

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, DECEMBER, 1906.

No. 12.

THE WORD OF THE LORD.

THE history of nations is the strongest evidence of the verity of God's Word. Those who have regarded

with indifference the word of God, bear the signature of the earthliness of all their acquirements and pursuits. Equity, truth, order, purity, peace, follow in the track of all who practise the teachings of Christ as contained in the Old and New Testaments. The real doers of the word of God are described as those who draw out their souls to the hungry, and satisfy the afflicted soul. God speaks in His word, and lets every one listen to His voice. He who has educated himself in such a way that he gives credence to the sophistry of Satan, and who thinks it is a mark of high intelligence to boast of his scepticism and infidelity, needs to become a fool in the eyes of the worldly wise, in order that he may have the true wisdom that cometh down from the Source of all wisdom. To argue with persons who are established in infidel principles, is of no avail; for as fast as you overthrow one point, Satan suggests to them another criticism.

The time is not far distant when there

will be no one to lift up his head and voice in pride, saying, I am an infidel. How is it that men make this boast and walk in false paths? Life and death are

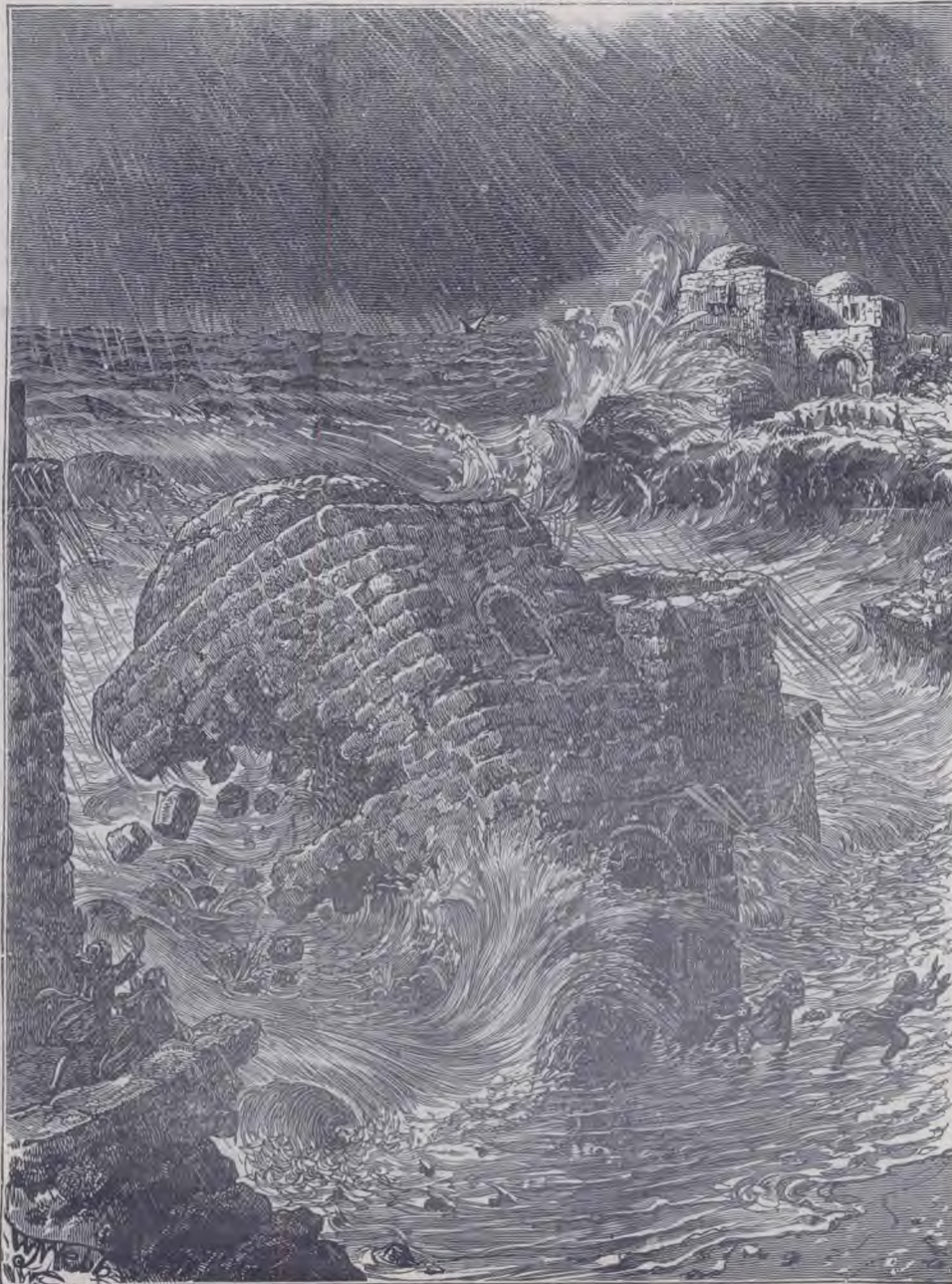
appropriate the precious promises, warnings, and reproofs in the word of God, they will not be refined and ennobled. The bewitching power of Satan will take

control of the mind, and they will use the God-given faculties to serve the natural, evil desires of the mind. If men do not grow in grace, they will grow in worldliness and sin. Every evil inclination gratified, every action of the person, leaves its impress upon the soul, and is revealed in the character. The conversation we have by the fireside, the books we read, the business we transact, are all agents in forming our characters, and day by day decide our eternal destiny.

Every one who neglects to read and search the Scriptures is in danger; for he loses the hidden treasures of truth. To take up fictitious stories, the fruits of somebody's imagination, is to lay the mind open to the bewitching power of Satan; and this kind of reading creates an unnatural appetite for more fictitious stories, from which no moral strength is derived. Fictitious stories leave the mind and heart as destitute

set before them. If men do not continually seek for higher good, if they do not

of the grace of God as were the hills of Gilboa of dew and rain. Let every one



who claims to be a child of God, burn the magical books. If the mind is filled with that which is like to chaff, only chaff will come forth from the mind.

Books from the pens of infidels should have no place in the libraries of those who would serve God. They will make better kindling material for your stove, than food for the mind. Infidel books have been a cause of ruin to many souls. Men have studied these books of Satan's inspiration, and they have become confused in regard to what is truth. Satan stands at the side of him who opens an infidel book, and he will educate the mind that peruses such literature, and so bewitch the soul that it will be almost impossible to break the infatuation.

Let no believer flatter himself that his mountain standeth sure, and that he will never be moved away from his position of faith. No confidence can be placed in human nature, when the soul is separated from God. On every side avenues open naturally from the safe path, and the wary as well as the unsuspecting are in positive danger, unless they do as did Daniel, make the Lord their strength. The intellect is composed of that upon which it feeds. I would speak to the young men who suppose themselves to be free men, because they are cherishing infidel principles. You are not free: You are bound with bands like steel, and the only one who can free you, is the "Lamb of God, which taketh away the sin of the world." Jesus has purchased you from the slavery of sin and death, in order that He may make you sons of God. But you must cooperate with God in the work of your salvation, else Christ will have died for you in vain.

Satan imparts to those who serve under his banner his own attributes, and causes men to lose control over themselves so that he may lead them to do the very things they have despised. They will be led to talk loftily, and make a boast of things over which they should be ashamed. Those who are thus led into the delusion of Satan, do not know that they are in bondage. The bands have been broken that bind them to that which is good and pure and holy, and they leave their allegiance to God and become apostates. They are led of passion and blind self-will, and they permit self-will to gain ascendancy over reason and principle. Yet these are the men who call themselves free; but how deluded they are! They imagine that they have a very high stan-

dard; but oh, how shamefully low it is! They say, We want our own ways, not Thy ways, O God. They do not realise the truth that Jesus uttered, "Without Me ye can do nothing," to reach a high standard. I ask you, young men, Will you keep back from God that which is his own? Will you rob God and misuse His time, misapply His talents, and refuse to give Him the service He requires from each one of you? Will you lay yourselves, the purchased possession of Christ, upon the shrine of the world? Jesus, who has bought you with an infinite price, asks you to give Him your heart. Will you give it to Him? He asks your time, your money, your body, your soul. He has bought all there is of you; you are His purchased possession. Oh, do not yield yourselves to the service of Satan, to become a slave to the powers of darkness, and do the bidding of the prince of evil.

MRS. E. G. WHITE.

FRANCE AND THE VATICAN.

FOR several weeks the periodicals of the world have been giving a great amount of space to the discussion of the papacy's attitude toward the French government. The publication of the recent encyclical of Pope Pius X seems to have set the machinery of the Catholic Church against the French law governing the holding of church property. The encyclical has greatly intensified the feeling stirred up by the law of July 1, 1901, known as the law of associations, which required all religious establishments to be authorised by the state. Rather than comply with that law, more than three hundred monastic associations dissolved, and in July and August, 1902, alone, 2,737 establishments were closed by the government. There was an extensive migration of members of these orders to other countries. The storm stirred up by this law had not died down when, on Dec. 9, 1905, the law was enacted against which the encyclical of August 14 is aimed. By that law the churches are separated from the state, and all religious bodies are authorised to form associations for public worship. It is the design of the law makers that these associations shall hold all church properties in the country. As the associations must be composed of lay members instead of priests and bishops, the officials of the Roman hierarchy took exception to the law as soon as it was advocated. It was enacted by a majority

sufficiently large to indicate that the government's support in the matter was beyond question. This surprised not only the Catholic Church in France, but Christendom generally. It seemed that France, the oldest daughter as well as the pampered child of the Church of Rome, was bent on severing the closest ties that bound her to her spiritual sponsor on the Tiber.

The pope says nothing causes him greater agony than this rapidly developing unfriendly attitude of the French government toward the church, and his encyclical has greatly intensified the bitterness of both parties. Some have even predicted civil war as the outgrowth of the apparently unyielding attitude of the two powers. The pope denies the right of the state—of any state—to say in what manner the "sacred edifices" shall be held; but in view of the fact that these edifices were erected largely from public funds, and the ecclesiastics who officiated therein were paid from the public treasury, it should not surprise the church that the state now assumes the right to dictate in the matter of ownership, and carry out its will by physical force.

The attitude of the encyclical may be judged from the following extract:—

"We deferred our decision owing to the importance of this grave question, and particularly through a charitable feeling for the great services your nation has rendered to the church. Having heretofore condemned this iniquitous law, we examined with the greatest care its articles to see if they permitted the organisation of religious life in France without jeopardising the sacred principles of the church. . . .

"Therefore, concerning cultural associations such as the law prescribes, we decree absolutely that they can not be formed without a violation of the sacred rights which are the life itself of the church. Putting aside, therefore, these associations which our conscience forbids us to approve, it is opportune to examine if some other kind of organisation, both legal and canonical, can avert the threatened dangers to the church. . . .

"We declare it not permissible to try this other kind of associations so long as they do not establish in the most legal and most positive way that the divine constitution of the church, the immutable rights of the Roman pontiff and the bishops, and their authority over the temporal affairs of the church, particularly the

sacred edifices, will be irrevocably protected by such associations. We can not wish otherwise without betraying our sacred charge, and producing the ruin of the church in France."

Many feel that this apparently unpromising attitude of the two powers will not prevent a settlement of the difficulties, but how the matter will be adjusted none is able to forecast. So far the government has shown no signs of yielding; and whether the Vatican will submit after characterising the law as an "iniquitous" measure, "jeopardising the sacred principles of the church," is a serious question. The Roman Church holds that the pontiff and the bishops have the divine and immutable right to exercise authority over the temporal affairs of the church, and these it can not relinquish without betraying its sacred trust. He even goes so far as to declare that oppression, and not separation, is the object of the French law, and that atrocious war is being made against religion. He counsels against seditious action by Catholics against the French government, but nevertheless urges them to unite and stand firmly against the law.

In December the law is to go into effect. If the church officials are obdurate, and the government maintains its present unyielding attitude we may expect to see more riotous scenes in France than those which accompanied the taking of church inventories during the past year.

A movement very similar to that in France is developing in Spain, both founded on clerical influence in politics and the growth of "liberalism." One writer, favourable to the Catholic Church, declares that out of all these changes in the European field "the Roman Catholic Church as a religious institution will lose absolutely nothing, but on the contrary will gain in influence and service."

He who is unfamiliar with the Revelator's setting forth of Rome's career might look upon the present agitation as a sure indication of a decaying power, as he sees privilege after privilege stripped from her. He might declare that the consummation of her widowhood and overthrow was fast approaching. But that we may not be deceived by the events we see, the Word points out a time when she will declare: "I sit a queen, and am no widow, and shall see no sorrow." That time is near; and out of these adverse circumstances which we see to-day Rome will yet work those conditions which will inspire that

declaration. When Nebuchadnezzar declared, "Is not this great Babylon, that I have builded?" in that moment heaven's judgments fell upon him. So when spiritual Babylon makes that predicated declaration extolling her greatness and denying her widowhood, that is the signal for her judgments to fall upon her. Read Rev. 18:7, 8. That time is approaching; that judgment hour is drawing near.

C. M. SNOW.

END OF THE WICKED.

GOD has determined to finally cleanse and purify His creation. In that cleansing every evidence of sin will be destroyed, and every voice, rendered discordant through sin, will be silenced forever. Thus it is written:—

But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. Prov. 2:22.

And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. 5:13.

Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. 2 Pet. 3:13.

But how will the Lord accomplish this work of cleansing? We are told by the prophet that as the earth was once cleansed by water, so now it is reserved unto "fire" for its final cleansing. 2 Pet. 3:5-7. Fire is also the agent by which the Lord will deal with the unholy inhabitants of the earth:—

For, behold, the Lord will come with fire, and by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. Isa. 66:15, 16.

The "sword" of the Lord is the word which proceeds out of His mouth. Rev. 19:21. By this He pleads with all flesh. Those who hear the word shall live, but to those who disregard the word it will prove a sentence of death. Then they are destroyed by fire.

David once felt troubled over the prosperity of the wicked, but when he went into the sanctuary of God, there was to be seen something that revealed their final destiny to him, and he declared, "Then understood I their end." Ps. 73:17. The evidence was quite convincing, for writing a few lines further down, he said, "For, lo, they that are far from Thee shall perish."

Wherein lay the demonstration that taught this great lesson to David? There was only one thing in the sanctuary that

could do this—the sacrifice burning upon the altar. Referring to this matter in another psalm, David says:—

But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away. Ps. 37:20.

This is the way the sacrifice was burned; it consumed into smoke, and that smoke ascended just as long as there was any part of the sacrifice remaining. In the giving up of its life for another the burnt offering represented Christ, but in the destruction of its body without the life, it represented the destruction of the sinner for whom there is no life.

The fire that is to destroy the wicked was first prepared for the "devil and his angels." The only reason why the wicked must share it is because they have accepted the character of Satan. This character is directly opposite to the character and mind of God, and when once destroyed it will never again reappear in the universe of God, hence the fire that destroys it is called "everlasting fire." Matt. 25:41. Its work will be as eternal and enduring as the fire that overthrew Sodom and Gomorrah. Jude 7. That fire only required a moment in which to do its work of destruction, but the work lasts eternally. Lam. 4:6.

Christ speaks of the wicked as going into "everlasting punishment"—not, remember, everlasting punishing. Matt. 25:46. Paul tells us that their punishment is everlasting destruction, and this is accomplished by flaming fire. 2 Thess. 1:8, 9. This destruction will be absolutely complete. Both the root and all the branches of wickedness will be destroyed. Mal. 4:1. It will leave God's universe clean, and then the wicked "shall be as though they had not been." Obad. 1:16.

Isaiah speaks of those who are to dwell with "everlasting burnings." Isa. 33:14. The righteous, vested with the character of God, will be able to stand the fire, but the wicked will be as the burnings of lime, or as thorns cut up and cast into the fire. Isa. 33:12. In that fire the smoke of their torment, or testing, will ascend forever—to the full extent of their age, or as long any vestige of them remains. Rev. 14:11. Smoke is the direct evidence that the fire is doing its work and the thing is being consumed. Through the effect of the fire to which the wicked are subjected, nothing will be left but "ashes." Mal. 4:3. Thus the original sentence, passed because of sin, will be carried out upon all those who will to continue in sin—"Dust thou art, and unto dust shalt thou return." Gen. 3:19.

God's universe is to be cleansed, and the man who will not accept the cleansing provided in the sacrifice of Jesus Christ must finally be destroyed in the cleansing by fire.—*Bible Echo*.



THE PURPOSE OF PROPHECY.

PETER speaks of prophecy as serving the purpose of a light shining in a dark place until the day dawn, and the day star arise. 2 Pet. 1:19. David also declares, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

When we walk in a dark place, especially if it be a strange locality, light is the one thing that we need most. In the untried path the stones may trip our feet; pitfalls may cause us to stumble, and side tracks may tempt us to stray—yes, light is just the thing that we need for the dark place.

So, in the world of moral darkness, with its pits and snares and stones of stumbling, light is the thing that we need, and God has supplied this light—"We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place."

The star led the "wise men" from Persia to Judea when they were seeking for the Messiah, but it was the word of prophecy that told them of a "Star" that would rise out of Jacob, and gave them confidence in that celestial guide that led them across the desert. John proclaimed the unseen Messiah, and baptised unto repentance for His appearing, but it was the statement made by the prophet some seven hundred years before that made the path of duty plain to the "voice crying in the wilderness." John 1:23.

It was the light of prophecy that guided Christ in His work. His mission began with the announcement, "The time is fulfilled." Mark 1:15. This was the time at which the prophets had declared the Messiah should appear. Dan. 9:25. Had the Jewish teachers rightly regarded prophecy, they would have known that the "time was fulfilled," and they would have been prepared to accept the One sent of God.

When Christ was crucified the disciples were cast into the blackness of despair. Sorrow fell like the pall of death over all their hopes. After His resurrection, almost the first thing that Christ did was to chide them for being "slow to believe all that the prophets had spoken." Luke 24:25. This was the cause of their discomfiture and their despair. Had they known and believed the statements of the prophets, they would have understood that after His death Christ would be raised on the third day. Hosea 6:2.

It was through the Scriptures, written by the prophets, that Christ knew that God would not leave Him in the grave, nor suffer the Holy One to see corruption. Centuries before the resurrection of Christ David had written of this, and therefore, Christ could "rest in hope." Acts 2:26-28. At the time of the crucifixion the disciples did not know or understand about the rising from the dead, though Christ had often told them, and because of this, His death left them in utter hopelessness.

But they might have known all this, for it was written in the Book. Had they

but known and believed what the prophets had spoken, how different their experience would have been! Instead of rising on that third day with dejected and burdened spirits, they might have hastened and stood near that broken tomb, round which the Roman guard fell as dead men, and there have witnessed the scene of glory that made all heaven rejoice. They might have been prepared to welcome the Saviour as He came forth from the "land of the enemy," but this was all lost because they were "slow of heart to believe all that the prophets had spoken."

Being "slow of heart to believe all that the prophets have spoken" is still the trouble with God's people, and because of this, many—very many—of them will be quite unprepared to meet the trying scenes and momentous issues of these last days. In His prophetic word God points out and pictures the future so that His people may be prepared for its emergencies and its demands. No word there written is unimportant—"Man shall not live by bread alone, but by 'every' word that proceedeth out of the mouth of God." Matt. 4:4.

We read of a time coming when those who are unprepared for the issues of the hour will wander from sea to sea to seek for the word of the Lord, but they "shall not find it." Amos 8:11, 12. Blessed, then, will be those servants who have by earnest and diligent study made the word of God their own. In the confidence that it supplies they can abide securely.

Let us take, therefore, with thankfulness the light that God has given to shine in the dark place, for in its brightness we may walk securely. The path of the just is to shine more and more unto the perfect day, but the path trodden by unbelief can but lead to the blackness of the chambers of death. ROBERT HARE.

"Down in a shady glen hidden by the bright and more gorgeous flowers a modest violet grew and sent its sweet perfume into the air. So our lives, our deeds and aims may be hidden by the superficial light of others less sincere, but they bloom and lend their sweet perfume to cheer some lonely life, and He sees it, for not a sparrow falleth to the ground without His knowledge."

"If you want the *beauty* of holiness first perform the *duty* of holiness."



REVIVALS.

At this time some questions are being asked with regard to the subject of "Revivals." It will be profitable for us to study this subject briefly from the Bible.

David says; "Wilt thou not revive us again; that thy people may rejoice in thee?"

When a tree is planted in good ground and has plenty of water and sunlight, it grows rapidly and in time produces fruit. If there is not plenty of water, the ground soon becomes dry and the leaves of the tree wither. Sometimes a tree appears to be dead but when the rain comes, the roots drink in the waters, the leaves become green, the tree begins to grow, and bears fruit.

A man is like a tree. If his mind is nourished from the Lord's word and his spirit refreshed through daily prayer, he will grow and bear the fruits of the Spirit.

Let us notice carefully what David says in the first Psalm, for he tells us there just how we may be always growing and bearing fruit.

"Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

But many times we do not follow this instruction, and so we become withered. Then the Lord sends His servants with a message to revive His people. Let us read the account of some great revivals in olden times.

Nehemia.

"And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to

Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until mid-day, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people; and when he opened it, all the people stood up: And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads, and worshipped the LORD with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

We notice that in this meeting they first prayed, and then spent the remainder of the time in reading from the Scriptures. The result was, that the hearts of the people were made tender. "For all the people wept when they heard the words of the Law."

Elijah.

In the days of Ahab, king of Israel about 900 B. C., the people had forgotten the true God and His commandments which He had given. They were worshiping Baal, who was the sun god, instead of the true God who created the sun, the moon, and the stars. They had been led into darkness, but the Lord did not leave them there. Pitying their condition, He sent His servant Elijah with a message to bring them back again into the true way. An account of this revival and the work of Elijah is written in 1 Kings the eighteenth chapter. This history was written especially for us who

live in these last days when a similar message will be given.

The Apostles.

After our Lord ascended to heaven, the disciples were filled with the Holy Spirit, and as they went about preaching the Gospel, many were converted. The book of "The Acts of the Apostles" gives an interesting account of their work. In some places they were persecuted, but in other places the people received their message and began to study the scriptures as we read in Acts 17:11. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so."

Paul and Silas must have been glad to see this result of their preaching. Every true evangelist will be glad to see the people study the Bible carefully, to learn the Truth. LUTHER J. BURJESS.

GOD'S METHOD.

GOD permits us to dig in the fields, to work in factories, to write in offices, not because in this way we are to earn our living, but that, like children playing with blocks, we may learn the lesson upon which the game is founded. The loaf upon our table is no less a miracle than the manna that fell in the desert; but God allows us to handle and carry the loaf, that we may be taught the deeper truth hidden within. How to meet adversity, how to withstand prosperity, how to overcome difficulty, how to be patient in tribulation, how to value and exercise faith, loyalty to truth, devotion to duty, faithfulness under the strongest temptation, courage and self-reliance—all these are developed under the teachings of God's providence, and life in its every part is a divine school having lessons of the divinest character. In this way is God working out His great purpose, and fitting us for our final destiny.—*Selected.*

"THE life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond are linked together in a common brotherhood, equal before God. That which appealed to His heart was a soul thirsting for the waters of life."

"IN prayer it is better to have a heart without words than words without a heart."



RIDICULOUS AND UNREASONABLE.

IN a recent issue of the *Christian Guardian* (Toronto) there appeared an article setting forth the scope and value of the new Canadian Sunday law as they appear to a representative of the Lord's Day Alliance. From this article we quote the following paragraphs:—

In the first place, it is an immense advantage that we have a Lord's Day act for the whole dominion, which recognises the Lord's Day as a national institution; the toiler's day of rest and liberty; the church's day of glorious opportunity. This in itself is a gain worth all the effort. . . .

A very persistent effort was made before the select committee of the House of Commons, before the House itself, and before the Senate, to have the Jews and others who observe some other day of the week as a rest day exempted from the provisions of the act, but in both Houses this proposed exemption was voted down by very large majorities. It was felt that no special privileges should be given to any class, and that such an exemption would make evasion of the law easy, would give an unfair advantage to the exempted class in certain trades, such as baking and newspaper publication, and while giving some financial relief to Jewish employees, would, on the other hand, put upon a much larger number of Christian employees in Jewish-owned factories, which under the exemption would be closed on Saturday, an equally serious disability, and our legislators felt that in a Christian land this would be unjustifiable. . . .

The most objectionable amendment of all was put in by the Senate, making prosecution dependent upon the permission of the attorney-general of the province. This was probably intended to make vexatious prosecution with malicious intent impossible. But whatever the object, it is impossible for any one to justify making it necessary to obtain the consent of the attorney-general before it is possible to take action to close a corner shop that is doing Sunday trading, or to put a stop to a company of Italian navvies doing construction work in the building of a new railway. It is simply ridiculous and unreasonable in the last degree. However, we do not share with some the opinion that the attorney-generals will be unwilling to give their

consent. Some critics in parliament said this meant that the act would be a dead letter. We have a higher opinion of the attorney-generals in the various provinces, and anticipate that since this duty is put upon them, they will accept the responsibility, and provide the most convenient machinery for the carrying out of the object of the law. . . .

All considered, therefore, the new act is an immense gain, and will accomplish much good. Its very existence will have a powerful deterrent effect, and it can be improved as the need is demonstrated.

This is doubtless not the last time we shall be applying for legislation at Ottawa. We shall not ask needlessly, nor for anything unreasonable, and the success attending the recent effort shows that anything in reason can be obtained where public opinion demands. . . .

We have quoted thus at length from this article so that our readers may perceive for themselves the spirit which is behind this legislation. The writer of it represents the Lord's Day Alliance, which really secured the passage of the act, and speaks in its behalf. He is certainly a sturdy and outspoken representative of that class of ecclesiastics who advocate religion by law, and who act upon the theory of Augustine that "it is, indeed, better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected."

Let us note some of the more striking statements in the quotation which we have made from this remarkable article:

1. By this legislation the so-called Lord's day becomes "a national institution." In a certain sense this is consistent. Sunday is not a divine institution, and is not enforced by any divine legislation. It rests wholly upon human authority. But how ignorant of the spirit of true Christianity are those who set up "a national institution," and then attempt to compel, under threat of pains and penalties, conscientious observers of the divinely instituted Sabbath to regard the rival day! In the same paragraph the so-called Lord's day is defined as "the toiler's day of rest and liberty; the church's day of glorious opportunity."

The Lord's Day Alliance has assumed the prerogative of prescribing, through the machinery of Parliament, just how "the toiler" shall spend his day of "liberty." The "glorious opportunity" of the church will be greatly improved, it appears, by an act which restrains people

from doing almost everything except to go to church. A compulsory church-going clause may be among the improvements to be asked for later.

2. It was decided "by very large majorities," that the observers of another day than Sunday should not be exempt from the provisions of this act, because "it was felt that no special privileges should be given to any class." And it is further declared that such an exemption would involve "serious financial disability" to "Christian employees," and that it was felt that "in a Christian land" it is the duty of the lawmakers to look out for the financial interests of professed Christians, even though in doing so they may oppress other equally conscientious persons; and that what are called "rights" in countries where there is no union of church and state are regarded as "special privileges" by the Lord's Day Alliance. Such Christianity as this flourished during the Dark Ages. The inquisition flourished at the same time.

2. The "most objectionable" feature of this legislation is the fact that there is a check upon applying it at the pleasure of its promoters. This is regarded as "simply ridiculous and unreasonable in the last degree." It certainly must be trying to these truly Christian members of the Lord's Day Alliance the go to all the trouble of installing the machinery of persecution, and then not be permitted to start it at will. Evidently there is need of improvement, but there is comfort in the thought that "it can be improved as the need is demonstrated." But what a travesty is all this upon the principles advocated by the Founder of Christianity. The Lord whose day has become "a national institution" in Canada must be some other than the Lord who said: "If any man hear my sayings, and keep them not, I judge him not." He who proclaimed himself as "Lord even of the Sabbath" would certainly repudiate the principles advocated by this Lord's Day Alliance.

4. This is only the beginning of religious legislation in Canada. Nothing "unreasonable" will be demanded allowing the Lord's Day Alliance to be the judge; but what these men regard as reasonable may be fairly inferred from what they have already asked for and obtained. The one thing which has already been decided to be unreasonable in Canada is religious liberty. Hereafter such "special privileges" as Parliament

under the guidance of the Lord's Day Alliance, may see fit to grant must be thankfully received, but rights may not be expected.

The enactment of this Lord's Day act in the Canadian Parliament is an indication of the ease with which religious legislation, and consequent persecution, may come in any country. While the act itself and its defense by this writer seem to us "ridiculous and unreasonable," yet this legislation is commended by some of the religious papers in this country, and there are many who would be glad to see similar laws passed elsewhere. This situation is an emphatic call to us to hasten our work. Doors which are open now may soon be closed. Work which is left undone now may be unnecessarily carried forward a little later under the most unfavourable circumstances. Let every one do his duty now.

W. W. PRESCOTT.

ISLAM NOT SLEEPING.

FOR many years rumours out of the East have worried Christendom.

From time to time sinister threats have been uttered, by the muezzins of Islam against Christians and Christian work in Moslem lands. Some have regarded it as merely talk which would amount to nothing; but a study of the language used reveals, a spirit of hatred and determination which is anything but reassuring. A united Islam, called together by its high priest to wage a war of extermination against Christianity in Islam's realm, is not a pleasant thing to contemplate.

For years students of Islam have been telling the world of the rising spirit of Islamism. They have been regarded as sensationalists, probably because they prophesied the occurrence of the outbreak at too early a date. Islam was not ready, and the outburst did not come. But all these years while preparing its forces for the conflict, its missionaries have been busier than ever in lands whose inhabitants were most susceptible to its teachings, notably north and central Africa. In this territory particularly Christian missionaries have come in constant touch with the Moslem propagandists. Christian missionaries, in such territory, have found it exceedingly difficult to make headway, and the fanatical hatred engendered by the Moslem missionaries has made life burdensome for Christian missionaries, and especially for the native converts.

Though it is well known that it is Islam's purpose to strike, it has not been the design that the blow should fall till all things were in readiness; and this has accounted for the unusual zeal and earnestness displayed in recent years by Moslem missionaries in those countries most easily proselyted. Islam desires the largest possible backing when the clash comes.

Islam has many grievances, particularly against England. Great Britain's occupation of Trans-Indus territory has angered the Moslems of Afghan. England's sale of the Moslem territory of Cashmere to a Hindu prince stirred all Islam; for it meant the subjection of "the faithful" to an idolator. This is regarded by Moslem scholars and teachers as sufficient cause for a holy war. England's continued occupation of Egypt, and the increasing influence of France and Germany in Algeria and Morocco, have added fuel to the flames.

India has seventy million Moslems, nearly as many people as all the inhabitants of the United States; and there is every reason to believe that these would rise at the proclamation of a "holy war," to throw their strength with the Moslems of other Islamic countries. It is known that Afghan can muster a force of two million men for such an undertaking. These with Turkey, Persia, Arabia, north and central Africa, and the southern states of Russia, and even Western China, will make a power whose suppression, would strain, if not exhaust, the resources of all Europe. Diplomatic correspondence between Russia and Afghanistan, which has come to light, would indicate that Russia herself might possibly be linked with the Orientals in the masterly struggle.

That English statesmen realise some thing of the impending peril was shown in the recent speech of Earl Grey, secretary for foreign affairs, in the House of Commons. He declared that fanatical feeling had been on the increase in Egypt all the year, and has spread throughout all the north of Africa. This, he said, had caused the recent increase in the garrison in Egypt. He spoke of the probable necessity of the government's taking unconstitutional measures, but that "such measures would unhesitatingly be taken rather than allow Lord Cromer's work in Egypt to be swept away by a rush of fanatical feeling." He further declared, "As things are now, I say deliberately and with a full

sense of responsibility, that if the House does anything to weaken the authority of the government, as it exists in Egypt, you will be face to face with a very serious situation."

There is some reason to believe that a general movement of Mahomedans was planned last winter at the time of the Tabah dispute, but the Sultan's courage failed him at the critical moment. This is the situation as seen by men of the world, and it should be a cause for sober thought on the part of those who know what the Word of God teaches in regard to these things. C. M. SNOW in *Review and Herald*.

THE NEW CANADIAN SUNDAY LAW.

It was a noteworthy statement which was made in the Canadian Parliament the other day, that "there should be one day of rest in Canada, and only one, and those who would not conform to this should go elsewhere." The intolerant spirit which goes with Sunday legislation demands not only that all persons shall observe Sunday, but that Sunday shall be the only day observed as the Sabbath. The sentiment expressed by the words "and only one" in the statement above quoted, has not shown itself in the movement for Sunday legislation in this country heretofore, at least not plainly, but *it is there*, and in due time it will be seen and felt. And in this, history is only repeating itself, for going back to the fourth century, we find that it was decreed, by the Council of Laodicea: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour, and as being Christians, shall if possible do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ." When the sentiment expressed in Parliament comes to prevail in Canada, and when other countries attain to the same level of Christian (?) wisdom, the expression, "Get off the earth" will have a very practical meaning for those who hold to another Sabbath than that prescribed by the state. And prophecy assures us that attempts will be made at that time to remove such people from the earth. The power which enjoins Sunday observance is to lay its prohibition upon Sabbath observance.—*Review and Herald*.

"SMALL abilities diligently applied accomplish great deeds, while great abilities indifferently applied accomplish little or nothing."

THE

ORIENTAL WATCHMAN.

✻ Editorial. ✻

A SIGNIFICANT MOVEMENT

An important meeting in Eastern Bengal where Bengali Christians declare in favour of Sunday observance.

Seventh-Day Keepers unsparingly denounced.

A convention of Bengali Christians was held at Gopalgunj, Eastern Bengal, Sept. 25-28. It was well attended, not only by local delegates but also by numerous representatives from Calcutta and other parts of Bengal. So it can be said to have been nearly, if not quite thoroughly, a representative assembly and as having voiced the opinions of the majority of native Christians throughout Bengal. The Established Church, the Scottish Free Church, the Baptist Church, and the Bengali Young Men's Christian Association were among the bodies represented at this meeting.

The afternoon session on September 28 was devoted to the question of Sabbath, or more properly speaking, Sunday, observance. The writer considered it a privilege to be present at this session, not because he is in sympathy with Sunday observance, but because for a number of years he has watched with deep interest like movements in other lands and has felt confident upon the strength of God's word that just such an attitude toward the question of first day observance would yet be seen in India. What occurred in Gopalgunj the other day only confirms him in the belief that yet the time will come when there will be a general movement in India for better Sunday observance.

Five speakers occupied from thirty to forty-five minutes each, dealing with various phases of the question in hand and also strongly inveighing against any who would teach that the seventh day is the Sabbath. One noteworthy feature of this as well as every other like meeting the writer ever attended was the tendency to heap ridicule and abuse upon those on the other side, a procedure which we consider subsidiary evidence of a speaker's weakness and want of better ma-

terial with which to build his argument.

Synopsis of the Session.

The chairman in introducing the subject and speakers expressed regret that the presentation of the subject was made necessary from the fact that the minds of many were unsettled and some had turned their backs upon Sunday observance choosing to keep the seventh day. He expressed the hope that this meeting would meet a need created by the work of Seventh-Day Adventists, and would result in putting a check upon the increasing disregard for the observance of Sunday.

The second speaker consumed most of his time reading a paper which he had written some time before and which had been published in tract form. This was mainly a laboured effort to prove that we are no longer under obligation to observe the ten commandments, that Christians are above the statutes of the decalogue, and that Sunday as the resurrection day is most appropriate for Christian observance. As if any man could ever put aside a moral obligation or make such commandments as "Thou shall not kill" etc., void. Paul declares that we do not make void the law through faith, but we rather establish it. Rom. 3: 31. However appropriate a day may seem to us we have no adequate reason for accepting it unless it has its foundation in the Bible. Uzzah might have reasoned that it was much more appropriate (if not an actual necessity) that he put forth his hand to steady the ark rather than allow it to be violently shaken. But in so doing he transgressed a plain command of God and was slain of God for his sin. This summary and terrible punishment ought to be a solemn warning to us not to lightly regard a direct command of God.

The third speaker laid far more stress on the fewness in number and the humble work and origin of those who keep the seventh day than upon any reason why we should keep the first day. We give him credit for doing his best and conclude that he was unable to make a better argument. However we would add in passing that we do not consider the power of Christ as our Saviour a whit shortened because his humble birth place was a manger, nor are we inclined to repudiate the truthfulness of Seventh Day Adventist or any other doctrine because of its lowly origin. Through assertions and

accusations more easily made than substantiated this speaker developed a spirit in the meeting which may be best appreciated by the answer to the following question put by the speaker: "What should be done to the people who teach and keep the seventh day?" To which a voice in the audience responded, "Beat them and expel them from the country."

The fourth speaker, among other arguments no stronger, urged upon his hearers the claims of evolution and geology which would have us believe that the days of creation were not literal but rather long periods of time; and that therefore God did not intend to lay emphasis upon a particular day, but is satisfied if we keep one day in seven according as we may choose. He overlooked the fact that this logic overthrew the particular first day urged by the preceding speakers. Certainly it would fully justify the man who chose to observe the seventh day as well as he who keeps the first. In passing we would add that the ultimate of evolution is materialism, and the end of materialism is an emphatic denial of God and incidentally of all religion including any sabbath.

The fifth speaker used principally ridicule and abuse. Among other things he urged that seventh day keepers be not granted even the privileges of Hindus and Mohammedans, but that they be ostracised from Christian society. "Do no business with them," said he; "Do not smoke the hookah with them (which, we are pleased to say, would not seriously inconvenience any Seventh Day Adventist); do not offer them your sons or daughters in marriage." In short the plan in this man's mind (which is obviously narrow) was to cut off all business and social intercourse with seventh day keepers.

Now in all earnestness we enquire: Why be so bitter against fellow Christians whose principal peculiarity lies in the fact that they are conscientious with regard to all ten of the commandments instead of nine as are universally recognised by other Christians? Granting that a man may not see his way clear to accept the teachings, is he justified in treating otherwise than in a Christian manner the one who differs from him in points of faith?

The writer has met those who scoffed at the idea of religious persecution in India. It has seemed highly improbable considering the peculiar conditions in

this country, but the spirit revealed in this meeting certainly places persecution within the realm of possibility. Judging from like movements in other countries we see no reason why, as a prominent writer has already suggested, the Sunday movement may not yet become a world movement. And this awakening in India from whatever standpoint it is viewed, we call a most significant movement.

A MESSAGE OF REFORM.

Only a crisis in this world can make necessary a movement on God's part for reform. When men so far depart from the principles of truth and right that the honour of God's name is at stake He calls out men who will stand stiffly for truth in the earth. These men because of their unyielding fidelity to principle stand before the world as advocates of particular truths God wishes to impress upon the minds of men, and as exponents of these truths are reformers. Apostasy is what makes reform necessary. A reform movement means that the world has turned its back upon some vital truth and God has chosen some man or set of men bold enough and true enough to stand firmly for that essential truth.

Noah was just such a man as this with just such a message at just such a time. We read of his time that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God saw that the earth was corrupt, "for all flesh had corrupted his way upon the earth." Gen. 6: 5, 11. Amid this tide of corruption, Noah stands out as a bulwark. God declares him to have been a "preacher of righteousness." He stood before the world as the exponent of right principles, a preacher of true reform.

If God is in a reform movement there is little likelihood that the reformer will make his message stronger than it ought to be. The world may consider that he gives too much attention to essential dogmas and may call him a faddist or extremist. But that cannot parry the force of his message, nor is it evidence that his work is not of God. The very fact that the world has apostatised from the truth that he is called to give may call forth opposition to his work and cause him to speak in no uncertain tones. Elijah was a man of startling definiteness and of surprising precision in his message. Israel had apostatised against the

worship of the true God until at one time to the human eyes of the prophet he was the only representative of truth. The very fact that he stood alone made it necessary for this man of God to lay emphasis almost to the point of exaggeration upon the truth he represented. Think of the sensation a man would cause if at the present time he should descend with destroying zeal upon four hundred and fifty modern devotees of the Baal of Higher Criticism. Think of the stern old prophet calling down fire from heaven upon the two captains with their hundred men.

But Elijah was a reformer and the judgments he called down, stern and severe though they were, were not more drastic than the message he bore. Luther was often accused of being over zealous for the cause he loved, yet just such a strenuous character as his was needed to give impetus to the reform work. Many accused Luther of over emphasising the doctrine of justification by faith, whereas God's work in the time of Luther demanded that such stress be laid upon that part of the gospel.

The success attending a reformer's work is not necessarily an index of its truthfulness. Noah laboured for one hundred and twenty years and succeeded in saving only his own family. Elijah wrought with signs and wonders and saw but small fruit indeed of all his labour. The Saviour himself, of all reformers the greatest, saw but scanty results of his three and one half years' of ministry. On the other hand Jonah's message turned a whole city to God and Luther's work was preeminently successful.

The true test of an assumed reformation is its conformity to the revealed word of God. "Believe not every spirit but try the spirits whether they be of God." One true test is laid down for every message. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. We are without excuse if we are deceived by any teacher, because we are given ample means of knowing for ourselves what is truth.

Seventh Day Adventists stand before the world as reformers. They claim to have a message suited to the world's need at this time. It is not improper for every person to contest this claim and to satisfy himself as to its truthfulness. As it is a question of faith it is connected

with vital interests and demands an earnest, thorough investigation. If it is the truth, no apology need be offered for the earnestness with which the message is given or the stress which is laid upon its peculiar features. What we ask for is a candid search for truth on the part of every person who is in earnest about his soul's salvation.

The world has cast behind its back and beneath its feet the law of God. While professing obedience to God's requirements it is teaching for doctrines the commandments of men. We stand to uphold before the world a part of God's law which has never been repealed and which we declare upon the authority of Christ's words cannot be abrogated. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." "It is easier for heaven and earth to pass than one tittle of the law to fail."

Men have told us that we make too prominent the question of Sabbath reform. But opposition to the plain teaching of God's word constrains us to speak and keep not silence. One who has the light of God's word is held reponsible for souls if he neglects to let his light shine forth to those in darkness.

But the reform message includes more than the Sabbath. Another error has crept in as old as the first lie in Eden. Satan said to the woman, "Ye shall not surely die;" and the error has passed down through the ages no less a falsehood because of its hoary antiquity. The Word declares that the dead know not anything (Eccl. 9: 5, 6, 10; Ps. 146: 4; 6: 5; Isa. 30: 18, 19), but popular theology teaches that the dead know more than the living. On these and many other points we see the need of reform. God is calling men's attention to these truths and it remains with each soul to settle with his God on which side he will stand. In the words of Elijah we ask the question, "How long halt ye between two opinions?" We believe we are not in danger of putting too much stress upon these distinctive features of our faith.

"In choosing men and women for His service, God does not ask whether they possess worldly wealth, learning, or eloquence. He asks, 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?'"



DEEP BREATHING FOR WOMEN.

ANY compression of the waist interferes with the action of the lower part of the lungs, and the majority of women at the present day are breathing only with the upper portion of their lungs; this is the so-called "costal respiration." In physiologies you will very often find the statement, even at the present time, that men and women should breathe differently,—that costal respiration is the normal method of breathing for women while abdominal respiration is the normal method of breathing for men; but this is a great mistake, for all children breathe alike. Boys and girls, until they are about the age of thirteen or fourteen years breathe in exactly the same manner. Now if men and women have to breathe differently, why do they breathe alike until they are thirteen or fourteen years old, and then suddenly and without any apparent reason begin to breathe differently? If the lower part of the chest is necessary for the respiration of girls up to the age of thirteen, why is it not necessary for them later? What change takes place in a girl at the age of thirteen or fourteen by which she requires less oxygen than she did before? Certainly if there were any change at this time, she would require more oxygen as she approaches womanhood.

The cause of the difference is simply this—that the present mode of dress renders it necessary for women to breathe with only the upper portion of the lungs. If you place a band or any other constriction round the lower part of the chest of a man, what will happen?—He will breathe exactly as a woman breathes.

If you clothe a boy and girl alike after the age of thirteen, they will breathe alike; and if you continue to dress them in the same manner until they arrive at full manhood and womanhood, their breathing will be exactly the same. So this difference in the breathing of men and women is not a natural one; it is caused by the difference in their mode of dress, in their habits of life.

It is a fact that the lungs, when weakened in the lower portion, or in any portion, become more susceptible to disease than when in a normal condition. In view of these facts, it is not surprising that there is a great and increasing amount of lung trouble among women.

Constriction of the waist also interferes with the circulation of the blood, as the constriction shuts off, to a certain extent, the vessels, the smaller vessels more than the larger ones, because they are nearest the surface, and are more readily compressed than the larger ones. The larger vessels, fortunately, lie well to the centre of the body, and being deeply located, and having a firm muscular wall, are protected to a certain extent, and so our lives are saved,—the circulation is not interfered with to such an extent that we are destroyed. This interference with the circulation causes disease, the interference with the circulation throughout the whole body sometimes being so great as to produce anaemia, loss of vigor and loss of colour.

We have not only these results of bodily constriction and hampered circulation, but we have from the same cause an interference with the nervous system, especially that portion connected with the brain and spinal cord. It is for this reason that nervous diseases of all sorts are so common at the present time,—so common that we have to have a name which will cover all nervous symptoms together—and that name is "neurasthenia."

This term means almost anything and everything to the patient, while to the physician it does not mean anything much. The term "neurasthenia" indicates merely that the patient has become broken down physically and nervously; the nervous system is weakened and exhausted, so that the patient has "nervous prostration," and there is a real destruction of the vital forces of the body.—*Abbie M. Winegar-Simpson. M. D.*

BIBLE TEMPERANCE.

IT is necessary for every believer to be strictly temperate. The people in our world indulge pernicious habits, thus destroying their God-given susceptibility and the power of discerning sacred things. The moral sense of many of those living at the present day is clouded by wrong habits. With many, appetite is the law that governs.

Temperance in eating, drinking, and dressing is essential. The advocates of temperance should place their standard on a broader platform. They would then be labourers together with God. With every iota of their influence, they should encourage the spread of reform principles. Let appetite rule instead of principle, and the whole human machinery will be degenerated. The violation of physical law is a violation of the law of God. Those who eat too much, and whose food is of an objectionable quality are easily led into dissipation. In proportion to the darkness of their minds will they give license to their appetites and passions.

Tea and coffee are neither wholesome nor necessary. They are of no use so far as the health of the body is concerned. But practice in the use of these things becomes habit. When men and women are truly converted, they will conscientiously regard their habits of eating, drinking and dressing. They will seek to avoid physical, mental, and moral feebleness.

Tobacco produces an effect on the system fully as harmful as liquor. It stimulates for the time being, but when its immediate influence is gone, those who have used it sink as far below par as they have been elevated above it. All those who cling to this habit, who refuse to practise health reform by placing themselves on the platform of temperance in all things, must bear the consequences of their course of action.

No man can be truly a minister of righteousness, and yet be under the inspiration of sensual appetite. He cannot indulge the habit of using tobacco, and yet win souls to the platform of true temperance. The cloud of smoke coming from his lips has no salutary effect upon a liquor drinker. The gospel sermon must come from lips undefiled by tobacco smoke. With pure, clean lips, God's servants must tell the triumphs of the cross. The practice of using liquor, tobacco, tea, and coffee must be overcome by the converting power of God. There shall nothing enter into the kingdom of God that defiles.

The life that many live is not half what it ought to be. Light is shining upon the subject of temperance, and much labour has been put forth to instruct people upon this point, but the dietetic habits of those who live for selfish gratification, who do not wish to be corrected, and refuse to practise health reform, leave them diseased and enfeebled. They may ask the Lord to heal them; but will He who caused the light to shine out of darkness heal them of that which is the result of not heeding this light, but continuing to eat, drink, and dress unhealthfully? Shall we not seek to do all that it is possible for us to do by placing ourselves in the right relation to health reform? Then we can say, "Father in heaven, I have done all that I can to place myself in a correct position by denying appetite and following the light given in regard to health. Heal me of disease that I may glorify Thee."

It is labour lost to teach people to go to God as the healer of their infirmities unless they are educated also to lay aside every wrong practice, and cease to indulge perverted appetite. They must be taught to use the provisions God has given. To refuse the remedies which they may have as well as not, without paying a doctor's fee, and to neglect to let into every room in the house God's pure air and sunshine, shows a lack of faith in Him. Faith in God's power to heal infirmities is dead unless the one diseased improves the light God has given by bringing his habits into harmony with right principles.

The grace of God is always reformatory. Every human being is in a school, where he is to learn to give up hurtful practices, and obtain a knowledge of what he can do for himself. Those who ignore these things, who take no pre-

cautions in regard to pure air to breathe and pure water to drink, cannot be free from disease. Their systems are defiled and the human structure injured. Such people are careless, reckless, presumptuous and self-destroying. Knowledge is strewn along their pathway, but they refuse to gather up the rays of light, saying that they depend on God. But will God do those things that He has left for them to do? Will He supply their neglect to co-operate with Him? Will He wink at their willing ignorance, and do great things for them by restoring soul, body, and spirit, while they ignore the most simple agencies, the use of which would bring them their health? While day by day they indulge their appetites by eating that which brings disease, can they expect the Lord to work a miracle to restore them? This is not the Lord's way of working. By doing this, they make the Lord, altogether such an one as themselves. Faith and works go together. MRS. E. G. WHITE.

RELATION OF DIET TO PURITY.

PARENTS who encourage their children in the use of an irritating and stimulating dietary are themselves to a considerable degree, responsible for the departures from purity which are so often charged to the influence of companions, or to pure wantonness. A writer has well said: "Keep yourself from opportunities and God will keep you from sin." A diet which tends to excessive excitement of brain and nerves makes opportunities for impurities in children from which only a constant miracle can save them. The same principle applies to older persons as well as children.

Purity of mind is a condition quite incompatible with gluttonous habits in eating. The pages of history are crowded with facts which clearly show that the successive degeneracy of each of the nations which ruled the world began with luxuriousness in diet. Dante, in his picture of the infernal regions, puts the glutton and the sensualist in the same circle. Plato insisted that all books which pictured gratification in eating and drinking, should be banished.

The sacred Scriptures inculcate the same principle. Simplicity in habits of life and purity of character are everywhere associated. John the Baptist found in the natural products of the wilderness a bill of fare the simplicity of which com-

ported perfectly to the purity of his Divine mission; and by His forty days fast in the wilderness, our Lord taught us a most important lesson respecting the necessity of bringing the appetite under full subjection.

A failure to control the appetite is one of the first steps in the direction of sensuality. The appetite must be trained to be the subject and not the master. This training must begin at a very early period of life. Unnatural appetites are much less often inherited than is generally supposed. Depraved appetites are most commonly the result of improper training in early childhood, perhaps we might more properly say, in early infancy. I have often been distressed at the sight of a parent giving a child its first lesson in dietetic depravity. The mother would place in the mouth of the little one a piece of roast beef, a piece of bread covered with rich meat gravy, or potatoes well buttered and peppered. A young child has at first no liking for such food and turns away in disgust. It is only by repeated persuasion that the child can be induced to soil his lips with such unnatural diet. By and by, however, a perverse appetite is developed and with this unnatural craving, there comes a dislike for those natural, wholesome, bland and simple foods, which the Creator gave to man for his bill of fare, and which nature supplies so bountifully.

A child should be trained to eat and relish whatever is best for it to eat; and to refrain from eating whatever is unwholesome. The question we so often hear at the dinner-table, "Jamie, or Mary, what would you like?" is a preliminary lesson in impurity. The sense of taste was given us by the Creator, not for mere animal enjoyment, but to enable us to distinguish between unwholesome food and as an aid to good digestion. When it is divorced from this, its natural and physiological purpose, it becomes a source of mischief. To eat for the mere pleasure of eating is a sin against nature and an abuse of a God-given faculty.

Simplicity in the habits of eating, and the avoidance of all stimulating foods are, with the exception of religion, the most powerful of all aids to purity of life, and in addition are the best correctives of impure tendencies when they are once developed. Talmage says, "Many a man is trying to do by prayer what can only be done by correct diet." Certain it is that earnest prayer and pure diet together accomplish what would be fruitlessly attempted by either agent alone.

J. H. KELLOGG. M. D.

THE HOME.

WHAT SHALL I DO?

'WHAT shall we do?', the children say,
'Where shall I go? What shall I play?
I'm tired of the doll; I'm tired of the cat;
I've lost my ball; I've broken my bat;
Mamma, what shall I do?'

"What shall I do?" the mother said;
"I've an aching heart and an aching head;
The children's noise disturb me so.
For a moment's rest where can I go?
Oh, dear! what shall I do?"

A broken bat, a deserted doll,
Two empty chairs, and that is all,
A quiet house—'tis painfully still—
A monument white on yonder hill,
No cry, "What shall I do?"

A mother, moaning in grief and pain,
"Oh, that my lambs would come back again!
I listen in vain for the hurrying feet;
Oh, that I might hear their music sweet!
Alas; what shall I do?"

—Rev. J. H. Myers.

HOW JOHN FOUND A REFERENCE.

JOHN was fifteen, and anxious to get a desirable place in the office of a well-known lawyer, who had advertised for a boy, but doubted his success, because, being a stranger in the city, he had no reference to present.

"I'm afraid I'll stand a poor chance," he thought, despondently; "however I'll try to appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed lawyer glanced him over from head to foot.

"Good face," he thought, and pleasant ways."

Then he noted the neat suit,—but other boys had appeared in new clothes,—saw the well-brushed hair and clean skin. Very well, but there had been others quite as cleanly. Another glance, however showed the finger nails free from soil.

"Ah, that looks like thoroughness," thought the lawyer.

Then he asked a few direct, rapid questions, which John answered directly.

"Prompt," was his mental comment: "can speak up when necessary. Let's see your writing," he added aloud.

John took a pen and wrote his name.
"Very well, easy to read and no flourishes. Now, what references have you?"
The dreadful question at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said slowly. "I am almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder, and as he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any reference," he said, with hesitation; "but here's a letter from mother I just received. I wish you would read it."

The lawyer took it. It was a short letter.

"MY DEAR JOHN: I want to remind you that wherever you find work, you must consider that work your own. Don't go into it, as some boys do, with the feeling that you will do as little as you can and get something better soon, but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go. You have been a good son to me, and I can truly say that I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts."

"Hm'm!" said the lawyer, reading it over the second time. "That's pretty good advice, John,—excellent advice. I rather think I'll try you, even without the references."

John had been with him six years, and last spring was admitted to the bar.

"Do you intend taking that young man into partnership?" asked a friend lately.

"Yes I do. I couldn't get along without John; he's my right-hand man," exclaimed the lawyer heartily.

And John always says the best reference he ever had was his mother's good advice and honest praise.—*From a Review.*

DEFINITIONS OF HOME.

A PRIZE was offered some time ago by the London "Tit-Bits" for the best answer to the question, "What is home?" Here are a few of the answers which were received.

"A world of strife shut out, a world of love shut in."

"Home is the blossom of which heaven is the fruit."

"The golden setting in which the brightest jewel is 'mother.'"

"The father's kingdom, the children's paradise, the mother's world."

"The centre of our affections, around which our heart's best wishes twine."

"The jewel-casket containing the most precious of all jewels, domestic happiness."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances." *Selected.*

MRS. CHISHOLM'S WAY.

"**E**LSIE," said Laura Canfield as the girls waited on the threshold of the Chisholm home, "if you'd told me we were going to see a blind person I should have begged off. Blindness breaks my heart. That's one reason I've run away for this visit to you."

"You mean on account of your Aunt Mercie?"

"Yes. It's terrible, Elsie. We can't express pleasure in a thing we see without the unhappy feeling that she can't see it, too. We're getting so that when there's a beautiful sunset or a fine illustration, or anything pretty, we just point at it silently, so she won't know the difference."

"Is she going to live with you after this, Laura?"

"Oh, yes! She's father's only sister, you know, and she hasn't another soul belonging to her except an adopted daughter, who doesn't know more than to send her a water-colour landscape for a Christmas present. Think of that—to a blind woman! Wasn't it heartless—or at least thoughtless?"

"Y-yes. It wouldn't be if you sent it to Mr. Chisholm though. But then, Mrs Chisholm has a way—"

The door opened and Mrs. Chisholm greeted them brightly. "Just see, Mort-

on!" she cried, as she led the way into the sitting-room. "It's Elsie Brooke and her friend, Miss Canfield, and they've brought us this bunch of red partridge-berries, all nestled in among glossy dark-green leaves. Aren't they lovely?"

Laura thought she had never seen a smile so beautiful as the one on the face of the courtly man who rose to meet them.

"It's a real taste of the woods, isn't it?" he said, as his fingers caressed the leaves and berries.

"Where shall we put them, Mary?" and he seemed to look at his wife through the dark glasses that shaded his eyes.

"Right here on the window, where we had the yellow blossoms yesterday."

"Oh yes! With the green of the elm tree outside for a background."

"And the sunlight filtering through in patches," she prompted.

"To be sure! Mrs Chisholm never leaves out the sunlight," he added, turning that beautiful smile to the girls again; and Laura found herself doubting that this could be the Mr. Chisholm who had been blind for twenty years.

A minute later he handed her the photograph of his one grandchild.

"Isn't that a fine boy for six months?" he asked proudly: "see the shape of that head, and those little chubby arms—pretty, aren't they? The picture came this morning, and we were as excited as two children. We could hardly wait to get it open."

Laura almost gasped. He was totally blind; Elsie had said so. And yet listen! He was talking about the squirrels in his yard now.

"They're as tame as kittens," he declared. "You ought have seen them this morning! They'd let Mrs. Chisholm and me get close to them, and then they'd run a little way ahead and look back at us as saucy as you please. They flirted with us."

"Well," put in Elsie Brooke gaily, "I can't blame them a bit, if Mrs. Chisholm had on the pretty blue gown she's wearing now. She looks so lovely I can't help speaking of it."

Mr. Chisholm reached for the hand of the little woman at his side. "She *always* looks beautiful to me," he said tenderly. "And—what is more, my dears—the whole world looks beautiful to me, and has for twenty years, through her eyes!"—*Selected.*

THE CHARM OF GOOD MANNERS.

THE first requisite of good manners is self-forgetfulness. I have seen people whose social opportunities had been extremely limited appear to better advantage than those who had been accustomed to the usages of polite society all their lives, simply because they had no desire to outshine or impress other people, were good listeners, and observant enough not to commit a breach of manners.

Politeness in the home should be a matter of course, and equally a matter of course should be appreciation. A pleasant sense of obligation should pervade all the household. If Kate has taken a little of her allowance to purchase flowers for the dining-table or sitting-room, it is well for mamma to say, before all the family: "Kate, your flowers are beautiful; it is very sweet of you to give all of us the benefit of some of your pin-money." This will bring a glow of satisfaction to Kate's heart, and will be suggestive to the other children.

I recently heard a party of six or seven women commenting on the lack of manners among children. It was the experience of all that among their acquaintance they were either ignored entirely or received but scant recognition. One woman said: "I try to be charitable in my judgment of all children, but I must confess there are some who rather repel than attract me. Many appear so indifferent that my heart always goes out to two little girls whom I frequently meet, and who always give me a smile and bright greeting."

It is usually a lack of training that makes children habitually negligent in this direction, though we must always bear with the shy, timid child, or the dreamy, absent-minded one, whose thoughts may be far away even while she looks at you.

The shy and self-conscious child is at a serious disadvantage, for he is often too timid to do the thing he knows is proper. Such a child should be frequently praised, and opportunities afforded him to express himself in play and word and action.

One mother secured immediate and happy results in several directions by losing no chance to praise judiciously the manners of those about her. For example, she said to the children:—

"Whom do you think I met this morning? Little Thelma—, and what a

dear little girl she is; she always gives me such a pleasant smile and bow, I really enjoy meeting her. I hope you always speak to mama's friends as pleasantly as she does to me." It is quite true that grown people are very often remiss in the matter of speaking to children. I once heard an old gentleman express enthusiastic admiration for a friend of mine, closing his remarks by saying, "Even when she was a little girl she never passed me on the street without a pleasant bow." When I told my friend of this, she laughed heartily, and said her reward had come after many years: she said her bows were received with such indifference that at first it required some courage to continue them. After a time, however, it became such a matter of course to her to bow pleasantly to him that she never stopped to consider his manner of response.

This is the great secret of the best manners. It is the being polite as a matter of course; nowhere does habit stand one in better stead.

Almost all affectation, save that which has its origin in a species of nervousness arises from a desire to impress people in one way or another, and children should be carefully guarded against this demoralising tendency. It is one thing to desire the approval and affection of those about us; it is quite another to assume various affected poses in an effort to obtain them.

When children are urged to be polite and thoughtful, the primary motive should be the simple one—because it is right; secondly, because it makes others happy and comfortable as well as themselves, and lastly, because only through the exercise of true courtesy can they win love and friends.

Parents often do their children serious injustice by criticising or speaking harshly of their relatives, neighbours, or acquaintances in their presence. Such conversation, though the child may comprehend little of it prejudices his mind, and unconsciously affects his manner when he is thrown with the objects of his parents' disapproval. Children can not discriminate, and are likely to confound criticism of trifling faults with serious condemnation.—*Mrs. Theodore W. Birney in Childhood.*

"MANY a star in the social firmament that has been admired for its brilliancy, will, in the day of God, go out in darkness."

OUR LITTLE ONES.

PLAIN BERNICE.

THE last stroke of the bell was dying away ere Bernice Dahl walked timidly across the schoolroom floor, and sat down in the nearest empty seat.

"Oh, my, my!" whispered Myrtle Fling across the aisle to her chum, she's the plainest looking girl I ever saw."

Elizabeth nodded her head very positively, and two or three others exchanged knowing glances. A moment later a little piece of paper fluttered down at Myrtle's feet from a desk top. On it was written, "She's no plain. She's Rocky Mountany—all ridges and hubbles."

Meanwhile Bernice sat very still, her great black eyes fixed on the teacher's face.

Have you ever held a frightened bird in your hand and felt its heart beat? That is the way Bernice's heart was going. She was a stranger. Her father had moved to this place from a distant town, and she had walked to school that morning with a pupil who lived on the same street, but who had fluttered away into a little bevy of children almost as soon as she had shown the new girl the cloak-room, and Bernice, naturally a bit diffident and sensitive, felt very much alone.

This feeling was heightened when the bell struck, and one by one the pupils filed past into the schoolroom with only a rude stare or indifferent glance, quite as if she were some spectre on exhibition. When the last one had passed her, she clasped and unclasped her hands nervously.

"It is because I am so common!" she thought.

A month or more went by. Somehow Bernice and her schoolmates had not made as much progress in getting acquainted as one would have thought. The new girl was unobtrusive, attended strictly to her studies, and made few demands on those about her; yet it was true that there was among them at least an unacknowledged conspiracy to taboo her, or an understanding that she was to be ignored almost completely. This Bernice attributed to her looks. Ever

since she could remember, she had been called "common," "ugly," "plain," and similar epithets; and now though she preserved a calm exterior, she could not help being unhappy because she was thus slighted.

One Monday morning a little flurry of excitement was visible among the pupils of the uptown grammar school. Elizabeth Weston had announced a house party to come off later in the week, and several of them had been invited.

"Will you invite Bernice Dahl?" asked Myrtle, bending over her friend.

"I've been thinking about it," Elizabeth answered slowly. "Miss Somers says she has the best lessons of any one in her class, and then she was so nice to Jimmy Flanders that day he sprained his arm—I've half a mind to." And she really did.

That night when Bernice was telling her mother of the invitation she had received she said, doubtfully, "I don't think I'll go."

"Why not?" was the reply. "It can do no good to stay away, and something may be gained by going."

So it chanced that Bernice found herself at Elizabeth's home on the evening of the party. Her hostess met her smilingly. "She's really glad I came," thought Bernice, and felt her soul suddenly warm to life, just as the thirsty earth brightens and glows and sends up little shoots of new green at a patter of summer rain.

The long parlour was decorated in green and white. The bright lights, the gay figures stirring beneath, and the shining faces, half of which were strange to Bernice, formed a pretty picture, and the girl moved here and there in the constantly shifting kaleidoscope with a freedom and happiness she had not known since coming to —.

At last she found herself with the others sitting very quietly and listening to two girls playing a duet on the piano, and then one of them sang a Scotch song. There was warmth and richness, the warbling of birds, the melody of brooks, in the rendering, and Bernice heard a half sigh close beside her.

"I wish I could sing! Oh, I always wanted to sing!"

Then for the first time she saw who sat there—a tall, handsome, beautifully gowned girl whom she had noticed several times during the evening, and to whom everybody seemed to defer. She had heard vaguely that this was Elizabeth's cousin, and she wondered if it was for her that Elizabeth had given the party. "And can't you?" she asked, evincing instant interest.

The girl turned toward her with a smile. "Not at all. Sometimes I used to try when no one heard, and once when I was in the hammock with my brother's little girl, I joined her in the song she was singing. She looked at me for a minute with a rueful countenance, and said, 'Aunt Helen, I can't sing when you are making such a noise!'"

Bernice laughed.

"I haven't tried much since," the tall girl added.

"We have singing lessons at school twice a week," Bernice said, presently, "but I like the every-day lessons better."

"Do you? I like mathematics, and a hammer and nails and saw. Mamma tells me I ought to be a carpenter."

"But you don't look like one," Bernice smiled, critically; and then continued, "We began physical geography this term. It is so interesting, and Miss Somers makes language beautiful. I can't help liking grammar!"

"I never understood it—it was always so blind!"

But Bernice was laughing again. The tall girl turned toward her inquiringly.

"I was thinking of what Johnny Weeks said down in the primary room the other day," Bernice began in explanation. "The teacher asked him what *cat* was. I think he wasn't paying attention. He looked all around, and finally said he didn't know. She told him it was a noun."

"Then," he said, after some deliberation, 'kitten must be a pronoun.'"

An hour afterward all the lights in the house were out but one. Elizabeth sat with her cousin talking, over the events of the evening.

"And now how do you like Bernice Dahl?" she asked, and lent an eager ear; for Helen's word could make or mar things irretrievably.

"Like her! I have never liked any one better. Perhaps I wouldn't have noticed, had you not spoken particularly about her."

"Well?" said Elizabeth, as her cousin paused.

"She is all life and vivacity. I thought you said she was dummified."

"But she was. I never saw her like this before."

"Then something woke her. If any seemed ill at ease or lonely, she went to them, and behold, they chatted like magpies! I saw some of her schoolmates look at her wonderingly, and at least one sneered, but I watched. She had just one thought, and that was to make every one happy. You could have spared any one of the girls better; in fact, any three of them."

Long after Helen had gone to sleep, Elizabeth lay thinking. "Jimmy Flanders," she said, and counted off one finger; another followed, and then another. After all, it was wonderful how many good deeds she could reckon up, and all so *quietly done*. Strange she had never thought of them *en masse* before. How *could* Bernice be gay among so many frowns and slights?

The next forenoon session of the grammar school was well under way. Bernice opened her history, and in it was a little slip of paper that she had used as a book mark since that first morning. An odd spirit seized her; almost before she knew it, she had gone up the aisle, and laid it on Elizabeth's desk. The next instant she would have given worlds to have withdrawn it. Elizabeth glanced down and flushed painfully. There it was: "She's no plain. She's Rocky Mountain—all ridges and hubbles." But Bernice was back at her work again, evidently unruffled.

When the bell tapped for intermission, Elizabeth went to her. "Bernice I did write it. Oh, I am so ashamed!" and bursting into tears, she hid her face on Bernice's shoulder.

One of those smiles that somehow have the power of transforming the harshest swept over the girl's face, and picking up Elizabeth's hand, she kissed it softly again and again. "I won't kiss her face," she thought, "I am so plain!" but from that day she slipped into the queen-

ly place she had a right to occupy, and it was not long before every one forgot her plainness.

And let me whisper a secret to you, a secret, girls (for even now Bernice doesn't seem to know), as she grew older the rough lines mellowed and softened, the short figure stretched upward, till she was beautiful as ever her dearest wish had pictured. Wasn't it the lovely spirit within, for Bernice was a Christian, molding and modelling the clay into a fit dwelling-place for itself? That is a beauty that never quite withers away. Its roots are planted in the soul beautiful, and a beautiful soul can never die.

ELVIRA A. WEBBER.

"If you put nothing into life, you, will always meet with disappointment in trying to get something out of it."

"MAMMA, isn't the Bible the best book in all the world?" said little Clara. "Yes my dear," said mamma, "the very best and dearest book. You know it is God's book, and He gives it with all its sweet words and promises to each one of His children." "Does He give it to me, mama?" said Clara. "Yes, dear, He gives it to you for your joy and light and strength and comfort. With it you are rich; without it you are poor." "Mamma, I mean to learn all the Bible words I can," said Clara. Who will try with Clara to learn all the Bible words they can?—*Selected*.

"THE heart that does not possess the love of God is like chaff without the grain; it is tossed about by tempests as the straw is swept away by the wind."

A Beautiful Engraving,



Christ Before Pilate

FROM THE
FAMOUS PAINTING
BY
MUNCASSY,
THE ORIGINAL OF WHICH WAS SOLD FOR

£ 25,000.

THE ENGRAVING IS 18 by 12 INCHES SUITABLE FOR FRAMING.
AN ORNAMENT IN ANY HOUSE

By V. P. Post, Rs. 1-8 inclusive.

THE ORIENTAL WATCHMAN

PUBLISHED BY
INTERNATIONAL TRACT SOCIETY.

39-1, Free School St., Calcutta.

Price of Subscription :—

One Year, Post Free Rs. 2.

PAYABLE IN ADVANCE.

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

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

If you change your address, please notify the office.

"Man's extremity is God's opportunity." But how hard for us to realise this. Many times we must come into hard places before God can work in and through us. The husbandman would as well put his plow into yon boulder as try to stir the baked soil before the rain falls upon it. Ofttimes the only way to soften our hearts and prepare them for God's working is through the torrent of affliction. We are brought to our wit's end and then we turn to our Help. We pass through the gates of bitterness into the pastures of sorrow until we see He is leading us into pleasant pastures beside still waters.

Our minds are drawn back to the recent difficult situation in Egypt through an article by a well-informed writer in the October number of the *Contemporary Review*. It will be remembered that much concern was at one time felt lest fanaticism should be aroused which would result in an uprising against the English. But from the above mentioned article we gather that not ignorant fanaticism but educated resistance lies at the bottom of the trouble. An intelligent and cultured class of young men are demanding a share at least in their own government, and have taken this opportunity to demonstrate their feelings. Just how to handle the situation does not seem to be clear to the mind of the above writer. He feels that a just government with as many privileges and opportunities as can

be granted will not result in binding the affections of the people to their rulers,—the English. He declares that only ingratitude must be expected, whatever efforts are put forth, and however liberal the government. Christ declares in His great prophecy of the last days that perplexity of the nations will be a sign of the approaching end of the world. This trouble in Egypt is only one of many distracting problems which have racked the brains of politicians during the past few months.

It is a sad commentary upon the religious condition of the world when an educated man is made the subject of almost worldwide comment because he believes in the reality of religion. Prof. William James, the eminent psychologist, is considered a peculiar educated man because he expresses it as his firm conviction that bare science is not an ample test of what constitutes a man's life experiences. In other words he believes in God and prayer, and this the world considers peculiar in a man of Prof. James' high educational attainments. It is certainly too plain an index of the present trend of religious thought when a man is considered a prodigy because he is educated and yet believes in real religion.

Rome seems to be having trouble generally. And it is largely her own fault. The church advocates a union of Church and State, and is well pleased so long as this union allows the ecclesiastical power to dominate the civil. But only let the union result in the rule of state over church and, naturally enough, her troubles begin. Added to her present situation in France, and to that in Spain as reported last month, King Alfonso, in the eyes of Rome, has added insult to injury by decreeing that henceforth civil marriages shall be recognised equally with religious ones. The church insists that his Majesty has overstepped the bounds of his legitimate authority and has violated the constitution. Strange the church did not question the constitutionality of the act of a few years ago which made a religious ceremony compulsory. If any legislation regarding marriage is constitutional according to Spanish law certainly that would be which safeguards the institution by placing it under government control. Young Alfonso will encounter strenuous opposition if he works for any other progress than that of the church.

We hear much in these days about revivals. They have sprung up in various parts of the world not excepting even India. The world is certainly in need of a true revival. But much more is comprehended in the word than people generally conceive. Excitement is not revival. Many times we have witnessed a speaker's work who has gone into a vicinity, held half a dozen services, wrought upon people's emotions, made considerable demonstration under which through the excitement of the occasion members have confessed Christ and joined the church; after which the worker departed to do a like work in other fields. Three months subsequently the excitement had worn away and also every evidence of any work on men's hearts. This was not revival but excitement. The strong movings of the Spirit of God bringing conviction of sin, deep and heartfelt, inasmuch that men will cast away evil practices and habits of a lifetime, even changing the whole course of their lives is the truest evidence of a genuine revival. This is the kind of revival the world needs.

We invite our readers to read carefully our editorial on "A Significant Movement." It has always appealed to us that here in India aggressive work would yet be done on the part of the native people in behalf of first day observance. And until this move was made by the Bengali Christians we felt but little concern over the various times the question has been agitated by Europeans. But now that there is a prospect of a combined effort of all Christians for better Sunday keeping and this reaches even to a boycott of seventh day keepers we feel that a new interest attaches to the question and that yet the time will come when India will follow the lead of other nations and enact a Sunday law. This is not so unreasonable as it might at first appear, especially when we remember that heathen China has just enacted a Sunday law; and India is in a far more favourable position to enact religious laws than China. If the time should come when the Christian people of India should bring their influence to bear for Sunday legislation we see no reason why they may not be successful.

"ONE cannot have true taste for the beauty of art until he has a thorough appreciation of the beauty of nature, and he cannot be possessed of the latter until he sees in all of nature's wondrous ways the handiwork of God."