will you, to save the creed, lose the man?

The principle here stated is sound. There should be constant growth. He who has walked in the path of truth until he is fourscore years of age, ought certainly to have a deeper and a broader experience in the things of the kingdom than when he first set his feet in the heavenly way. There is, however, a fallacy in this reasoning which will appear plainly when we put the argument in this form: A creed is a statement of religious belief acceptable to the men of a certain time in the past; further study and the natural application of the law of growth have led the men of the present day to take views different from those expressed in the creed; therefore the men of the present day are only following the divine law of growth when they reject the teaching of the Bible as not being adapted to this age of light and progress. It will be seen at once that the correct conclusion is that men ought to be at liberty to reject the creed framed by men in the past, but, putting the Bible on the level with the creed, under this plea for the right of growth in spiritual things, men assume to accept the conclusion of their own study and research as of more authority than divine revelation. Here is the heart of the difficulty. It is one of the ways in which man is putting himself above God.

Here is another principle which should not be overlooked. It should be remembered that the latest and fullest development of truth will always agree with the earliest and simple statement of truth. There is a constant development in the revelation of truth given to us in the Scriptures. Many things which are shadowy and dim in the Old Testament are fully set forth in the New Testament. In a few words Isaiah declared the purpose of God to create new heavens and a new earth, but John saw and described them. Yet in all such instances the prophets of the

first century after Christ did not contradict the prophets of the olden time. The later prophets had a fuller knowledge of divine truth than some of the earlier prophets, but the two were in perfect accord. The later prophets had not outgrown the revelation made through the earlier prophets. But the case is different now. The alleged prophets of the "New Theology" discard as unreliable the teaching of the prophets of the Bible, and advocate an entirely new philosophy. Instead of growing in the knowledge of the truth, they have grown out of it. This is one of the greatest deceptions of these last days.

The creed is not the Bible. We may deny the truthfulness and the authority of any creed which is not in harmony with the Scriptures, but further growth in the truth will not disparage nor set aside the truth already revealed. "The sum of thy word is truth." "Sanctify them in the truth: thy word is truth."

W. W. PRESCOTT.

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### THE EVERY-DAY CHRISTIAN.

He sat at his desk in a great business house, the busiest man in all that wonderful hive of industry. Among the many who came to him that morning was a young man who did not even sit down, but simply grasped the hand of the cheery-faced man at the desk. For a moment they chatted, then the young man slipped on his gloves, as if preparing to go. Then the busy man spoke.

"I am glad you came in this morning; but there was something you wished me to do?"

"You have done it, sir," came back the reply. "I just wanted to take you by the hand a moment. I am going to tell you, though, that I am going where I may have trouble, and I felt as if it would do me good to feel your hand and hear your voice! I can't tell you how much stronger it always makes me feel! Good-by!" And he was away. The kindly man sent a hearty "God bless you!" after his visitor, and went back to his books.—*Selected*

Duty comes to us as something hard, and we shrink from it. No one is a large man if he does not feel that his duty is larger than himself.—*Mc Kenzie.*

"Ah, genius burns like a blazing star  
And Fame has a honeyed urn to fill;  
But the good deed done for love not fame,  
Like the water cup in the Master's name,  
Is something more precious still."

## THE ONLY POWER THAT CAN SAVE.

### MAN'S UTTER NEED.

MAN was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man.

In his sinless state, man held joyful communion with Him in whom are hid all the treasures of wisdom and knowledge. But after his sin he could no longer find joy in holiness, and he sought to hide from the presence of God.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we can not change them. "Who can bring a clean thing out of an unclean?—Not one." "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behaviour, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness.

"When the fulness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." In Christ God has provided

### a means for subduing every sinful trait

and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness cast themselves up-

on the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when he walked among men is the same mighty Redeemer to-day. Faith comes by the Word of God. Then grasp the promise, "He that cometh to Me, I will in nowise cast out." Cast yourself at His feet with the cry, "Lord, I believe help Thou mine unbelief." You can never perish while you do this—never.

Jesus knows the circumstances of every soul. He turns no weeping, contrite one

### THE CRUCIFIED.

O Love divine, what hast thou done!  
The incarnate God hath died for me!  
The Father's well-beloved Son  
Bore all my sins upon the tree!  
The Son of God for me hath died,—  
My Lord, my Love, is crucified.

Behold Him, all ye passers-by—  
The bleeding Prince of life and peace!  
Come, sinners, see your Saviour die,  
And say, Was ever grief like His?  
Come, feel with me His blood applied,—  
My Lord, my Love, is crucified.

Is crucified for me and you,  
To bring us rebels back to God;  
Believe, believe the record true,  
Ye all are bought with Jesus' blood;  
Pardon for all flows from His side,—  
My Lord, my Love, is crucified.

Then let us sit beneath His cross,  
And gladly catch the healing stream;  
All things for Him account but loss,  
And give up all our hearts to Him!  
Of nothing think or speak beside,—  
My Lord, my Love, is crucified.

—Charles Wesley.

away. He does not tell to any one all that He might reveal, but he bids every trembling soul take courage. Freely will he pardon all who come to Him for forgiveness and restoration.

Christ might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. He is to-day standing at the altar of incense, presenting before God the prayers of those who desire His help.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites

them to His own divine-human nature. They stand before the great Sin-bearer, in the light proceeding from the throne of God. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was "full of leprosy." Its deadly poison had permeated his whole body. The disciples sought to prevent their Master from touching him, for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement.

### His touch imparted life-giving power.

The leprosy was cleansed. Thus it is with the leprosy of sin—deep-rooted, deadly, and impossible to be cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores." But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will, be thou clean."

The Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truth of heaven. To publicans and harlots His words were as the beginning of a new life. Mary Magdalene, out of whom He cast seven devils, was the last at the Saviour's tomb, and the first whom He greeted in the morning of His resurrection. It was Saul of Tarsus one of the most determined enemies of the Gospel who became Paul, the devoted minister of Christ.

The dying thief, seeing in Jesus the Lamb of God, that taketh away the sin of the world, cried, "Lord, remember me when Thou comest in Thy kingdom."

Quickly the answer came, full of love, compassion, and power: "Verily I say unto thee to-day, Thou shalt be with Me in Paradise."

As Christ spoke the words of promise, the dark cloud that seemed to enshroud

the cross was pierced with a bright and living light. To the penitent thief came **the perfect peace of acceptance with God.**

Christ in His humiliation was glorified. He who in all other eyes appeared to be conquered was a conqueror. He was acknowledged as the Sin-bearer. Men might exercise power over His human body. They might pierce the holy temple with the crown of thorns. They might strip from Him His raiment, and quarrel over its division. But they could not rid Him of His power to forgive sins. In dying he bore witness to His own divinity and to the glory of the Father. His ear is not heavy that it cannot hear, neither is His arm shortened that it cannot save. It is His royal right to save unto the uttermost all who come unto God by Him. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." MRS. E. G. WHITE.

#### FORETOKENS OF OUR LORD'S RETURN.

##### Crime; or the reign of lawlessness.

[This article describes the condition of affairs in America. It is especially expressive coming as it does from a citizen of the United States and not from an outsider. It shows how prophecy is fulfilling in one of the most progressive and enlightened of the nations on the earth to-day. It reveals a situation that even earnest statesmen discuss and deplore. We set it before our readers that they with us may see the significance of the situation. This, as the author has aptly brought out in his subject, heading reveals *Foretokens of Our Lord's Return*. Ed.]

"What does it all mean? Are our people losing not merely their respect for law, but their very sense of what law means?" This question, throbbing with the pain of despair, was recently asked by the editor of the Indianapolis *News*. In essence, the same question is instinctively leaping to the lips of thousands of thoughtful, patriotic men. Alderman Mavor of Chicago said recently that we are experiencing the results of a widespread contempt for law and authority. "No one respects law; no one respects the courts. The courts do not respect themselves." This generalisation is probably too sweeping to be accurate. But does it not rest upon a basis of fact?

The New York *Evening Post* tells its readers that President Henry Hopkins of Williams College, in an address on "Suggestion and Crime" delivered before the members of the Patria Club, last autumn, declared that the prevalence of crime, es-

pecially in America, is greater at present than ever before, and that the very foundations of our national life are seriously threatened. Among other statements pertinent to his theme, Dr. Hopkins said: "There are some very ugly features in the present situation. There is abounding evidence of an alarming increase in crime, in crime of every sort, but especially of the kind that undermines honesty, chastity and respect for law. We have been discussing and revising penal codes, improving our houses of correction, and correcting our prison discipline, and in the meantime crime has been multiplying."

Chief Justice Charles B. Lore of the Supreme Court of Delaware, said before the members of the Universal Peace Union: "Lawlessness pervades the land. . . . Gigantic frauds are palmed upon the people as successful business enterprises. Our greatest financiers are racking their brains to circumvent the law and the people, and by lawlessness achieve wealth, being careful only to keep outside of actual violence and the common jail. When their cunning evasions of the law are crowned with success, all men are tempted to lawlessness. Captains of industry, how much of the unrest, the mob violence and the labor troubles of the time, have been bred and fostered by your methods? We ask for an answer."

The following outspoken testimony is from an editorial in the Chicago *Record-Herald*, Sept. 21, 1904:

The sweep of crime over the whole city arouses citizens. Need of remedy for the present reign of lawlessness is held by all to be urgent. With the city so held in the grasp of criminals that for neither life nor property is there security, the people are becoming aroused to one of the most serious problems that can confront a municipality.

Full appreciation of the gravity of the situation was expressed yesterday by many men, and in the main it was held that an appeal to public sentiment was the only way in which the wave of crime now sweeping over Chicago could be checked. These men declared conditions to be perilous, in that murders and robberies were startlingly on the increase, though the real season for the hold-up man and the burglar—early winter—had not yet arrived. . . . Acting Mayor McGann declared that matters had come to such a pass that to-day crime and criminals form the greatest question before the people of the nation.

Professor W. D. Sheldon, of Girard College, not long ago wrote:

There is a vast amount of lawlessness among us, in fact more than in any civilised country of Europe with perhaps the single exception of Russia. This disregard of law shows itself in various ways. . . . Not a few laws placed up-

on the statute-books by the chosen representatives of the people and many of them essential to the well-being of the community, are practically a dead letter, or only partially enforced. This dereliction of duty on the part of those elected to execute the laws is another common phase of lawlessness. . . . There is a general restiveness under legitimate restraint. *Juvenile crime has long been on the increase.* Of the one hundred thousand or more convicts in our prisons, . . . the majority are under thirty years of age.

The San Francisco *Evening Post* says editorially:

In the course of its duty to the community as an advocate of good government "The Evening Post" has been forced of late to call attention to certain reforms that must be put into effect if the security of individual rights, guaranteed by the Constitution of the United States, is to be preserved. Crimes have been committed in this city that threaten the very foundation of our liberties, wrong-doings that if unpunished, promise eventually to overthrow the very nation itself.

Mr. W. D. Morrison, an eminent British penologist strongly maintains that crime is on the increase in England, and supports his contentions with an abundance of official statistics. Regarding Mr. Morrison's figures Dr. Josiah Strong says: "If statistics are to be allowed any weight at all these figures incontestably mean that the total volume of crime is on the increase in England as well as everywhere else."

The great statisticians of the other European countries tell the same dire story with respect to the increase of crime on the Continent. Dr. Mischler, of Vienna, and Dr. Von Liszt, of Marburg, draw a deplorable picture of the growth of crime in Germany and Austria. In a recent article, Professor Von Liszt maintains that 15,000,000 persons have been convicted by the German criminal courts within the last ten years; and he makes the outlook for the future appear forbidding in the last degree. In France, M. Henri Joly declares that the criminal problem is just as formidable and perplexing as it is in Germany. He estimates that crime has increased in France 133 per cent. within the last half century, and is still steadily rising.

It may challenge one's credulity to be told that there are now four and a half times as many murders for each million of people in the United States as there were in 1881; but official statistics prove it to be true. The ratio of murders and homicides to the population in 1881 was one to 40,534 inhabitants while in 1902 it was one murder or homicide to 8,964 inhabitants. In his charge to the grand

Jury at Montgomery, Alabama, recently Judge Thomas quoted figures to show that the number of homicides in the United States for three years was one-third larger than either the total number of persons killed on American railways in the same period, or the total losses of the British army in the South African War. The figures given by Judge Thomas are: Killed on railways, 21,841; British loss in Boer War, 22,000; homicides in the United States, 31,325, or a yearly average of more than 10,000. Of the 7,000 persons guilty of murder, in 1903, only 126 were legally punished.

The *News and Courier*, Charleston, S. C., affirms that the safest crime in South Carolina is that of taking human life, and that murder and violence are distinguishing marks of our present-day civilisation. "We do not enforce the law," declares the editor. He adds that the people have grown so accustomed to the miscarriage of justice in cases where human life is taken by violence that they excuse one failure and another, until it has become almost a habit; and society is beginning to regard the man who slays his brother as an incarnation of power.

The fact that 222 homicides were committed in South Carolina during the year 1903 was recently pointed out by the *New York Sun*. Captain Charles Petty, of that state, was asked not long since what in his opinion were the causes leading to so somber a record. His answer was: "Our citizens were less shocked by the bloody record than those of other states, for we had by degrees got accustomed to homicides. It did not appear to be a phenomenal record, even to our law-abiding, conservative citizens. . . . It would be well for people outside of the state to learn that this record is only the logical result of many years' infraction of law."

The *Chicago Journal* reports 118 homicides, besides a large number of deadly assaults, as the ghastly record for that city during the year 1904. The *Chicago Daily News* declares that not only are robberies increasing in number in the Lake City, but that highwaymen are more bold and desperate than formerly. During recent years there has been a marked change in the character of these crimes. "Formerly," says the *News*, "the footpad rarely resorted to violence save as a means of avoiding arrest. Today the robber's weapon is used to injure, maim, and kill."

The *Pittsburg Gazette*, November 12, 1903, informs its readers that during the previous ten months twenty-six murders had been committed within the Pittsburg city limits, and that the assassins of twelve of the victims had escaped the police and detectives. The *Gazette* does not hesitate to allege that the officers know, in some instances, who the slayers are, but are indifferent as to the execution of justice.

Several months ago a Georgia judge declared from the bench that more homicides were committed in his state than in all of Great Britain. In Georgia one murderer in a hundred is convicted and punished, while in England one in three is brought to justice. He went on to say: "We do not enforce the law. We say by statute that murder must be punished by death, and murder is rarely punished by death, or rarely punished in any other way in this state, or in any of the Southern states, except where the murderer is coloured, or is poor and without influence. Now this state of affairs can not last forever."

A San Francisco despatch to the *New York Sun* states that on the same day one assault, two hold-ups and two burglaries, were committed in San Francisco. The record of violent crimes is declared to be "remarkable" in that city. For a fortnight there was one homicide for every day. From October, 1898, to October 1904 114 murders, exclusive of Chinese killings, were committed in the city by the Golden Gate. Yet not one slayer has yet been sent to the gallows. There were forty-seven murders for which no one was even arrested.

Are not these harrowing facts sufficient to attest the awful prevalence of crimes of violence not only in this country, but throughout Christendom? Somewhat later in this discussion I shall try to make clear the meaning of this harvest of criminal violence, to the church of Christ and to the world.

[The remainder of this article deals with the prevalence of other forms of crime, the growth of disrespect for law, some of the causes for the increase of crime, and the meaning of that increase as foretold in the Scripture.]

J. A. L. DERBY.

The Question Corner, omitted for lack of space in this issue, will be resumed next month.

Spiritual evil always chooses a trifle, something from which it seems no harm can possibly come to win its victim to the first false step.

#### FATHER'S KNEELING PLACE.

The children were playing "hide the handkerchief." I sat and watched them a long while, and heard no unkind word, and scarcely a rough movement, but after a while little Jack, whose turn it was to hide the handkerchief, went to the opposite end of the room, and tried to secrete it under the cushion of a big chair. Freddie immediately walked over to him, and said in a low gentle voice, "Please, Jack, don't hide the handkerchief there, that is father's kneeling place."

"Father's kneeling-place!" It seemed like sacred ground to me, as it did to little Freddie; and, by and by, as the years roll on, and this place shall see the father no more forever, will not the memory of this hallowed spot leave an impression upon the young hearts that time and change can never efface, and remain as one of the most precious memories of the old home? Oh, if there were only a "father's kneeling-place" in every family! The mother kneels in her chamber, and teaches the little ones the morning and evening prayer, but the father's presence is often wanting; business and the cares of life engross all his time, and though the mother longs for his assistance and co-operation in the religious education of the children, he thinks it is a woman's work, and too often leaves it to her alone.

*Sydney Advocate.*

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#### HE EVER LIVETH.

LUTHER was once found, at a moment of peril and fear, when he had need to grasp unseen strength, sitting in an abstracted mood, tracing on the table with his finger the words, "Vivit! Vivit!"—"He lives! He lives!" It is our hope for ourselves, and for His truth, and for mankind. Men come and go; leaders, teachers, thinkers, speak and work for a season, and then fall silent and impotent. He abides. They die, but He lives. They are lights kindled, and therefore are sooner or later quenched, but He is true light from which they draw all their brightness and He shines for evermore. Other men are left behind, and as the world glides forward, are wrapped in ever thickening folds of oblivion, through which they shine feebly for a little while, like lamps in a fog, and then are muffled in invisibility. We honour other names, and the coming generations will forget them, but "His name shall endure for ever, His name shall continue as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed."—*Alex. MacLaren.*

THE  
ORIENTAL WATCHMAN

Editorial.

A 1905 RETROSPECT.

A business man does not lose by casting a backward glance over his work for the year. Rather he sees where his investment has been profitable; where certain policies have failed while others prospered; how his business generally has met or failed to meet his expectation at the beginning of the year; whether the year as a whole has been an advancement over the preceding year; and many other equally interesting and profitable observations can be made by the progressive man who casts his eyes backward upon the varying vicissitudes of a year.

The Christian need not fear to pause on the upward way to ponder the path of his feet for a moment as the sun is setting upon all that has marked his way during a year's pilgrimage. As he views the untried heights before him, so dimly seen yet so real with possibilities for good or ill, it becomes him to try the future by what has passed before, to make sure that the stumbling blocks behind become nothing less than the stepping stones to the height beyond. How many times our feet might be saved from slipping if we had only the wisdom to hold aloft the candle of experience instead of pressing forward interposing our own shadow in the way of the lamp God has given. God has not left us merely our own experiences but has placed before us the world of individuals, of peoples, and of nations. Let us briefly survey the record left us by the last year.

**The Voice of the World Political.**

The year opened with a vast conflict on between Japan and Russia. Already the prospects of victory were bright for Japan. The fall of Port Arthur and the Battle of Mukden follow each other in almost rapid succession. The world stands staggered at the phenomenal victory of Japan, and though Europe admires the plucky Jap she arouses suddenly to face the serious outlook of a "yellow peril." The premonition is not allayed by the military activity of China and the announcement that her army is to be trained by specialists and increased by two

hundred and fifty thousand men.

In the meantime Russia has been convulsed with internal disorder bordering on anarchy. Notwithstanding fair promises, atrocities continue at the instigation of the rulers until the outraged and angry populace demand nothing less than abolition of the existing government and a plan looking toward complete popular sovereignty. To be sure a long line of usurpations and abuses unmitigated and unrevenged would seem to almost justify such extreme measures as have been used.

Turkey entered the year in a maze of difficulty. Her old trouble with Macedonia was augmented by what for a time seemed to be a successful insurrection in Arabia. At the same time threatening from Bulgaria causes the sultan no little alarm, insomuch that he negotiates for a loan from France. Germany coerces Turkey to accept the loan from her instead and thus is opened the vexed issue between the two countries, which issue in the Morocco question nearly results in war. Turkey's intestine disturbances continue to spread into the Balkan states until at last six of the leading powers assume control of Macedonian finances.

Norway and Sweden decide that their community of interests are not such as to justify longer their union under one head; and after a prolonged period of precarious diplomacy, peaceably disjoin. Austria Hungary find their difficulties less promptly and less happily dismissed. Italy's distrust of Austria leads to the defence of the frontier between the two countries. The United States has found her traditional "Monroe Doctrine" productive of knotty problems in the last year. Protection of petty republics involved in difficulty with some one or more of the great nations has so worked upon the tranquility of the nation across "the pond" that she seriously debates the proposition of a new naval and military program on the scale of a leading world power.

The following words in review of the year from a careful observer and one who is prepared fully to appreciate the situation as it is, pertinently set forth the trend of present events: "The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every

earthly element, and they realise that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis."

**The Voice of the Religious World.**

Higher thought so called has advanced with rapid strides in the past year. And this notwithstanding the vigorous opposition to Criticism entered upon in England early in the year. Of course, one who stands firmly for faith in the Word and realises that revelation is superior to human reason and scientific speculation sees in this characteristic tendency a sure departure from true Christianity. In Germany where such departure has longest prevailed its effect has been seen in the number of converts recently made to Buddhism. When man leaves faith in a personal God for pantheism he has taken a long step toward Buddhism.

France has severed her connection with the church but in the rapidly growing friendship of the United States and the reconciliation of church and state in Italy Rome has gained more than she lost. In England also is seen a tendency toward Romanism as is evidenced by a recent protest in the London *Times* against the approach of the Established church to the image reverence and ceremonial form of the Church of Rome. Indeed the tendency is now for Protestants of all bodies whatsoever to lay aside the old opposition to Rome and count her as one of themselves.

All these things reveal the need of consistent old-time Christianity. We are living in the last days near the coming again of our Saviour. Of this time Christ asks, "When the Son of man cometh shall he find faith on the earth?" The great decisive event for which men are looking and which they do not know is the end of this world. Are you ready?

**WHAT IS RATIONAL CHRISTIANITY?**

To the real Christian it is needless to say that in all questions of faith and conscience the great standard of final appeal is the Bible. That anything should ever be introduced equal in authority with the sacred Scriptures, not to speak of setting forth anything as a criterion by which the sacred volume may be measured or impeached, is in the eyes of the truly consistent Christian at once a mark of its profane and human origin. Nor does he consider it less than infallibly true that not in part but as a whole must he accept the Bible as the communicated and inspired Word of God.

Consistency demands these unqualified positions from the professed Christian. If the Bible is the revelation of God it stands at once without a peer in the writings of men. Moreover the Bible is not a book of incongruities and contradictions: every part is in happy consonance with every other part, and what is difficult and obscure in one text is cleared and amplified in another. And this is only additional proof of its divine origin, inasmuch that instead of being called in question, the authority of the Word calls in question every other maxim or tenet of whatsoever authority. This supremacy of the Word rests upon the simple acknowledgment of its divine authorship. But since upon this volume we place our sole dependence for the knowledge of the Creator and God whom we reverence and worship, it remains that to be consistent, the revelation that God has given must be accepted in its entirety as the revealed and infallible word of God. Simple consistency demands this.

Notwithstanding these salient foundation principles so preeminently harmonious, so unequivocal, and so authoritative, still the prince of all evil plans how he may undermine faith in the Scriptures. Under the garb of "Rational Christianity" so-called there is an effort, not to overthrow faith in Christ and the Bible, we are told, but rather to reconcile "the religious sentiment or conscience with scientific demonstration." In other words men are trying to find a "reasonable basis upon which to build conviction" apart from simple faith in the Word. Even professed Christians and ministers of the Word are showing tendencies toward convictions which, expressed a few years ago by Ingersoll and Darwin, were then pronounced avowedly infidel.

In a recent article a prominent writer who at least avows himself a believer in Christianity and Christianity's God has set forth some of this "Rational Christianity." In his effort to "reconcile religious sentiment with scientific demonstration," one of his first steps is to enthrone man's power of reason as supreme. He says as expressive of his attitude: "I express myself with caution lest I should be mistaken to vilify reason, which is indeed the only faculty we have to judge concerning anything, even revelation itself; or be misunderstood to assert that a supposed revelation cannot be proved false from internal characters. If reason has been given us by the Author

of our being as our guide and our sole guide to truth, are not the discoveries of Science and Criticism as really revelations as though they had been dictated by an inspired penman or proclaimed amid the thunders of Sinai?

This is specious reasoning, and rests as we have before seen upon the alleged paramount authority of human reason. But let us examine closely and see whether it can endure a fair test:—

I. What does God himself say as to the reliability of human reason apart from the revelation He has given us? In Prov. 3:5 we read: "Trust in the Lord with all thine heart; and lean not unto the way of thine own understanding." We read in Matt. 11:25 that wisdom of salvation has been hidden from the wise and prudent and has been revealed unto babes. The mysteries of the Word are not discernable except as wisdom is earnestly sought of God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned. 1 Cor. 2:14. See also 1 Cor. 1:17-29; 2:1-8. It is true God has given us the power of reason, but has He given it to us that we may trust to it instead of to Him? The wisdom of this world is foolishness with God, and we would as well reason that a man's eye sight would be a sufficient guide if he were suddenly set down in the midst of Sahara Desert as to argue that a man can pass through life with no other guide than human reason. God says also, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

II. Is human reason apart from revelation reliable in matters of faith? We have the most intellectual nation of ancient times, the Greeks, with which to answer this question. With all their reasoning they went no higher than to clothe the gods with mortal passions like their own, and to declare themselves the illegitimate descendants of these deities. Intellectual greatness did not save them from putting implicit trust in oracles, and from interpreting by means of omens, nor from making monthly prognostications by means of a superstitious reasoning concerning the stars. If it be urged that we should use as our standard of intellectual attainment some modern nation we reply that at present it is impossible to find a prominent nation whose depen-

dence upon reason has not been consciously or unconsciously biased by the Scriptures. Revelation has been so universally acknowledged, that men unconsciously absorb its influence while repudiating its power for which they are pleased to assign only reason.

After all, man's reason is defective until enlightened by the revelation of God. It will be remembered that the intellectual Renaissance did not precede but succeeded the Reformation movement in Europe, both in point of time and of locality. It was not until men's minds had felt the stimulus of deep religious power that their scientific and inventive ingenuity was revealed.

III. Is human reason alone capable of explaining even questions of ordinary life? Of course not. The most able intellect is completely nonplussed when brought face to face with nature. We ask the scientist to plainly explain just how the tiny seed germinates and what gives it its mighty power as it forms the little sprout to cleave even the massive rock asunder and to lift the heavy earth, when a touch of the finger would leave it bruised and dying. We ask him to explain why the food we eat is converted into bone, flesh, and blood. He may tell us that it is treated in such and such a way and passes from one place to another, but has he explained it? Assuredly not. God has placed these natural powers as they are and they work, but man can never reason out a satisfactory explanation. If then man can not explain the simplest of natural phenomena how can we expect him, apart from revelation, to properly explain divine mysteries?

IV. To what does human reason such as that advocated above lead? We will let the writer answer this question himself in the same article above quoted. He says concerning essential principles of religious faith: "As to dogma the whole structure apparently rests on the Mosaic account of the Creation and the Fall of Man. Without the Fall there could have been no room for the Incarnation and the Atonement. But who, in the face of the discoveries of science, can continue to believe in the Mosaic account of Creation and the Fall of Man?" So even the result of such "rational Christianity" is here plainly seen to be a complete subversion and disavowal of Christianity of any kind. Let us beware lest we be deceived through vain reasoning and "science falsely so-called."



### THE CHEWING HABIT

In all places and at all ages we find mankind indulging in the chewing habit. There are prepared and sold by the thousand, solid rubber nipples for babies, which are given them after they have finished their meals. The muscles of mastication are thus kept active and the development of the brain centers which control this function stimulated, until the habit of keeping the jaws in motion becomes so fixed that it is well-nigh irresistible. In the house, on the street, and in the cab, car, and omnibus, as well as in church, from infancy to manhood, it is chew, chew, chew,—fingers, rubber nipples, gum, and tobacco, as well as sticks, straws, etc. With all this useless work, is it any wonder that the legitimate chewing work—that of masticating the food—should be very imperfectly done? To meet the demands of this abnormal chewing habit, hundreds of acres of land are wasted in the raising of tobacco, miles of chewing-gum are turned out by the factories yearly, and pounds of rubber gum consumed to make these useless dumb nipples which compel the baby to acquire an abnormal chewing habit before it can choose for itself. At the same time mankind is hurrying the food, which ought to be finely pulverized and mixed with the saliva by the teeth, into the stomach in undivided masses, thus insuring indigestion and other forms of alimentary disorders.

As the result of the chewing habit comes the spitting habit, with its waste of saliva. The continuous chewing keeps the salivary glands at work all the time, and they have no time for rest or repairs, so that when

the normal demand is made upon them for this important digestive fluid, they can furnish only an imperfect secretion; and thus the starch, which is so essential as a food element, is not digested properly, and cannot be assimilated and used by the body for the production of force.

To prove that even the immediate effect of this chewing habit is to disturb the healthful exercise of bodily functions, let any one try chewing some inert substance for a half or a whole hour, and either swallow or expectorate the saliva formed. The result will be parched feeling of the mucous membranes of the mouth, and often a slight nausea and an all-gone feeling at the pit of the stomach. The overworking of any gland impairs its function so that it will prepare and secrete only a very inferior fluid when called upon to perform its legitimate work. The saliva, unmixed with starch, taken into an empty stomach or when gastric digestion is well advanced, is a foreign element, and disturbs the normal functional work of the other digestive organs. The writer has seen children suffering from a bronchial cough, and restless at night, frequently crying out in their sleep, and sometimes waking suddenly screaming from night terrors, who, when this chronic habit of constantly sucking and chewing was broken, became much less nervous, slept quietly, and gained flesh, as all normal infants should, thus demonstrating that this pernicious habit was disturbing all the vital functions, and hindering normal development. KATE LINDSAY M. D.

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If the feet are tender or painful after long standing or walking, great relief can be had by bathing them in salt and water.

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ALWAYS rise from the table with an appetite, and you will never sit down without one,—Wm. Penn.

### PHYSICAL EFFECTS OF IMPROPER DRESS.

WOMEN are subject to serious maladies, and their sufferings are greatly increased by their manner of dress. Instead of preserving their health for the trying emergencies that are sure to come, they, by their wrong habits, too often sacrifice not only health, but life, and leave their children a legacy of woe, in a ruined constitution, perverted habits, and false ideas of life.

One of fashion's wasteful and mischievous devices is the skirt that sweeps the ground. Uncleanly, uncomfortable, inconvenient, unhealthful,—all this and more is true of the trailing skirt.

It is extravagant, both because of the superfluous material required, and because of the needless wear on account of its length. And whoever has seen a woman in a trailing skirt, with hands filled with parcels, attempt to go up or down stairs, to enter a railway train, to walk through a crowd to walk through the rain, or on a muddy road, needs no other proof of its inconvenience and discomfort.

Its weight makes it unhealthful. Besides, as it gathers dampness from the dew, the rain, or the snow, it chills the ankles, which are often insufficiently clad, and thus causes colds or more serious illness.

Even worse is its uncleanness. Dragging through the filth of the street, it is a collector of poisonous, deadly germs. Many a death from diphtheria, tuberculosis, or other contagious diseases, has been caused by the germs brought on a trailing skirt into the home.

Another serious evil is the wearing of skirts so that their weight must be sustained by the hips. This heavy weight, pressing upon the internal organs, drags them downward, and causes weakness of the stomach, and a feeling of lassitude, inclining the wearer to stoop, which further cramps the lungs, making correct breathing more difficult.

Of late years the dangers resulting from compression of the waist have been so fully discussed that few can be ignorant in regard to them; yet so great is the power of fashion that the evil continues. By this practise women and young girls are doing themselves untold harm. It is essential to health that the chest have room to expand to its fullest extent, so that the lungs may be enabled to take full inspirations. Compressions by making it impossible to take a full breath, leads to the

injurious habit of breathing with a part of the lungs only. When the lungs are restricted, the quantity of oxygen received into them is lessened. The blood is not properly vitalized, and the waste, poisonous matter which should be thrown off through the lungs is retained. In addition to this, the circulation is hindered; and the internal organs, cramped and crowded out of place, cannot perform their work properly.

Tight lacing does not improve the form. One of the chief elements in physical beauty is symmetry, the harmonious proportion of parts. And the correct model for physical development is to be found, not in the lay-figures displayed by French modistes, but in the human form as developed according to the laws of God in nature. God is the Author of all beauty, and only as we conform to His ideal shall we approach the standard of true beauty. MRS. E. G. WHITE.

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#### A CIGAR SCIENTIFICALLY DISSECTED.

TO THE world in general a cigar is merely a tightly-rolled packet, having brittle fragments of dry leaves within and a smooth, silky leaf for its outer wrapper. When it is burnt, and the pleasantly flavoured smoke inhaled, habitual smokers claim for it a soothing luxury that quiets the irritable, nervous organism, relieves weariness, and entices repose. Science, scouting so superficial a description, examines first, the smoke; second, the leaf; third the ash. In the smoke is discovered water in vaporous state, soot (free carbon), carbonic acid and carbonic oxide, and a vaporous substance condensed into oily nicotine. These are the general divisions which Vohl and Eulenberg have still further split up; and, in so doing, have found acetic, formic, butyric, valeric, and propionic acids, prussic acid, creosote and carbolic acid-ammonia, sulphureted hydrogen, pyridine, viridine, picoline, lutidine, colloidine, parvoline, coridine, and rubedene. These last are a series of oily bases belonging to the homologues of aniline, first discovered in coal tar. Applying chemical tests to the leaves other chemists have found nicotia, tobacco, camphor or nicotianine, a bitter extractive matter, gum, chlorophyll, malate of lime, sundry albuminoids, malic acid, woody fibre, and various salts. The feathery white ash, which in its cohesion and whiteness is indicative of the good cigar, yields potash,

soda, magnesia, lime, phosphoric acid, sulphuric acid, silica, and chlorine. This as to a good cigar; as to a poor cigar, here is the list from an English parliamentary report on adulterations in tobacco: Sugar, alum, flour or meal, rhubarb leaves, saltpeter, fuller's earth, starch, malt-commings, chromate of lead, peat moss, molasses, burdock leaves, common salt, endive leaves, lamp-black gum, red dye, a black dye composed of vegetable red, iron and licorice, scraps of news-paper, cinnamonstick, cabbage leaves, and straw brown paper.

Returning now to the smoke, or rather its ingredients, Dr. B. W. Richardson, in his "Diseases of Modern Life," considers the effect of the same on the body at considerable length, basing his conclusions on actual investigations. He tells us that water, of course, is harmless; free carbon acts mechanically as an irritant, and tends to discolour the secretions and the teeth. Ammonia bites the tongue, exercises a solvent influence on the blood, excites the salivary glands, and thus causes a desire to drink while smoking. The tendency of carbonic acid is to produce sleepiness, headache, and lassitude. When a cigar is smoked badly, that is, when the combustion of the tobacco is slow and incomplete, carbonic oxide is produced in small quantities, and is an active poisoning agent, resulting in irregular motion of the heart, vomiting, convulsions of the muscles, and drowsiness. The nicotine tends to cause tremor, palpitation of the heart, and paralysis. The volatile empyreumatic substance produces a sense of oppression, and taints the breath and surroundings of the smoker with a well-known "stale tobacco-smoke" smell. The bitter extract causes that sharp nauseous taste peculiar to a re-lighted cigar or old pipe.—*The Hesperian*.

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"GIVE children an abundance of outdoor exercise, fun, and frolic. Make them regular in their habits, and feed them upon plain, nourishing food, and they will seldom, if ever, complain of lack of appetite. But keep them over-tasked in school, confined closely to the house the rest of the time, frowning on every attempt at play; feed them upon rich or highly-seasoned food, candies, nuts, etc.; tell them to eat between meals and in the evening, and you need not expect them to have good appetites. On the contrary, you may expect they will be pale, weak and sickly."

#### SELECTED THOUGHTS FOR MOTHERS.

There are many women who slide into the "stay at home" habit (a most difficult habit to overcome), and fuss around the house with the mistaken idea that they are taking the right kind of exercise. You will seldom see cheerfulness and good humor depicted on the faces of these stay-at-homes, and they are much given to morbid and self-centered interests.

Nothing can take the place of outdoor exercise. It is entirely different from working around the house, as each breath one draws in the pure air, gives one fresh strength and courage, and getting outside of one's own little home world will act as a wholesome tonic.

Women have control of their own health much more than they dream of and much of their suffering might be laid at their own doors.

Not only will all work and no play make Jack a dull boy, but it goes still further, and makes Jack's mother a sick woman.

Statistics tell us that our insane asylums draw a large supply of their inmates from the wives of farmers, who literally lose their minds for want of exercising them.

Many mothers consider their play hours are over when they reach the shady side of forty, but they were never more mistaken. The woman who is capable of sharing, and who takes time to share, the pleasures as well as the cares and duties of her husband and children will never lose the place of queen of the household. *Evelyn Harrison, in American Journal of Nursing.*

—:o:—

#### SEEK THE BEAUTIFUL AT HOME.

A MAN once resolved to seek and find the beautiful. He thought of the mountains of Switzerland and the beautiful plains of Italy and the forests of America and other wonders of the world; but, before his plans were settled, a voice seemed to say to him, "Begin at home." Yes, the beautiful is always with us. You can make the place where God has put you beautiful. If it is but an attic in a poor-house, or a fireside, or a bench in a workshop, or a seat in school, or a place in your mother's heart—make it beautiful. And the sadder and the darker the place, be the more eager to make it beautiful. Love which loves others unselfishly is the great beautifier.—*Ram's Horn*.

CHARACTER is higher than intellect. A great soul will be strong to live as well as strong to think.—*Emerson*.

# THE HOME.

## FOR YOUR NEW YEAR'S LEAF.

### HELPING OTHERS.

If any little word of mine  
 May make a life the brighter,  
 If any little song of mine  
 May make a heart the lighter,  
 God help me speak the little word,  
 And take my bit of singing,  
 And drop it in some lonely vale  
 To set the echoes ringing.

If any little love of mine  
 May make a life the sweeter,  
 If any little care of mind  
 May make a friend's the fleetier.

If any lift of mine may ease  
 The burden of another,  
 God give me love and care and strength  
 To help my toiling brother!

*Help for the Day.*

### THE HURT OF FLATTERY.

THE moment one who claims to be our friend utters anything which we know to be an exaggeration of his interest in us, his regard for us, or his opinion of us or of something we have done, he has hurt himself with us. Friendship needs no flattery in its professions or in its intercourse. It must be thoroughly sincere in all its expressions. Insincerity in any form or in any smallest measure is a kind of disloyalty against which every true heart instinctively revolts. . . . Even those who are in a way pleased by such praise for the moment are in the end offended by it. There is an instinct in every man who is not hopelessly conceited, which tells him when the words of commendation he hears are sincerely spoken and when they are empty words. In every phase and form, flattery is despicable. On the whole, too, it fails to deceive, and, therefore, fails to please. It is resented by every worthy person and weakens rather than strengthens friendship. . . . Yet there are people who have become so used to adulation that they cannot be happy without it. They expect every one to say complimentary things to them and of them. They have lived so long and so entirely in an atmosphere of approbation that any speech which lacks this quality seems cold and tame to them.

This is a danger to which women are more exposed than men. Every body tries to say complimentary things to women. Men are more likely to hear the

bare truth about themselves, even though oftentimes it be disagreeable. . . . The wonder is that so many women brought up in such an atmosphere, escape hurt in their life and character, and maintain the sweetness, the simplicity, the humility, the truthfulness, and the gentleness, which are among the highest qualities in ideal womanliness.

There is a genuine appreciation of others, and of what they say and do which is not only proper but a bounden duty. It is right to express our admiration for what pleases us in others. In this case the motive is not to receive compliments in return, nor to gain favour and influence, but to give cheer and encouragement. Saint Paul says that we should please our neighbour for his good to edification. A child is striving earnestly to master some art or science, but he is disheartened, for he is not succeeding. Nothing will do him so much good as a word of appreciation and confidence, a word of encouragement, which will spur him to do his best. If he hears only fault-finding and criticism he may lose heart and give up. But when he learns that some one believes in him and expects him to succeed, he receives new inspiration which makes him stronger to go on with his striving.

There is a great lack of just this proper and wholesome spirit of genuine encouragement. Many times life is made a great deal harder for people by the want of kind words. Thousands live faithfully and work hard at their commonplace tasks, day after day, year after year, and yet never hear a single sentence which tells them of any human interest in them or in their work. We should miss no opportunity to say kindly and encouraging things to all about us. Life is hard enough for many people at the best, and we should be glad to make it easier when we may, and we can make it easier for all about us by showing genuine appreciation. What really helps people and makes them braver and stronger is not flattery, but kindness, which is the bread of life to hungry hearts.

"Why do we wait till ears are deaf,  
 Before we speak our kindly word,  
 And only utter loving praise  
 When not a whisper can be heard?"

"Why do we wait till hands are laid  
 Close folded, pulseless ere we place  
 Within them roses sweet and rare,  
 And lilies in their flawless grace?"

"Why do we wait till eyes are sealed,  
 To light and love in death's deep trance,  
 Dear wistful eyes before we bend  
 Above them with impassioned glance?"

"Why do we wait till hearts are still  
 To tell them all the love in ours,  
 And give them such late mead of praise,  
 And lay above them fragrant flowers?"

J. R. MILLER.

### SENSITIVENESS OF CHILDREN.

Those who believe that children live only merry and care-free lives, that they do not think seriously, that they are not sensitive to criticism or affected by harsh and unkind words and tones must have forgotten their childish days and griefs. Almost every one has cried over the death of a kitten, bird or other pet, and buried it in the garden. Few have not suffered from the joking or teasing of friends or schoolmates, or shrunk from hard or sarcastic remarks upon something done or said. I remember well my distress because of comments the school children made about a patch on a print dress I was obliged to wear; and the humiliation I endured because a grow-up cousin delighted to tell others in my presence of foolish things I had done. Sometimes I went to bed with a dull pain at my heart that still ached when I awoke, and sometimes I became so angry that I felt as though I must make make my tormentors suffer dreadfully.

Looking back, I am surprised to see how I used to reason out things for myself. Normal children are light-hearted, but they ponder over what they do not understand, and they form positive opinions upon many questions in a direct and logical, though original, fashion. A small boy, punished at school for something he declared he did not do, said: "I was so mad." Asked how he felt when he was mad, he answered, "Why, I feel crazy, crazy." Children suffer from this crazy, outraged feeling even more than adults for it is not often in their power to remedy the evil, though they see the injustice. Parents make a serious mistake when they allow their children to be subjected to annoyances from any cause that can be prevented, when they accept the word of a grown person in preference to that of the children—unless they have proved themselves deceitful—or do not give them a fair hearing, with freedom to express their opinions and state their reasons. All this can be granted without entering into any argument, and parents will find that they can learn much from the children.—*The Housekeeper.*

### A CONSECRATED PICTURE.

A poor Bohemian gipsy girl of remarkable beauty was employed by a German artist to sit for one of his "studies." In his studio she saw an unfinished painting of the crucifixion, and asked him who "that wicked man" was, and what he had done to deserve such a terrible punishment.

The artist smiled at her ignorance, and told her that the man nailed to the cross was not wicked, but good above all good men in the world.

From that time her interest in the story of the cross never ceased. She was utterly untaught, and it was by her questions—rather grudgingly answered by the painter, who had no real Christian sympathy—that she got her first knowledge of the Saviour of mankind. Noting her employer's lack of feeling, she said to him one day:—

"I should think you would love Him, if He died for you."

The remark fastened itself in the artist's mind. The death of Christ had appealed to him as a pictorial tragedy. The divine life of Jesus had never touched him. The ignorant Bohemian girl had presented the subject to him in another way, and it would not let him rest till he sought religious counsel, and ultimately became a servant and a worshipper of the Crucified.

Under the inspiration of a new love he finished the picture, and it was hung in the Dusseldorf gallery, with this inscription: "I did this for thee; what hast thou done for Me?"

Some time afterward he met his former model there, weeping in front of the painting. This time he could speak to her as a Christian.

"Master," she said, "did he die for the poor Bohemians, too?"

"Yes."

And the Man of Galilee had one disciple more.

A few months later, dying in a gipsy camp not far from the city, the girl sent for the artist and thanked him.

"I am going to Him now," she said. "I love Him, and I know He loves me."

Years afterward a frivolous young nobleman looked on the same picture, and the study of it and the rebuking pathos of its inscription so moved and influenced him that he consecrated himself to the service of God. The young man

was Count Zinzendorf, the founder of the Moravian church.

The benediction to the world of a noble and uplifting picture is but feebly measured by the few examples that ever attain publication. It can teach the ignorant, it can inspire the devout and thoughtful—and it can preach the supreme truth which St. Paul declared to be his only message and his last enthusiasm.—*Youth's Companion*.

—:o:—

### WHAT FLORENCE NIGHTINGALE DID WHEN A GIRL.

EVEN a child is known by his doings.—*Bible*.

WE have just read a most interesting account of an incident in Florence Nightingale's girlhood.

Some boys had thrown stones at a valuable shepherd dog belonging to an old Scotch shepherd and hurt its leg, and it was decided that it would be mercy to kill the poor animal, when Florence Nightingale came upon the scene, and here we begin the story:—

The little girl went fearlessly up to where he lay, saying in a soft, caressing tone, "Poor Cap, Poor Cap." It was enough; he looked up with his speaking brown eyes, now bloodshot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked with her little ungloved hand the large, intelligent head.

To the vicar he was rather less amiable, but by dint of coaxing at last allowed him to touch and examine the wounded leg, Florence persuasively telling him it was "all right." Indeed, she was on the floor beside him, with his head on her lap, keeping up a continuous murmur, much as a mother does over a sick child.

"Well," said the vicar, rising from his examination, "as far as I can tell there are no broken bones; the leg is badly bruised—it ought to be fomented to take the inflammation and swelling down."

"How do you foment?" asked Florence.

"With hot cloths dipped in boiling water," answered the vicar.

"Then that's quite easy. I'll stay here and do it. Now, Jimmy, get sticks and make the kettle boil."

There was no hesitation in the child's manner; she was told what ought to be done, and she set about doing it as a simple matter of course.

"But they will be expecting you at home," said the vicar.

"Not if you tell them I'm here," answered Florence; "and my sister and one of the maids can come and fetch me home in time for tea; and," she hesitated, "they had better bring some old flannel and cloths, there does not seem to be much here; but you will wait and show me how to foment, won't you?"

"Well, yes," said the vicar, carried away by the quick energy of the little girl.

And soon the fire was lit and the water boiling. An old smoke frock of the shepherd's had been discovered in a corner, which Florence had deliberately torn in pieces, and to the vicar's remark, "What will Roger say?" she answered, "We'll give him another." And so Florence Nightingale made her first compress, and spent the whole of that bright spring day in nursing her first patient—the shepherd's dog.

In the evening, when Roger came, not expecting to find visitors in his humble cottage, and dangling a bit of cord in his hand, Florence went up to him.

"You can throw that away, Roger," she said; "your dog won't die; look at him!"

And Cap rose and crawled toward his master, whining with pleasure.

"Deary me! deary me! what have you done with him? He could not move this morning when I left him."

Then Florence told Roger, and explained the mode of treatment.

"You have only to go on to-night, and to-morrow he will be almost well, the vicar says." And smiling brightly she continued, "Mrs. Norton has promised to see to Cap to-morrow when you are out, so now you need not kill him; he will be able to do his work again."

"Thank you kindly, Missy, I do, indeed," said the old man huskily. "It went hard with me to do away with him; but what can a poor man do?" And putting out his hand he stroked the dog,

"I'll see to him, Missy, now as I know what's to be done," and he stood his crook in the corner and hung his cap on the peg.

Then Florence took her leave, stroking and petting the dog to the last, and those who, standing in the cottage door, watched her disappear, little thought they were gazing upon one whose mission would be to tend the sick and wounded on many a battle-field, and how, in years to come, men dying far away from home would raise themselves upon their pillows to "kiss her shadow as it passed them."—*Our Dumb Animals*.



## OUR LITTLE ONES.



### A HAPPY NEW YEAR.

Do you want to know how you may have a happy new year, not for one day only, but for a whole year? We do not mean that you may have a happy year only, but that from Jan. 1st to Dec. 31st, it may be a new year also.

Your parents love to make you happy. They are always thinking of you and planning for you, and doing things to make you happy. But your Heavenly Father loves you much more than the earthly parents to whose care He has entrusted you. Before He brought any of His human family into the world, He provided everything that they could possibly need to make them happy.

He knew that their greatest happiness could come only through knowing Him, so He made for them a wonderful and beautiful book in which they might learn of Him. We call it the Book of Nature. He taught His children to read in this book, so that they might learn to know and love Him. But His Word, which is written there, is infinite, like Himself, and so if one should read there for millions of years, he would not come to the end of it, for there is none.

A great philosopher who had read more in this book than most men, said at the close of his life that he felt like a child on the beach picking up a few shining shells and pebbles cast up by the tide, while the great ocean of truth lay beyond, waiting to be explored.

There are many things that people learn from books written by men, which they must leave behind when Jesus comes, for they will not be of any use to them in the world to come. But it is not so with anything that we learn in God's book. The lessons from it that we learn here will prepare our minds to continue the study of the wonderful works of God in the new earth throughout eternity. So if we now neglect this Book that our Father has written for us, it will be an eternal loss to us, while all that we learn in it now will be our eternal gain.

The pages of God's Book have been marred by sin, and the minds of men are blinded, so that they cannot safely study the works of God, without the Bible which He has given us for our guide. Here Jesus tells us to consider the lilies, to behold the birds, to ask the beasts, the fishes, and the fowls of the air, and they shall all teach us of God. Job tells us to "stand still, and consider the wondrous works of God."

It is for this purpose that God has given us the Sabbath; that we may cease from all our work, and think of Him who in the beginning made the new earth. The Sabbath is to teach us constantly, every day, to consider the wondrous works of God, and this will remind us always of the beginning—of God who in the beginning made all things new.

This will teach us of his power to create in us clean hearts, to make us day by day new

creatures in Christ Jesus. "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new, and all things are of God."

"O timely happy, timely wise,  
Hearts that with rising morn arise:  
Eyes that the beam celestial view,  
Which ever more makes all things new."

Now do you not see how you may have a happy new year all through the year? It is by being yourself made new every morning by that power which in the beginning made the new heavens and the new earth, and the new man, and which will soon restore and again "make all things new." And all the works of God, which he tells you to consider, will teach you and remind you every day of his power to do this. And this will make a happy new year for you all the time, as the poet Cowper says:—

"Happy who walks with Him; who what  
He finds

Of flavour or of scent in fruit or flower,  
Or what he views of beautiful or grand  
In nature, from the broad, majestic oak  
To the green blade that twinkles in the sun,  
Prompts with remembrance of a present God."

Here is the whole secret of happiness: the presence of God; "in his presence is fulness of joy." It is this that makes heaven, and that is the joy of the angels. So everything that reminds us of His constant presence is to make us happy; and this is why he has surrounded us with all the wonderful and beautiful works of his hands.

Then will you not every day read in the Book of God's works some lesson of his wisdom, love and power? From week to week we will try to help you with some suggestions. Let all the things you see remind you of him who made them, and who made you, and is with you, giving you life and breath and all things. Thus will his abiding presence with you through all the days give you indeed a happy New Year.

### THE BLUE PIG WITH THE BLACK TAIL.

It was a rainy evening, and it was cold enough for a fire in the grate in Grandma's room; so, after supper, all the Adams children went there. Somehow Grandma's fires always glowed more brightly than any other fires.

"It's just the kind of night for a story," said Tom, throwing some pine cones on the blaze.

"So it is," agreed Helen and Janie. "Grandma, won't you please tell us one—one we have never heard before?"

Helen perched on the arm of Grandma's chair, and Tom and Janie settled themselves on the rug before the fire, and waited for the story to begin.

"Let me see," said Grandma, as if thinking. She closed her eyes for a moment: but the

knitting-needles kept flashing in the firelight, for Grandma could knit without looking at her work.

"Once upon a time, there lived a heathen king who had an ambition to own a blue pig with a black tail. So he sent a messenger to another heathen king, who said, 'O king! live for ever. My king says you are to send him a blue pig with a black tail, or—'

"Then the king thought this sounded like a threat, so he interrupted the messenger, saying, 'Tell your king that I haven't a blue pig with a black tail, and, if I had,—'

"The messenger didn't wait to hear any more. He went back to his own country, and immediately war was declared between the two nations. After both sides had suffered much loss, a truce was effected, and the two kings talked the matter over.

"What did you mean by telling me to send you a blue pig with a black tail, or—?' the second king demanded of the first.

"Why, I meant, or any other pig, if you didn't have a blue one with a black tail. But what did you mean by sending word that you had none, and, if you had—?"

"I meant to add that I should be glad to send it to you, of course."

"Then the two kings shook hands, and led home what was left of their armies, feeling very silly, no doubt."

Grandma finished the story in her usual tone. Then to the surprise of the children, she began talking in different voices,—just like a phonograph, as Tom said afterward.

"Helen, have you seen my composition? I left it on the desk last night. If you don't help me find it, I'll have to take—"

"I guess you won't take my composition! It's stealing to copy, and I don't believe you—"

"O Janie! my new book is gone again, and you—"

"I haven't touched your book. If you would keep your eyes open, you would—"

"I'm no more of a sleepy-head than you are."

The children were very quiet for a moment; then Helen said: "We didn't expect a story with a lesson, Grandma. We're—we're a little surprised."

Grandma's eyes twinkled. "If the shoe fits, put it on," she said.

"It fits me," added Janie.

"Our feet must be of the same size, for the shoe fits me." This from Tom.

"We were touchy this morning," said Helen who was usually the first to confess. "Perhaps, if I had waited to hear more when Tom said he'd have to take my composition—"

"I didn't say so at all," broke in Tom. "I was going to say that if you didn't help me find it, I'd have to take a bad mark. But you said you didn't believe I had written any composition."

"No I didn't, nor I didn't mean to say so. I was going to say that I didn't believe you would copy a composition."

"Oh! said Tom.

"But, Helen," said Janie, "what did you mean when you said, 'My new book is gone again, and you—?'"

"I was going to say, 'you found it for me only last evening, if you had given me the chance to finish the sentence.'"

"Oh! said Janie, looking rather foolish.

"I want to know why you said that about keeping my eyes open," Helen demanded. "You needn't have twitted me about being a sleepy-head, if you do get up first in the morning."

"I didn't twit you. I was going to say, 'If you would keep your eyes open, you would see the book on the top of the book-case, where you left it.'"

It was Helen's turn to say "Oh!" Then all three children laughed.

"You see," said Grandma, as she rolled up her knitting work, "that people who haven't the excuse of being heathen, sometimes jump at conclusions. Often half a sentence sounds very different from a whole one. You children haven't felt quite right toward one another all day because you didn't wait to hear the end of some sentences this morning. I've noticed this failing before, and thought it time to call your attention to it."

"We'll try to remember the blue pig with the black tail," said Tom, as he picked up Grandma's ball, and handed it to her with a bow.—*Adelaide L. Rouse, in The Sunday School Times.*

—:o:—

**SLEEP FOR THE CHILDREN.**

"Come Charlie, dear, put away your book now; it is time to go to bed."

"Oh, mamma, just let me look at this picture a little longer. It is such a pretty one."

"All right, Charlie, and now tell me what do you go to sleep for?"

"Why, because I am tired, I suppose."

"Yes, just because you are tired, and all the little muscles in your body are worn out with the day's exercise, and all the little particles of strength are used up, and so you feel tired."

"Well, then, mamma, how is it we feel all right the next day?"

"Ah, Charlie, that is just the wonder. When we are all worn out and tired with our day's work, we go to sleep, and then nature begins to work. She builds up all the worn-out tissues, and purifies the blood, and makes the muscles strong and firm, all ready to begin work next day."

"And all this while we are asleep?"

"Yes, dear; and now you see the reason why I put you to bed early, so that nature will have plenty of time to do all this work, and you will be fresh and strong next day."

"And how do we know when we have had enough sleep?"

"Why, in the morning, when the light begins to stream through the window, and the

birds begin to sing, then you wake up, for nature has finished her night's work; you rub your eyes, and get up bright, and fresh, and happy for the day."

"I see, mamma; I will tell sister Minnie, and we will both grow strong and happy children, won't we?"

"Yes, dear, come, say 'good-night,' and be off to bed." E. PARKINSON.

—:o:—

**GUARD WELL THY LIPS.**

GUARD well thy lips: none, none can know  
What evils from the tongue may flow:  
What guilt, what grief, may be incurred  
By one incautious, hasty word.

Be "slow to speak;" look well within,  
To check what there may lead to sin:  
And pray unceasingly for aid,  
Lest unawares thou be betrayed.

"Condemn not, judge not"—not to man  
Is given his brother's faults to scan:  
One task is thine, and one alone,  
To search out and subdue thine own.

Indulge no murmurings; oh, restrain  
Those lips so ready to complain!  
Let words of wisdom, meekness, love,  
Thy heart's true renovation prove.

Set God before thee; every word  
Thy lips pronounce by Him is heard;  
Oh, couldst thou realise this thought,  
What care, what caution, would be taught!

Think on thy parting hour; ere long  
The approach of death may chain thy  
tongue,  
And powerless all attempts be found,  
To articulate one moaning sound.

"The time is short" this day may be  
The very last assigned to thee:  
So speak, that shouldst thou ne'er speak  
more,  
Thou mayst not this day's words deplore.  
*Selected.*

—:o:—

A soft answer turneth away wrath but  
grievous words stir up anger.—*Solomon.*

Words fitly spoken are like apples of gold in  
pictures of silver.—*Solomon.*

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There is no other tendency we believe, so dangerous to Christianity at present as the attempt to reconcile "religious sentiment or conscience with scientific demonstration." It has undoubtedly become patent to all careful readers of the *Watchman* that in recent numbers we have spoken often and decidedly against Evolution, Pantheism, Higher Criticism, Scientific Salvation, and many other of the unscriptural tendencies of modern so-called religious thought. This we shall continue to do as often as occasion demands that we lift our voice in support of simple, direct faith in God's Word. Let none fail to read our Editorial on "Rational Christianity." It reveals a characteristic tendency of our times.

The European political situation remains still much of a conundrum. In Russia nothing has yet developed to brighten the outlook: indeed the violence of anarchy and bloodshed has only intensified. The recent massacres of the peaceful and innocent Jews, Poles, Finns and Armenians has stamped a foul blot upon the page of Russian history. The czar with the autocracy is as relentless as at the beginning. In the meantime strong hints have been passed about of an alliance of Russia with Britain. This is some what of a change for the international outlook if it becomes a success. It would seem that English sentiment would hardly consider the protestations of friendship from a nation who has so lately been

adopting a flirtation policy with the other powers, and whose word of honor usually stands for so little; but some leading statesmen seem enthusiastic over the outlook. Germany has become alarmed over the prospect and feels herself quite left alone in the alliances of Europe. Japan's military tactics have become the basis upon which some powers have fixed a standard of efficiency for their armies and navies. In the Balkans the war cloud has been hovering, but it is earnestly hoped by even the parties concerned that the conflict can be averted. The long dispute between Norway and Sweden has evidently been solved at last and they settle down as independent powers. The late Peace conference has ended satisfactorily, we are told, but still every preparation is for war. God's word does not predict peace for these days but it does say that the nations are angry.

Socialism is now taking a new turn. According to recent reports it has entered upon a propaganda of mutiny against militarism. Reports state that in many of the districts of France and Italy circulars and tracts have been distributed in the inns and cafes free of access to or frequented by soldiers who are admonished against obedience to the state which it is declared teaches them only to murder. They are bidden to throw away or destroy their weapons of war or to discharge their rifles at their officers. Prophecy declares that in the last days the condition of the earth will be as it was in the days of Noah. Of those days we read: "And the earth was corrupt before the Lord and the earth was filled with violence." Indications are that we are living in the close of this world's history.

One of the tendencies of late years particularly noticeable has been the military activity of the weaker nations. In common with the general political uncertainty has come vast naval and military preparations on the part of the leading nations of earth, even until taxation has become burdensome and the people dissatisfied. But this spirit has likewise overtaken the inferior powers until they are straining every nerve in the race for militarism. We see this illustrated in our near neighbour on the northwest frontier. It has been generally known that relations between Britain and Afghanistan have been strained in the past. But to just what extent we have not been able to learn until recently. Now it appears that the subsidy paid to Afghani-

tan by the British government on condition, not ostensibly but really, of reciprocal relations between the two governments has been spent upon arms and preparation for war. God's word says that in the last days the weak are to say, "I am strong." All nations are to participate in the battle of the last great day of the Lord, the weak as well as the strong, and now they are in the day of preparation. Joel 3: 9-14.

No doubt many of the ailments common to mankind are more the result of morbid mental conditions than of physical weakness. In such cases it is most certainly wisdom to work first upon the mind of the patient. But mind cures are in such abundance and many of them in such questionable form that it has become necessary to cry out against them as evils. However, we believe that there is such a thing as rational mind cure apart from hypnotism and its resulting evils. In speaking of a physician who practises mind treatment an exchange has the following bit of sound doctrine: "He would have the mind cure the defects it has caused, not through some mysterious action of subconscious mental life, nor by skilfully huddling opposing ideas out of sight, but by frank insight into facts and rational decision, by persuasion which honestly appeals to the reason of the subject. It would seem natural that any permanent effect on human nature could be best made by acting on human nature in its normal states. Surely if other things are equal it is wiser to cure and to be cured by facts and common sense than by being hypnotized and crammed with bare suggestions, or by being stupefied by unintelligible verbiage, or by being deluded by baths, electricity, or drugs." The exchange says further "that it is better to suggest health by a logical argument than by clever insinuation or by exciting faith in some new 'ism.'" We believe the above is a sound statement of principles on this subject.

"Silently the work of our lives goes on. It proceeds without intermission, and all that has been done is the understructure for that which is to be done. Young man and maiden, take heed to the work of your hands. That which you are doing is imperishable. You do not leave it behind you because you forget it. It passes from you apparently, but it does not pass away in reality. Every stroke, every single element abides, and there is nothing that grows so fast as character."