

# 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, JULY, 1906.

No. 7.

## THE REVELATION OF GOD.

**G**OD who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Before the fall not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of His hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even His eternal power and Godhead.

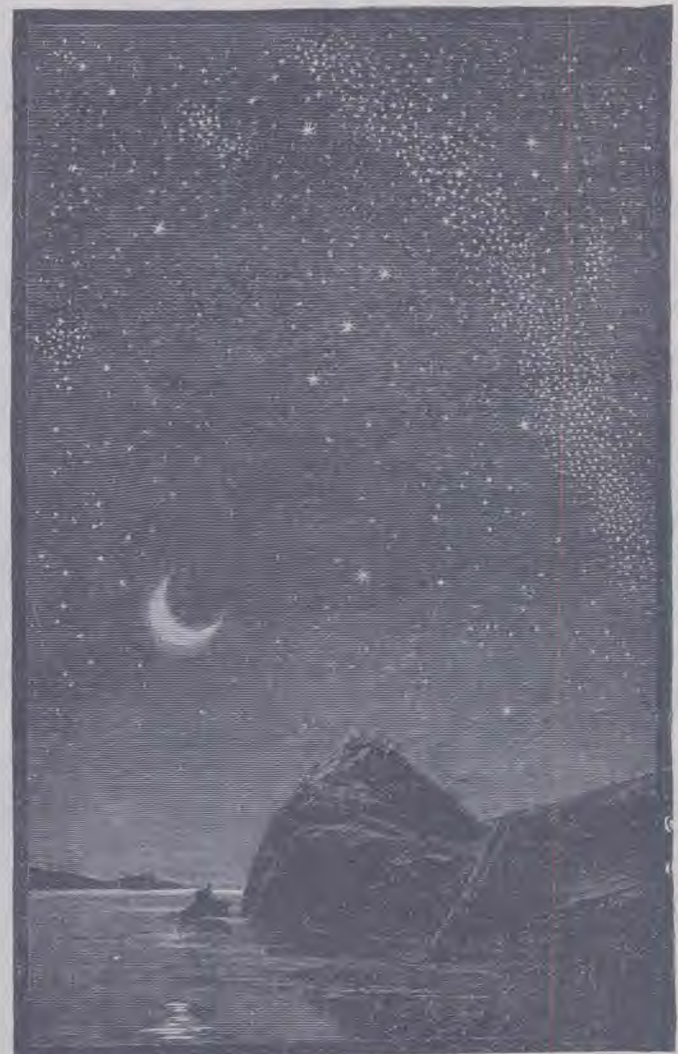
But while it is true that God could thus be discerned in nature, this does not favour the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence, but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light which had hitherto surrounded them had lightened everything which they approached; but de-

prived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works.

The things of nature upon which we look to-day give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skillful Master-artist. In this book of nature opened to us—in the beautiful scented flowers, with their varied and delicate colouring,—God gives to us an unmistakable expression of His love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or He might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate colour and perfume of the flowers, we may learn that God still loves us, that His mercy is not

wholly withdrawn from the earth.

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the



"The Heavens Declare the Glory of God."

Eden above. But nature cannot teach the lesson of the great and marvellous love of God. Therefore, after the fall nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night,



the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father.

He "was the true Light which lighteth every man that cometh into the world."

We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ." Mrs. E. G. White.

### Three Modern Evils.

#### THE ETHICS OF THE THEATER, THE CARD TABLE, AND THE DANCE.

[A Sermon Preached at the First Baptist Church, in Fairport, N. Y., by Rev. E. E. Knapp, Pastor.]

"The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Romans 14: 17.

**D**ESIRE to show this morning why the church is opposed to these amusements under consideration, and why Christians and others should not indulge in them.

#### What Pleases Us Reveals Us.

Laughter and joy cheer the heart and refresh the mind and body. But it is a trick of the devil to sugar-coat the poison of sin with fun and frolic.

"Pleasures, or wrong or rightly understood, Our greatest evil, or our greatest good."

Pope.

Laughter is an index to character. Tell me what a man laughs at, and I can tell you what he is. If he laughs at virtue, he is vicious. If he laughs at goodness, he is bad. His sports and plays will also reveal his aim. The things that amuse people, do much toward moulding character. Are the theater, card table, and dance the proper influences with which to mould desirable character? Let us see from Scripture, sense, and fact.

#### What They Do.

Our indictment contains the following counts:

1. **They injure the body.** A glance into the modern ballroom shows at once that dressing in many cases is white, light, slight, and tight of which I shall speak again. Every law of health is disregarded. Going from a heated room into a cold atmosphere has made many wrecks. The ballroom has been called the mother of rheumatism and consumption. The coming and going, the riding and walking, has made many funerals. Late hours and broken rest, and constant excitement of emotions and passions, all are powerful agencies in undermining the health. It is easy to point to examples.

2. **They Dwarf the Mind.** "Cards," says a man of authority, "were invented for the entertainment of an idiotic king; and it takes but little brains to amuse oneself with cards." Says Addison, the great essayist; "It is wonderful to see persons of the best sense, passing away a dozen hours together shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black and red spots arranged together in differ-

ent figures. Would not a man laugh to hear any one of his species complaining that life is short!"

3. **They corrupt the moral character.** The severest charge. When judged by this test, the dance is an arch-fiend and criminal, who numbers his victims by the millions. It goes without saying that the round dance is immoral in its tendency. I am not saying that all who indulge are immoral, but I do say that all that are moral, and retain their moral purity, do so in spite of the dance, and not by means of it. It had its origin in the low dance houses in Paris, and ought to be sent back to its proper place.

#### What Others Have Said.

First of all, let me give you a few quotations from men and women of large experience and observation. In most instances I withhold the name, but can give it in nearly every instance.

"The dance is destructive to morality in too many instances. It has an immoral past. It did not originate with the Hebrews, but with heathen nations. History shows that heathenism and lust are its parents. The dress of the ballroom increases its inherent tendency to uncleanness. Women vie with one another to appear before men with what, for the sake of delicacy, I will call the lowest-neck dress. Every hooting owl by night and every hissing goose by day cries to them: 'God hath entirely covered us, so that we could appear in the society of creation without shame, and God hath provided you materials for clothing; why then expose yourself with such a shameless face?' Some will endeavour to justify the dress of the ball quoting, 'To the pure, all things are pure.' But human nature is human nature. You might as well say that powder is not what it ought to be because it explodes when sparks fall upon it. We have Bible authority for keeping the sparks of temptation away from the powder of human nature."—*Geo. H. Neal, Jr.*

The *Christian Advocate* has this to say: "Balls are sensual in the worst sense by the modes of dress indulged in, by the stimulus of passion always provided and drunk. Young men often go to the house of infamy that never would have gone there but for the excitement of the one place, which naturally feeds the other. Why are balls used for this express purpose by the keepers of dens of infamy?" This same article refers to the fact that high society of Washington law makers has succumbed to its blighting influence. No plane or circle is exempt. If you are, how about your partner?

Dr. Leonard, missionary secretary to the M. E. church, says: "The dance is harmful to the moral and religious life of society. I do not hesitate to affirm that the modern dance is lasciviously immoral, and responsible for the destruction of the virtue of thousands of our youth. Everything connected with the waltz is calculated to arouse and inflame the animal passions."

The late "Gail Hamilton," a well-known Congregationalist lady and writer of note, said: "The thing in its very nature is unclean, and can not be washed. The very pose of the parties suggests impurity."

The late Dr. Howard Crosby, a Presbyterian divine, wrote: "In regard to these waltzes, polkas, and such like, a Christian ought not to hesitate a moment, any more than he would about thieving and lying. The foundation for a vast amount of domestic misery and crime was laid when parents allowed the sacredness of their daughter's persons and the purity of their maiden instincts to be so rudely shocked in the waltz. This vice has captivated the young and deluded the old in the church of Christ, and no minister must utter an uncertain sound here."

An army officer is said to have exclaimed, after seeing the modern waltz for the first time, "If any man were to embrace my wife after that fashion, I would horsewhip him."

Two rooms are adjoining. In one the carpet is removed, the floor is waxed, there is music. Here is freedom and embrace. In the other, carpets and furniture are intact. Let a man try in that room what he did in the other and see what would happen. Yet morally what is proper in one is proper in the other.

#### The Dance and Young Women.

What the saloon is doing for young men, the dance is doing for the downfall of our young ladies. The chief of police of New York city says: "Seventy-five per cent. of the fallen girls of the city trace their ruin to the evils of the modern dance."

The Roman Catholic bishop of the diocese of New York, makes this statement: "Nineteen out of twenty of the confessions made to me by girls who have lost their purity, ascribed the fact to the evils of the modern dance."

The official organ of the W. C. T. U. once said: "Out of 500,000 fallen women in the United States, seventy-five per cent. of them are where they are through the modern dance. Think of it, ye people, 375,000 women who once were virtuous and pure, ruined through this thing of which you say there is no harm."

Prof. La Fleur, who wrote, "From the Ballroom to Hell," made a census of 200 girls who had fallen. The result was: Seven through poverty and abuse; twenty through drink given by parents; ten through choice; 163 through the modern dance.

So I might go on and quote others; proof is not wanting; but these are sufficient if you are to be convinced; if not, no amount of proof will avail. Still the wonder grows that in spite of these facts, and knowing the danger, there are parents, some of them Christians, who advise or allow their daughters to go to the dancing school, that juggernaut that has crushed out the life of thousands upon thousands. We raise money and send missionaries to convert the heathen mothers, who throw their babes to the crocodiles of the Ganges River; but I sometimes think there is need of their sending missionaries to us who throw ours to the dancing school. Theirs go to an instant death; and seventy five per cent. of ours to a living death of everlasting shame.

#### What It Is.

Talk about the dance as you may, apologise for it as you will, the fact remains that it is an institution of the devil, calculated to undermine the virtue of the young, and has been



remarkably successful. The close and familiar contact of the persons, the rapid motion, all to the strains of enchanting music, and often heightened with spirits, all are calculated to give free rein to the animal passions. There can be no question about these things.

Some young lady says, "I do not allow any young man to pick me up, or hold me in that way." Why emphasise the ME? Simply because that is the rule. "But I am careful with whom I dance." But propriety does not allow you to dance with one many times. You can not always choose. I am told by those of experience that unless the gentleman does come up close and perform the part properly, and combine the two figures into one gracefully, he is shunned by the fair sex as a bad partner. Now tell me what there is that makes a position proper in a ballroom, that is not in a parlour, and you have the chief objection against dancing. As one of long experience in dancing said: "The eyes can look, and the hand press the impressions the lips dare not utter." The chief attraction in the dance is the contact of opposite sexes, permitted nowhere else. Take this away, and the dance is a thing of the past.

A good way to test its influence on yourself is to ask if you would allow the same to take place in your parlour. Would you be willing to have your picture taken in the position of the dance?

#### Is The Theater Moral?

The theater on the moral issue: The theater gives occasionally a moral play and it is advertised widely. Tickets are often sent to preachers. But look out for the next six months for the most foul things that can be spread before the public. There is only now and then one that a man would allow read in his home.

Dr. Buckley recently made an examination of 200 plays given in New York. Only a small per cent. could be called decent, not to say respectable. It is enough to satisfy the pure-minded to look at the bill board. You know how they advertise, and what kind of pictures draw the crowd. Would you like one in your parlour? The pictures displayed at carnivals and on bill boards abound in spectacular obscenity and the display of woman's shame. Deny it who will, this is the character of most of the plays, and the kind that is patronised.

I repeat what I said last Sunday, that it cheapens and weakens every noble virtue of the human heart. It weakens the sacred vows of the altar, makes divorce possible; love, virtue, faithfulness, and the like, are at a discount.

**Cards tested on moral grounds:** Cards are played for entertainment for a while, then a company gathers, a prize is offered; then come chance, skill, and cheat. Here is a gambling-den in full operation, in your parlour. Thousands of boys go from their mother's table and end in the gambling-den. Some one is responsible, mothers.

A boy was chided by his mother for gambling. He called her into the parlor, and pointing to a beautiful picture, said, "Mother, where did you get that picture?" The mother answered, "I won it at a card party." He

pointed to a vase and asked, "Mother where did you get that vase?" She answered again, "I won it at a card party." Then looking her squarely in the face he said, "Mother, when you stop gambling, I will." He had a perfect right to say it.

Thousands of boys go from their mother's card table and end up in the gambling-den. Mothers, some one is responsible.

Every now and then we see in a paper the bold headlines, "Didn't know 'twas loaded." Some boy has been playing with a gun, and supposing it was empty, has taken aim and fired, killing his playmate. It is being repeated in thousands of so-called Christian homes, where the moral character of boys and girls is being destroyed.

A mother who was giving a card party, found herself lacking one pack to supply her tables. She sent her little boy to the store after the required article. Said she, "Johnnie, be sure to get the kind with an angel on the back." What blasphemy, only to be paralleled by Belshazzar, who drank and treated his lords at his unholy banquet and revelry from the gold and silver vessels which his father took from the temple in Jerusalem! Christian mothers, what are you doing with that gambler's game in your home? As you prize chastity, shun the dance; as you prize honesty, shun gambling; as you prize a clean and pure character, shun the degrading theater.

4. **They associate us with great evil institutions.** The people of Israel, on the return of Moses were dancing before the golden calf. "And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it." Ex. 32: 19, 20. No wonder his anger waxed hot. He did what every man of God would like to do with both. Shun that which associates you with an evil institution. The card table is a world-wide evil institution of all countries, Christian and Pagan. It is the gambler's instrument, his robbery den. It has been blackened by dishonesty, stained by awful murder, and disgraced by millions of wrecked characters. A pack of cards is suggestive, not of an innocent game, but of a great foul institution, which has forever been a curse to mankind, the world over the pet game of the gambler and libertine, found in every foul and vicious place. Your home is better off without them.

The dance, besides the objection on moral grounds, has become a world-wide institution of evil and corruption. The dance house can not be fittingly described in polite society, and I have only been able to hint at its character and evil. I could not tell all the truth, and maintain my self-respect and yours. The dance is linked with vice the world over. It may be a pleasure, but it is also dangerous.

#### No Redeeming Qualities.

The theater as we know it, has no redeeming qualities. Edwin Booth would not allow his children to go to the theater, except he knew the character of it. He determined to establish a respectable theater, before whose footlights there would no display of woman's

shame, or anything to make the pure blush. His theater failed, and paid five cents on the dollar. Henry Irving tried again in the Lyceum Theater, New York. He had to change his policy to keep from bankruptcy. Mary Anderson left the stage, on account of its influence on her children. McCready would not permit his children to go to the theater. Edwin Forrest, after hearing Dr. Brantly, in a sermon denounce the theater for its immorality remained to take the preacher by the hand and say: "Sir, what you have said to-night is true, only you have not painted the picture as dark as it is."

Every theater in our cities lives by painting the weakness and sins and unfaithfulness of mankind, mostly of the weaker or gentler sex. I, for one, raise my voice to you and Almighty God in righteous protest. These are not the things that help us.

5. **They produce a pleasure-loving spirit, and displace the serious and worthy pursuits of life.** "She that liveth in pleasure is dead while she liveth." How a boy gets carried away with sports! He talks and thinks about them at school and Sunday-school. I have attended a social gathering where several enjoyed themselves exclusive of the rest, with stock jokes and phrases concerning such things as I have been discussing. I have had young ladies tell me that they got so wrought up at the theater and other amusements under consideration that they could not sleep. I have noticed that those who indulge give more and more time to it, going to the games and plays, night and afternoon and night again. What wonder the house is neglected, the husband or wife alienated, the children become street arabs! What wonder the American home is passing! "What is home without a mother?" In the parable of the sower, the seed was choked by the pleasures of world. And when one makes up his mind that the end of life is to have a good time, duty is neglected, sacred obligations are ignored, business lags, the prospects of life wither, and the end is despair. Here is a good place to hold up the red flag of danger.

The Duke of Orleans, in a certain town on the day of a circus, could get no meals, for all had gone to the circus.

The Romans were noted for their greed for amusements. Gladiators and wild animals were thrown together for sport. "Give us bread and games," she cried, and died. Enervated, she became an easy prey for the bold Northmen.

Some cavalymen, during six weeks of rest taught their horses to dance to the music of the band. It was great sport. During the next engagement, the horses stopped to dance. The enemy conquered. Many moral battles are lost in the same way.

After Napoleon Bonaparte had killed the Duke D'Enghien, the indignation of the French people was so intense that there was danger of a revolution. The wily emperor quieted their consciences by producing for them the most magnificent ballet that Paris had ever seen. They rushed to the theater and forgot their grievances.

#### Why So Little Christian Conviction?

It is impossible for conscience to assert itself





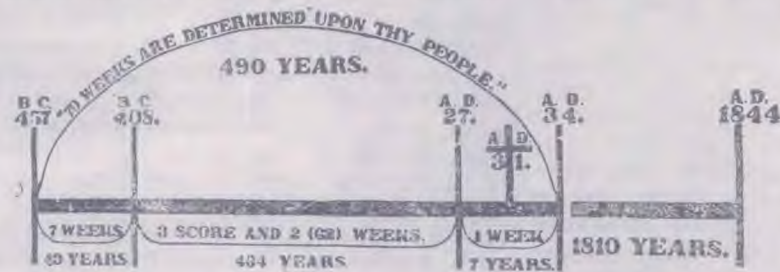
THE 70 WEEKS AND 2300 DAYS.

**I**N the ninth chapter of Daniel we find a further explanation of Daniel 8. Mark the connexion between the two chapters. 1. Gabriel appears again to Daniel. Verse 21, the very one who in the vision of chapter 8 had been commanded to make him understand that vision, but who had not yet completed that mission. 2. Daniel refers to the vision at the beginning in which he had seen this angel. This must be the vision of chapter 8, as no other had intervened between that and this. 3. Gabriel said, "I am now come forth to give thee skill and understanding," the very work he was intrusted with in chapter 8, but had been obliged on Daniel's account, to postpone. 4. The angel then himself refers back to the vision of chapter 8, saying, "understand the matter" and consider "the vision." 5. He then commenced with the very matter omitted in chapter 8, namely, the explanation of the time: "Seventy weeks are determined upon thy people." The word here rendered determined, signifies "cut off." Seventy weeks are cut off. From what? From the 2300 days. Wherever the 70 weeks commence there the 2300 days begin.

Gabriel then proceeds to give the starting point. When a commandment should go forth to restore and build Jerusalem, the seventy weeks would begin. The first decree that was issued after this time in any wise affecting Jerusalem, was the decree of Cyrus, B. C. 536, for the return of the Jews and the rebuilding of the temple. Ezra 1. But this only provided for the temple and fell far short of granting the "restoration" to which the prophecy points. This work was hindered by the enemies of the Jews in the reign of Artaxerxes the Magian B. C. 522. Ezra 4. The decree of Cyrus was reaffirmed by Darius Hystaspes, B. C. 519, and the work on the temple again went forward. But this decree like that of Cyrus was too lim-

ited in its provisions. At length Ezra obtained a decree from Artaxerxes Longimanus, in the seventh year of his reign, B. C. 457, Ezra 7:7, containing provisions for the complete restoration of the Jewish State. This decree, written in the original in Chaldaic or Eastern Aramaic, the language of the Persian court, is found in full in Ezra 7, 12-23. When this went forth, the prophecy was met, all three of the decrees constituting "the commandment," as expressed in Ezra 6:14, and the date of its going forth being that point when the last one with its full provision, was carried into effect by Ezra. Ezra 7:9. The commission to Nehemiah 13 years later, was no decree, and is not to be taken into the account.

Seven weeks or 49 years were allotted to the literal work of building the city, and arranging the affairs of the State.



This was completed in the last act of reformation by Nehemiah, in the fifteenth year of Darius Nothus, B. C. 408, exactly 49 years from the commencement of the work by Ezra, B. C. 457. Sixty-two weeks 434 years more, were to extend to Messiah the Prince. Christ was set forth as the Messiah, or the Anointed, at his baptism when he was anointed with the Holy Ghost. Acts 10:37, 38; 4:27; Luke 4:18, etc. This period therefore reaches to his ministry, which commenced in A. D. 27. For John began his ministry in the fifteenth year of Tiberius Caesar, Luke 3:1, which was in A. D. 27, and Christ entered upon his work six months later, which would bring us to the autumn when Ezra commenced his work at

Jerusalem. Here Christ went forth proclaiming, "The time is fulfilled, Mark 1:15, which can have reference to nothing else but the fulfilment of this period which was to bring us to Messiah the Prince.

After the 7 weeks and the 62 weeks he was to be cut off, or in the middle of the 70th week, cause the sacrifice and oblation to cease. These expressions point unmistakably to the crucifixion of Christ. The ministry of Christ continued just three years and a half; for he attended but four passovers, at the last of which he was crucified. John 2:13; 5:1; 6:4; 13:1. If the sixty-ninth week ended in the autumn of A. D. 27, the middle of the 70th week, three and a half years further on would be in the spring of A. D. 31, and right there the crucifixion takes place. See Hales' Chronology. We go forward three years and a half more to the termination of that week, and find ourselves at the end of the 70 weeks in the autumn of A. D. 34. How much yet remains of the 2300 years? 2300 minus 490 equals 1810; and adding 1810 to A. D. 34 we have 1844, where the whole period of 2300 years expired. So definitely and easily is the application of this period of 2300 years ascertained. The seventh year of Artaxerxes when Ezra received his commission is placed in B. C. 457 by Ptolemy's canon, and the accuracy of that canon is demonstrated by the concurrent agreement of more than 20 eclipses. The starting point for the 2300 days cannot therefore be moved from B. C. 457

without showing the inaccuracy of Ptolemy's record of these eclipses. But Prideaux says that they have been repeatedly calculated and have been found invariably to fall where Ptolemy has placed them. Connexions, Vol. 1 P. 242.

URIAH SMITH.

The Sabbath was a perpetual witness that though, under the actual conditions of our life in this world, severe toil may be absolutely inevitable, it is not God's will that all our days should be spent in drudgery. We were made for something better than that—for peace, for joy, and for freedom, and not for perpetual enthrallment to the inferior necessities of our nature.—Robert W. Dale.



## THREE MODERN EVILS.

CONTINUED FROM PAGE 99.

when the pleasure-seeking spirit is master. We often ask, "Why is there so little Christian conviction?" The question is largely answered, "We are going to have a good time." The text is: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. These amusements endanger and destroy our true joy. "The good is the enemy of the best." Amusement, pleasure, and fun may be good in their place; but true joy is better. Amusement is the dash of the spray, the sparkle on the surface; joy is the flow of the deep current of the soul. The true joys of many a home have been destroyed by its amusement; and the joy of many a Christian has been laid waste by his amusements. The Bible magnifies joy, it believes in laughter; but there is a soul experience too deep for laughter. It flows in tears. This is rich.

Fill thy life with the blessed Master and His work, and earth's pleasures will be made to assume their proper place. True religion is not a creed, but an experience; not a restraint, but an inspiration; not an insurance for the next world, but a program for this present world.

You say, I am wrought up. I am profoundly stirred upon this subject till my indignation waxes hot, like Moses'; till I fancy I can sympathise with Paul, when he saw the city of learning and boasted culture "wholly given over to idolatry." My spirit is stirred within me when I see dancing and cards flaunted from the secular and local press of village, city, and country, as if it were the chief object of the life of that community; when I see that which has been the sport of the lowest of all foul places, adorned by Christian homes as the favourite pastime of moral Christian people; when the only sports of the gambler's den and harlot's brothel, engaged in by the people to whom I preach the word of purity; when I see that which has blasted the purity of millions, excused by church members, indulged in by the leaders of society, as if it were a mark of superior society, provided by Christian parents to be the downfall of their children, running riot with the souls and bodies of young and old alike.

"Stirred?" Indeed I am; and with sufficient reason, too, I affirm. I should be recreant to my Master and my commission if I were not stirred. When I see the dearest interest I have on earth, to which I have given my life, confronted by this evil, menaced by its power I have no choice. I must speak. When I see God's people giving themselves to these great sources of evil, night after night, and forsaking His house and work, and more than that, alienated from His cause, I should be untrue to them, as well as to Him, if I did not lift my voice in protest. God have mercy on and quickly convert the man who is not stirred in this matter!

If I am wrong, somebody take me and convert me. I am open to reasoning. Don't hesitate. If these things are right, somebody champion them.—*Signs of the Times.*

## DESTRUCTION OF SAN FRANCISCO.

THE following is a statement of facts obtained from press reports, descriptive of what is doubtless the greatest catastrophe in point of wide-spread destruction, that has occurred in modern times.

At 5:13 o'clock in the morning of April 18, a large section of central California adjacent to the coast was shaken by a terrific earthquake, several shocks following each other with diminishing severity, the first one being the most violent. The duration of the first shock was one minute, and in those places most affected the earth's surface was agitated during this time like a storm-swept sea. Many of the older and less substantially built structures collapsed, burying their occupants beneath the ruins; or were so damaged that they fell at the next vibration. Only the strongest modern steel structures were able to withstand the shock without serious damage.

San Francisco, the metropolis of the Pacific Coast, with its miles of lofty buildings and its four hundred thousand inhabitants, was of course the centre of interest, destruction, and horror. The cheap lodging-houses and hotels near the water front, where the shock was worst, collapsed at once, causing the loss of several hundred lives. The collapse or wreck of warehouses, tenements, and other structures in the low-lying district of the city was general. Some of the largest buildings were likewise demolished. The great city hall, to erect which required seven million dollars and twenty years' time, was laid in ruins; likewise the new two-million-dollar post office. A great section of the shell of the *Call* building, the tallest structure in the city, fell to the ground. The roofs or top floors of other large business buildings fell in, and only the fact that they were not occupied at that early morning hour prevented great loss of life.

Awakened, and in many cases thrown from their beds, by the first violent shock, the inhabitants of the city rushed into the streets with no thought but that of escape from burial beneath the wreck of their homes. Thousands did not take time to dress. In the streets they were still menaced by swaying walls, with each recurring vibration of the earth. It was impossible to reach a place of safety. All lights in the city were extinguished. Confusion and consternation reigned supreme.

When the first dread agency of destruction had spent its violence, another at once took up the work which it had begun. Fire, from crossed electric wires and broken gas-mains, broke out in a number of places. The water-mains had also been broken by the violence of the upheaval, and the water system of the city was rendered useless. The firemen responded to a general alarm, but were without water to fight the flames. The fire made steady and rapid headway, fanned by an east wind which carried it directly toward the heart of the city. There remained but the one hope of saving the city from destruction by the use of dynamite.

It was nine o'clock before the police, firemen, and the troops from the fort at the Golden Gate, had the populace under control, and then by order of the mayor the city was put under martial law, and efforts began to arrest the conflagration by blowing up buildings in its path. No building was spared if its destruction seemed necessary, but every effort to stop the advancing sea of flame by this last resort was fruitless. Van Ness Avenue, with a width of ninety feet, was selected as a place to make a determined effort, and along this avenue a mile of buildings were levelled. But when the flames reached it, they leaped across the intervening space. Finally the supply of dynamite became exhausted, and even this last hope of arresting the onward march of destruction was gone. The city was wholly given over to the devouring element.

As the fire's grasp upon the city became more complete, and it became evident that no section would be spared, the terror-stricken people sought the wide open space of Golden Gate park and the Presidio, the only remaining refuge from the flames, except the sea. Here the greater part of the population were sheltered in tents, or slept in the open air, being supplied with food and water by the troops. Exit from the city, or ingress to it, was prevented by the troops, acting under orders; but before martial law had become established, many thousands took passage across the bay to Oakland, where the earthquake had not inflicted serious damage. The streets of that city became lined with homeless, penniless refugees who had nothing to do but wait until some one came and offered them food and shelter. A description in the *Washington Post* says: "Every few minutes



there float through the suburbs into the town these processions of miserable, smoke-blackened, haggard, weeping people which made yesterday the beginning of this hell. Now and then you recognise some man, dressed like a tramp, dirty, dragging a miserable woman, as a prosperous business man or a sleek clerk whom you have known in San Francisco. They come to us hungry, mainly penniless, fairly begging something to eat from the public kitchens which the soldiers have set up in the streets."

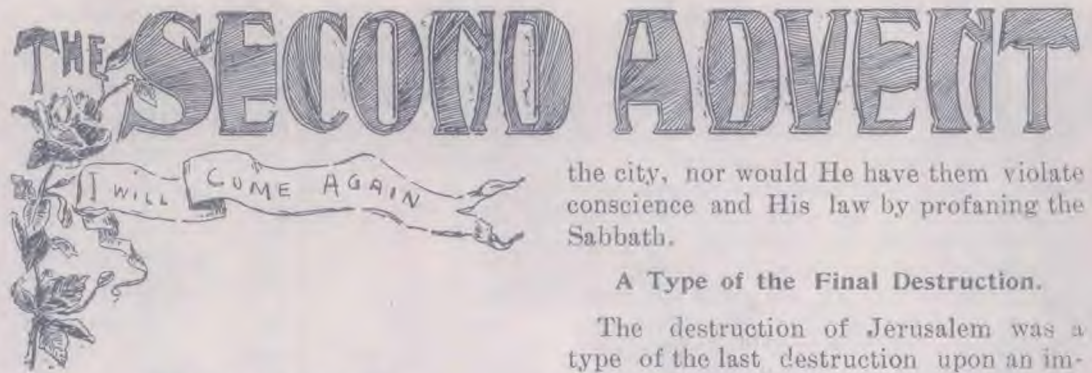
Speaking of the futile effort to stop the advancing conflagration at Van Ness Avenue, this description says:—

"At four o'clock Mayor Schmitz and Chief of Police Dinan decided that the only hope of saving the western addition, with its forest of frame dwellings, and the Richmond district, with its thousands of homes, was to check the fire at Van Ness Avenue, which crosses the city from north to south, where the residences begin. This avenue is ninety feet wide, and the possibilities of checking the march of the flames there looked hopeful. Huge cannons were drawn to the avenue to aid the dynamiters in blowing up the mansions of the millionaires on the east side of Van Ness Avenue. Every available pound of dynamite was hauled to this point, and the sight was one of stupendous and appalling havoc, as the cannons were trained on the palaces, and the shot tore into the walls and toppled the buildings in crushing ruins."

A writer who saw the effect of the catastrophe on those who were victims says: "Strong men behaved like babies in their furor. All humanity within eyesight was suffering from palsy. No one knew which way to turn, when on all sides of them destruction stared them in the very eye. A number of slight tremors followed the first seven series of shocks. As each came in turn fearful agony spread over the countenances of the effected ones. Terror stamped its mark on every brow."

"Then an unnatural light dimmed the rising sun and the word went forth from every throat: 'The city is ablaze. We will all be burned. This must be the end of this wicked world.'"—*Gleanings*.

THERE is many a thing which the world calls disappointment, but there is no such a word in the dictionary of faith. What to others are disappointments are to believers intimations of the way of God.—*John Newton*.



### THIS GENERATION.

#### II. From the Destruction of Jerusalem to the Second Coming of Christ. Vs. 15-28.

"WHEN ye shall see Jerusalem compassed with armies; then know that her desolation is at hand." (Thus reads Luke.) "When therefore ye see the abomination of desolation (reads Matthew and Mark), which was spoken of through Daniel the prophet, standing in the holy place, standing where it ought not (let him that readeth understand); then let them that are in Judea flee unto the mountains; let him that is on the housetop not go down to take the things that are in his house; and let him that is in the field not return back to take his cloak. And let them that are in the midst of her (Jerusalem) depart out; and let not them that are in the country enter therein. . . . For there shall be great distress upon the land, and wrath unto this people. For these are days of vengeance, that all things which are written may be fulfilled. And pray ye that your flight be not in the winter, neither on a Sabbath."

We learn from this scripture that the Lord, through Daniel, had forewarned concerning the very power which destroyed Jerusalem. Dan. 9: 27. When the Jews rejected Christ, they rejected their king, and chose Cæsar. They said, "Away with this Man;" "we have no king but Cæsar." They put man in the place of God; and though they afterwards fought Rome, it was still, on their part, man in the place of God. It was the abomination of desolation standing in the place of God, and showing that the judgment of Jerusalem could not long delay. The sign of that judgment came to Jerusalem when the Roman army surrounded that city in A.D. 70, and opportunity was given the disciples and those who believed our Lord's words to flee from the fated city. The details of that awful destruction, and the flight of God's children, we need not now consider.

Jesus enjoined them to pray for two things, that the flight be neither in the winter nor on the Sabbath day. He would not have them subjected to the hardships of winter in their flight from

the city, nor would He have them violate conscience and His law by profaning the Sabbath.

#### A Type of the Final Destruction.

The destruction of Jerusalem was a type of the last destruction upon an impenitent church and nation. They fell by the edge of the sword, and were led captives into all nations, and Jerusalem was given up to be trodden down of the Gentiles. As the Jewish people then rejected God, so the great apostasy in the Christian church has done the same thing, and will to a still greater extent in the closing days of the Christian era exalt the man of sin, the mystery of iniquity. Then as the children of God were forced to flee from Jerusalem, with no thought of preservation of earthly possessions, so, in the very last destructions and calamities, the children of God will again flee from the doomed cities as did Lot out of Sodom. The very language used in Matthew relative to fleeing from Jerusalem is used in Luke 17: 22-37 in regard to the coming of Christ. And the time draweth near.

#### The Great Tribulation.

Following the destruction of Jerusalem began the tribulation of the church of Christ; first through Pagan Rome, which did not always distinguish between Jew and Christian, because both worshipped one God; and secondly, during the Dark Ages of papal spiritual domination, when it seemed at times as though true faith would be blotted from the earth. The days of this persecution and tribulation are thus spoken of in Daniel 7: 25: "And he [the little horn] shall speak great words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." "Time" signifies a year; "times," the dual number, two years, a total of three and one-half years; elsewhere called, 1,260 days, forty and two months. See Rev. 12: 6, 14; 13: 5; 11: 2, 3. A day in prophecy signifies a year. The 1,260 days signify so many years. They began when the last of the Arian powers to oppose the assumptions of the Roman bishop was suppressed, and the pope of Rome, as decreed by Justinian,



became the "head of all the holy churches," and "true and only corrector of heretics." That was in 538; they ended in 1798, when the pope was taken prisoner by France, and the recognition of Rome's spiritual domination was broken.

Thousands and tens of thousands perished during that time. It was the "great tribulation, such as hath not been from the beginning of the world which God created, until now, no, nor ever shall be." This "tribulation" is not to be confounded with the "trouble" of Dan. 12:1. The "tribulation" was to come upon God's children, the "pressing," to bring out the wine and sweet perfume of sacrifice. The "trouble" comes upon the wicked, from which the children of God escape.

The tribulation of the days, for the elect's sake should be shortened. God would not allow His faithful witnesses to be swept from the earth. In Europe, the great centre of world action, the Reformation had affected statesmen and rulers. In 1776 Maria Theresa, empress of Austria, promulgated a decree of toleration that all sects should be tolerated in her realm. The same year the American colonies declared themselves free and independent states, and opened an avenue to a haven of liberty for the oppressed of all lands. The days began in 538, by the carrying out of Justinian's decree. The persecution ended by decree and proclamation in 1776. The days ended in 1798. A space of twenty-two years intervened between the ending of the persecution and the ending of the days.

#### Signs of His Coming.

The end of that prophetic period—the first long prophetic period of Daniel to close—brought the world to "the time of the end" (Dan. 11:35; 12:4), a period during which the seal should be lifted from the prophecy, when many should run to and fro and knowledge should be increased. Men then began in earnest to search the prophetic Word of God. But then also, in order to deceive the searchers and confuse the masses, Satan began to send forth his minions. And so the Master said he would do. Listen:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If there-

fore they shall say unto you, Behold, He is in the desert; go not forth. Behold, He is in the secret chambers; believe not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of Man."

How literally did our Lord foretell these delusions; how faithfully has He warned His people against their deceptions! The deceivers would come; they have come in these latter days by tens and scores, all over the world. The Spirit of God is arousing longing and expectancy in the hearts of men in all lands; Satan has been stirring up false christs and false prophets in all lands to delude, disappoint, dishearten, and utterly disgust the world in regard to one of the most glorious doctrines of the whole Bible—the second coming of Christ.

Two notable deceptions have arisen in this country, among a score of lesser, like Dowie, Sanford, Teed, Schweinfurth, and others. The first of these is Mormonism, and their cry has been, "Behold, He is in the desert." Into the desert of the great West they went and planted the pseudo-Zion. The very name they gave their chief organ was a demonstration of our Lord's words—the *Desert News*, still published at Salt Lake City. In many lands their missionaries have gone; earnestly have they preached; miracles have been wrought to support the messages borne; and thousands upon thousands have been deceived, deluded, and led into the Mormon desert, barren of all true spirituality, a mighty blot upon Western civilisation.

The second of these delusions is Spiritism, whether manifested in so-called Modern Spiritualism with its rappings, seances, etc., or in "Christian Science," or any of the other "isms" based on the doctrine of the natural, inherent immortality of man, and depending, to a greater or less extent on signs and wonders to support its claims. Both of these sects claim that the second coming of Christ is manifest in them. We are told that He appears in the secret cabinet chamber; that He is manifest in the wonderful light given to the world; that He is revealed to us anew as dwelling in our own hearts, though we know it not; and millions are thereby deceived. Death, the enemy, is made to appear a friend, and the literal, personal, visible coming of Christ is made of no account, or a thing of ridicule.

By the Living Oracles of God we know that the Son of God once came as a Babe

in Bethlehem, as a "Man of sorrows and acquainted with grief," as a Sacrifice for sinful man, the climax and cumulated evidence of God's eternal, outpoured love; and by the same evidence we know that He is coming again as King, coming personally, literally, visibly, coming in glory transcendent, flooding the heavens and earth with the unwonted splendour of the regal coming of Jehovah of hosts. Not in secret will He come, not locally, will He appear, but as manifestly, as vividly, as clearly, as the lightning flash athwart from the east even unto the west," so shall the coming [the *parousia*, the personal presence] of the Son of Man be." Even so will He come; be not deceived.

#### III. Signs Specific and Definite, which Precede His coming.

(To be continued.)

#### LOOK OVER IT.

It is said that John Wesley was once walking along a road with a brother who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," said Wesley, "why the cow looks *over* that wall?" "No," replied the one in trouble. "I will tell you," said Wesley; "because she cannot look *through* it; and that is what you must do with your troubles: look *over* and *above* them."

Depend upon it, in the midst of all the science about the world and its ways, and all the ignorance of God and His greatness, the man or woman who can say, "Thy will be done," with the true heart of giving up, is nearer the secret of things than the geologist or theologian.—*George Macdonald*.

It is not the bee's touching of the flowers that gathers the honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, strongest Christian

THERE is a power in this rest in God of which the men who are rushing along the broad and dusty high way can form no conception. The meadows on which the soul refreshes itself are ever green.—*Tholuck*.

"WE shall never have a desire for better life until we are dissatisfied with our old life."



THE  
ORIENTAL WATCHMAN

Editorial.

THE VOICE OF DESTRUCTION.

**G**OD has spoken and is still speaking. In time past He spoke to His people through His word, by the agency of His Holy Spirit, and through nature. Where one means has failed or been insufficient, He has used others. When upon earth, in order that he might make clear things which had been "kept secret from the foundation of the world," Christ spoke through nature by means of parables. In this way he opened before man truths kept secret which language was inadequate to convey. Because of His great love, and in order that man might more fully know the mind of God, the Saviour resorted to nature to convey the infinite to the finite. Matt. 13 : 34, 35.

Not alone while upon earth has the Almighty spoken through nature. "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." He spoke to the antediluvians through a flood and he spoke to the same people and is speaking unto us to-day by that beautiful rainbow which says to us again and again "neither shall there any more be a flood to destroy the earth."

God has spoken through the earthquake. At Sinai when giving His law, "the people that was in the camp trembled." The words of the law were not sufficient. "Thunders and lightnings and a thick cloud were upon the mountain and the people trembled." Ex. 19 : 16 To Elijah God manifested Himself in a great and strong wind which rent the mountains, and after the wind an earthquake, then by fire and afterward by the still small voice. Back in Elijah's time God used the earthquake to speak to Elijah and it was to him as the voice of God. At that time in speaking to Elijah it was necessary that God should use something more than words. He spoke through wind and earthquake and fire.

Again when Christ was upon the cross, just as He yielded up the ghost "the earth did quake and the rocks rent." For more than thirty years Christ had been

among His people and for three and one-half years in a perfect ministry Christ had been revealing Himself. In their blindness they perceived not His miracles and in their deafness they heard not the Master's words. As a last testimony against them the veil of the temple was rent in twain and the earthquake spoke as the voice of God, rendering obsolete the elaborate ritual of the temple. And when they had laid Him in Joseph's new tomb and had rolled a stone to the door and stationed a company of soldiers to keep guard, He who had power to lay down His life arose, the stone was rolled away, the keepers shook, and "there was a great earthquake." The whole earth spoke forth the resurrection power of Christ. The prophecy and the circumstance were not sufficient; nature proclaimed a risen Lord.

And so it is; God has spoken by earthquake and fire; He is speaking to-day by the same means, and He will again speak in a similar way. The once magnificent city of San Francisco, the product of nearly a century of toil and labour, has been laid in ruins. For a hundred years men have been spending their effort and skill in building a beautiful city, which in a few short hours was brought to ashes. Men who have amassed fortunes are now penniless and in need of bread. Is there not in this earthquake and fire the voice of God? Does it not rebuke the graft and greed and commercialism of the American nation and the world to-day? We see in the magazines the face of a man with a dollar sign in his forehead. How expressive of the present spirit of money-making. He who has said, "Lay not up for yourselves treasures upon earth, where moth and rust corrupt and where thieves break through and steal," has again spoken and brought to naught the works of man.

He who cannot perceive in the earthquake and fire of San Francisco the voice of God, must logically admit that God does not speak through natural phenomena. Nevertheless Isaiah has declared: "When thy judgments are in the earth the inhabitants of the world will learn righteousness." Isa. 26 : 9.

Christ said, as recorded in Matt. 24 : 7, "And there shall be famines, and pestilences, and earthquakes in divers places." "All these," He said, "are the beginning of sorrows." We find by studying the question of earthquakes that they are steadily on the increase. From B. C. 1700

to A. D. 96, only 16 earthquakes are recorded, or one in every 112 years; while from B. C. 96 to A. D. 1850, a period of time of nearly equal length, there were 204 earthquakes, or one in every eight years. Since 1850 the increase has been much more marked. Up to the year 1885 there were on an average from three to five earthquakes yearly, and in that year there were 97, and the year following 104. As to the increasing number since that date, we have no data in hand. There is little doubt, however, regarding the increase of earthquakes the past few years; and the destruction caused by them has been appalling. We may well ask ourselves, What do these things mean? Surely God is speaking through His judgments that the inhabitants of the world may learn righteousness.

When upon the cross and in the tomb of Joseph, He spoke through the earthquake. Having used every other means of teaching the people, but in vain, He spoke in the earthquake, and in the time just prior to His second coming, when scoffers refuse to learn righteousness in any other way, He is speaking and will continue to speak through His judgments.

J. L. SHAW.

SEVENTH DAY OBSERVANCE.

Part of the third and last article of this series on Sabbath observance is taken up by the writer in summarising the arguments presented in the first two articles. This part we will omit and consider only such points as we have not before covered. This article opens as follows:

Admitting, however, that Christians are not under the law of Moses, some one may ask whether the law of the Spirit of life in Christ Jesus does not teach us to do, or to avoid the very same things as are commanded or prohibited by the other nine commandments; are they not practically re-enacted in New Testament precepts? If so, why should the fourth commandment be the only one to be expunged as obsolete? The reply is that one must rigidly distinguish between a general application of some spiritual truth to all circumstances, and the literal application of some precept to the specific circumstances for which it was originally issued.

We see that it is the writer's purpose here to really if not avowedly expunge all ten of the commandments. He does this because it is the only thing he logically can do if he expunges the fourth. He says concerning the other nine that "one must rigidly distinguish between a general application of some spiritual truth to all circumstances, and the literal application of some precept to the speci-



fic circumstance for which it was originally issued." We should like to know what "general application of spiritual truth" our friend can give us on "Thou shalt not kill." We wonder if he isn't in favour of preserving a most literal application of this precept to *all* circumstances. But let us follow the writer further.

The spiritual essence of the fourth commandment is that God's people in both dispensations are to follow their ordinary callings on most days, but may, and should set apart certain times for rest therefrom, and for spiritual pre-occupation; the time thus consecrated should ordinarily be one day in seven, with the addition of special seasons represented by the Sabbath year, the year of jubilee, and the feasts. To this limited extent a Christian may, and should, draw lessons for his own guidance from the regulations for Sabbath observances. Similar instances of spiritualising Mosaic ritual may be found in the injunctions to Christians: "Purge out therefore the old leaven," and "Let your speech be alway with grace, seasoned with salt" (1 Cor. 5: 7, Col. 4: 6). Yet a direct literal application of the two injunctions referred to would be untenable.

Now if the fourth commandment has a spiritual essence, every other one must have a similar essence. We wonder what spiritual essence (which would nullify the literal application) is to be drawn from "Thou shall not steal." "Thou shall have no other gods before me" will certainly admit of a very literal interpretation here in India.

Our friend proceeds to give us what he supposes is the spiritual essence of the fourth commandment. We conclude that it is what he supposes, for certainly he does not get it from the Bible. The Bible says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." This refers to the law of God which is in itself spiritual (Rom 7: 14), and not to Mosaic ritual. The old leaven and the seasoning with salt were symbolical, or figurative (Heb. 9: 9, 10), and therefore admit of a spiritual and not a literal application; but the decalogue was always intensely literal and does not require a spiritual interpretation in order to be understood. The writer proceeds:—

Even in the Decalogue, the fourth commandment is not the only one which is incapable of direct literal application as an exhaustive guide for Christian conduct in respect of the matter in hand. Note especially the commandments which immediately precede and follow. The third commandment forbids false swearing, whilst inferentially sanctioning other oaths (Deut. 6: 13); but the Lord in Matthew's Gospel, and the Holy Spirit in

James's Epistle, forbid swearing altogether. And the fifth commandment contains a promise of long days in Palestine, which few Christians can claim in this dispensation. And all the ten commandments, but especially the fourth (Deut. 5: 15) are addressed to the people brought out of the land of Egypt, which does not literally describe God's people of today. And the ten words are almost immediately followed by the decree, "An altar of earth shalt thou make unto Me"; even the advocates of Saturday observance would hardly seek to enforce this precept on Christians in its literal sense.

The ten commandments are exhaustive as any law so summarily expressed could be. In civil law we recognise one fundamental statute as covering the principles included in a whole code of laws, both statutory and common. The decalogue should be granted the same latitude. The principles involved in polygamy and divorce are easily covered by "Thou shalt not commit adultery." So the *principles* of swearing are covered by "Thou shalt not take the name of the Lord they God in vain," though its entire scope is not here defined. That is done by Christ who was to "magnify the law and make it honourable." Isa. 42: 21. The promise of the fifth commandment holds good as long as there is an Israel of God which will be until Christ shall come. We are a part of Israel (Rom. 2: 28, 29; Gal. 3: 29), and therefore partake of this promise which will be literally fulfilled in the kingdom of God. "An altar of earth shalt thou make unto me," as every one knows, is no part of what God spoke from Sinai and wrote with his own finger. Six verses of narrative intervene between the last commandment and this text, certainly enough to separate it from the decalogue. We read further:—

So far from enjoining the perpetuation by Christians of the observance of a Jewish feast, or new moon, or sabbaths, the Holy Ghost expressly warns us that they were a shadow of things that were coming, whereas the body (or substance) is Christ's (Col. 2: 16, 17). They were very useful in their proper time, and they were invested with Divine authority; but they were not Divine, or even permanent, in their character. They were from God, but in themselves they were things "which by nature are no gods" (Gal. 4: 8-10). They formed part of a ritual which served like an instructive picture-book for the elementary training of young children under tutors. But there was no inconsistency, when the Father in due time tore in two the picture-book which having served its purpose, would have become a hindrance to his grown-up sons. (Matt. 27: 51, Heb. 9: 10, 10: 20). To re-instate Saturday observance, and the other parts of the ritual, runs counter to God's teaching in the Epistle to the Hebrews. It is as if an earthly father saw fit to tell his little

children that they must put on a fresh clean pinafore every Wednesday morning. How strange it would be if after becoming adults they insisted on continuing this habit, even in spite of the father's assurance that his requirements from grown-up children were altogether different! Is not this the real effect of the teaching of Seventh Day Advocates?

Most of this paragraph is very true. The feasts, new moons, and those Sabbaths which were a shadow of things to come (Col 2: 16, 17) were superseded by the substance (Christ) for which those symbols stood. But in what sense was the weekly Sabbath a type or shadow? In what way did it point to the Christ to come? In no way whatsoever. There were seven ceremonial or shadowy Sabbaths every year and they held their place in pointing forward to Christ and passed away when all sacrificial law was met in Christ. Furthermore, Christ was offered because of man's sin, and so were all the sacrifices of old. Therefore sacrificial law must have come in after the fall. But the Sabbath dates from the close of creation's week before the fall (Gen. 2: 1-3), and is thereby marked as entirely separate from the ceremonial precepts which were a shadow of things to come. So we see the Sabbath was not a part of the picture book, not a part of the "pinafore" instruction, but rather a part of the Father's moral teaching which he expects his children to carry through life, which they recognise as a part of the training up in the way they should go, and from which they will not depart when they are old.

Some subsidiary evidence in favour of one rest-day in seven may also be gathered from the relative prosperity of nations which have most fully availed themselves of the privilege and especially where the first day has been really sanctified by an appreciable number of the people.

There is no evidence that these prosperous nations had not done equally well if their one day in seven had been the Lord's Sabbath. So, then, the evidence for Sunday from this standpoint is distressingly little. After summing up his whole treatise the writer says:—

"With freedom did Christ set us free; stand fast therefore, and be not entangled again in the yoke of bondage." (Gal. 5: 1).

To which we reply: Indeed Christ has set us free, not from obligation to be "doers of the word" (Jas. 1: 22), but from the curse of the law which is its condemnation. Christ delivered us from the curse of the law being made a curse for us. The law condemns the transgressor to death, but Christ came and suffered this penalty and we are free if we accept of Christ. Free from the penalty of the law but not free from obedience to it. We come into bondage again by committing sin for "Whosoever committeth sin is the servant of sin." Jno. 8: 34.





### SALVATION BY SALIVATION.

ONE will have to look twice to note the difference between the first word of the heading of this article and the last word. It seems on first glance as if there were a repetition that meant nothing at all or had some hidden meaning not readily understood.

On closer examination it will be seen that there is a slim "I" inserted in the second "salvation" that transforms it into "salivation," meaning to "mix with saliva."

All of this explanation and introduction has only one purpose. It is senseless, in a way, but if it attract attention by means of its senselessness it has accomplished its object. The play upon the words is due to the phrasemaking ingenuity of Mr. E. Wake Cook of London, England, who visited the Life Boat Mission in Chicago with the author in the autumn of 1904.

A healthy mind in a healthy body is a state or condition that is desirable to everybody, whether in jail or out. How to secure the healthy mind in the healthy body is of interest to everyone, especially if a way is suggested that adds to the acute pleasures of the palate, of eating and drinking, and of life in general.

The questions that have always been asked since man first sinned dietetically, and was disciplined for his sinning by the pangs of indigestion, have been, "What shall I eat?" and "When shall I eat?" Very little has been said about "How shall I eat?"

Yet, it is a fact, that if one knows how to eat, the questions, "What and when to eat?" answer themselves.

The milling apparatus of man is a wonderful mechanism and is supplemented by certain reservoirs containing fluids of most potent usefulness. Right in the region of those three inches of the alimentary canal which is the human responsibility in nutrition, lie the facilities for securing perfect nutrition to the body, and, in turn, perfect nutrition secures for the body and for the mind that health that keeps people free from many temptations and hence much trouble.

Most people have fairly good milling apparatus, but if it is not used to the utmost it is no good and as bad as if it did not exist at all. To bolt one's food is a bid for strain on the intestines and precludes the only natural protection that we have against giving the body excessive food material or more than it can use at the time of ingestion.

To show the importance and uses of the milling apparatus which secures Salvation Through Salivation, it is only necessary to quote from one of my books, "The A, B, Z of Our Own Nutrition," the rules that have been selected by the faculty of the Harvard University Dental School. They are as follows, and are to be found printed on each card that is given to a patient in the infirmary of the school, to be kept as a reminder of what to do with the teeth after repairs have been attended to in the infirmary.

#### RULES FOR EATING.

1. Do not eat until a plain piece of bread or a dry cracker tastes good.
2. Chew all solid food until it is liquid and almost or quite *swallows itself*.
3. Sip all liquids that have taste, including soups, sodas, lemonades etc., until all the taste is out of them. It is well worth while. Pure water for quenching thirst has no taste and may be swallowed immediately.
4. Never eat while you are worried or angry, only when you are calm. Wait-

ing for a calm mood will bring good appetite juice, without it there is poor digestion.

5. Learn and practise these four rules; eat whatever appetite calls for most loudly, and both your teeth and general health will be good.

Here is a great institution giving advice that anyone can follow and it relates to the most important detail of personal care. It is the secret of health, strength and general efficiency. Whoever follows these four rules religiously, and it need not take more than three-quarters of an hour a day, or an hour at most to perform this important care, will find that he has more pleasure out of a smaller amount of food than before and that there will be none of the temptation to drink alcohol that is found in the craving of an injudiciously-fed person. Morbid sexual cravings are likewise quieted and in the case of a perfect nutrition do not trouble at all. It is always excess that breeds excess even unto the end of body toleration, which is sickness. The moment excess of any kind begins it leads to craving for more excess or further stimulants until a vicious circle is established and the dissipation thus set in motion only ends in a discomfort so great as to cause revulsion, reaction, and repentance.  
—*Horace Fletcher in Life Boat.*

### TEMPERANCE.

I WAS at one time a guest for a week in the home of one of our most earnest workers in the W. C. T. U. At breakfast I was offered coffee, and at dinner and supper, tea—all of which I declined. The second morning as I refused coffee, my hostess said to me, with some sharpness,—

"Are you going to preach to me at every meal in regard to the use of tea and coffee?"

"Preach to you," I said, "why, I haven't said a word."

"I know it," she replied, "but you preach every time you refuse a cup. I suppose you think that we temperance workers should not use tea or coffee, but I could not begin to do my work without it, and just think what it would mean to go through the strain of a state or national convention without these drinks."

I smiled as I replied, "Yes, and think what it would mean to a man to go through the strain of a political convention without alcoholic drinks."



"You don't mean to compare tea and coffee with alcohol?" she exclaimed.

"I believe science places them quite in the same category," I answered,— "as nerve poisons and narcotics. I fear if the truth were told, we should find that we temperance women are a great deal more anxious to take the bottle from our neighbour's lips than the cup from our own."

No doubt the great majority of men and women who brace themselves up for the day's work with their cup of coffee or tea fail to recognise that this is actually their form of morning dram; that they are relying upon stimulation to enable them to get through with their day's work.

I once heard a physician refuse a cup of coffee with the words, "No, indeed. I am too wise to begin the day with a stimulant."

Dr. Emmett, the well-known New York physician, declared that a large proportion of the ailments of women is due to the use of tea and coffee, and asserts that if we could bring them out from under the influence of these nerve poisons, we should have taken the first and most important step toward a cure of their ailments.

Understanding the deleterious effects of tea and coffee, one must feel a sense of deep regret at seeing mothers beginning the tea and coffee habit in their little children.

I remember once sitting at a farmhouse table abundantly supplied with the best of milk. The mother sat with her six-months-old baby in her arms, and every few moments gave it a teaspoonful of coffee out of her cup.

"Why don't you give the baby milk instead of coffee?" I asked.

"Oh, it is too much trouble," was the reply. "Besides, the baby likes coffee."

It is quite evident that the beginning of a species of intemperance may be made in very infancy. In Germany I have seen mothers give their infants beer and because the baby smacked its lips, the mother claimed that beer was the normal drink for babies.

But other kinds of intemperance are begun in early childhood. The baby who is fed every time it cries, is being taught to put something into its mouth for the alleviation of pain or discomfort. The same child, doubtless, a little older grown will be soothed, when hurt, by apples, cake, or sweets; and so the good Christian

mother who prays earnestly that her child be not led into evil, is, in reality, teaching the child self-indulgence, and to look to the pleasures of taste as a solace for physical discomfort. It will not be surprising if the child so educated, later in life, turns to some form of gustatory pleasure in order to forget anxieties.

The most easily obtainable of these narcotics is tobacco, and the next is alcohol. So through the mother's own teaching the boy may be led to visit the saloon, where he will find that which will temporarily drown his discomfort or quiet his pain.

The use of highly seasoned foods produces an irritation of mucous membrane, which calls for alleviation, and this thirst provoked by home cookery may find its quietus in the saloon. The root of the temperance question may be found in the home kitchen.

The use of alcohol in home cookery may also be the origin of a love for alcoholic beverages later in life. The brandied puddings, the wine sauces and jellies and mince pies flavoured with brandy, are all lessons in the love for alcohol. But many a mother who has discarded, as she supposed, all alcohol from her dietary, still furnishes it to her family in the shape of cider or home-made beers. I knew an ardent prohibitionist who said that he was in the habit of putting a barrel of cider in his cellar in the fall and allowing his boys to drink freely of it for three weeks after he felt sure that it had become deleterious through fermentation. The makers of apple jelly tell us that in three days' time the fermentation of apple juice has proceeded to such an extent that it will not jelly. Therefore, if cider is to be used as a temperance drink, it must be taken as soon as expressed, for if it remains standing open to the air, fermentation begins immediately. Physicians who live in communities where cider forms a daily beverage tell us that the most ill-tempered and ungovernable drunkards are cider drunkards, and that the most unmanageable cases of delirium tremens come from those who are habituated to the use of hard cider. Home-made beers are supposed by many to be entirely innocent. As one good W. C. T. U. woman said to me, "I know this has no alcohol in it, for I made it myself, and I put none into it."

"How did you make it?" I asked.

"Why, I bought a package of roots and put them to soak in water with sugar and a little yeast."

"Why did you add the yeast?"

"Because the directions said so."

"And you do not know," I inquired, "that the yeast was added to produce fermentation, and fermentation is the process of making alcohol, and that your root beer has itself produced alcohol, so that you are furnishing your family with an alcoholic beverage?"

She was very much surprised and quite horror-stricken at the revelation.

Many of our people do not understand that yeast germs are floating in the air, and that if sweetened fluid is left in a warm atmosphere, it will soon begin to ferment, and that fermentation is the making of alcohol.

The home medicine chest very generally contains brandy, whisky, or some form of alcohol; and the good mother feels that this is an absolute necessity in the treatment of diseases, although not allowable as a drink. Many good temperance people are taking patent medicines which are, to a very large per cent., alcoholic. These good people fail to recognize the fact that the apparent improvement manifest after taking the medicine is simply alcoholic stimulation.

There are, however, many other forms of intemperance indulged in by those who are absolutely total abstainers from alcohol in every form.

The modern business man is intemperate in his haste to be rich. He gives himself the smallest possible moment of time for his mid-day meal, and every waking moment is absorbed in the thought of business. He has no time for companionship with his wife and family; and, in fact, many business men are almost entirely unacquainted with their own children. I read the other day of such a business man walking with a friend and meeting a nurse with a baby carriage. The friend stopped to admire the child, and the business man said, "I believe we have a baby about that age at our house." "Yes," said the nurse, "This is your baby."

Women are equally intemperate in their forms of work, not realising that they may be as dissipated in the adornment of themselves or their houses as if they were indulging in drink.

People are intemperate in speech, not only in matter, but in manner we talk loud and fast, and use up a great deal of nervous power in needless gesticulations. We wear ourselves out by our emotions. We are disturbed by little things, and use many needless words in fretting over infinitesimal annoyances.

In the January number of the *Woman's Home Companion* Jerome K. Jerome brings a charge against reading as a species of modern dissipation.

He says the young girl, forbidden the saloon and cafe, muddles her brain with books instead of drink. "Our ancestors," he says "brewed themselves a bowl of punch. We subscribe to the circulating library. The result aimed at is the same—to be taken out of ourselves. Books have become a modern narcotic."

It would be well if we would give to the word "temperance" a broader significance than we are apt to do. The real meaning of the word, according to the "Standard Dictionary," is, "Suppression of any tendency to passionate action; the spirit and practice of rational self-control." MARY WOOD-ALLEN M. D.





# THE HOME.



## A LIFE LESSON.

I HAVE read a legend, I know not where—  
The tale alone can I now recount—  
That away in the East, so famed and fair,  
In ages past was a marvelous fount.

Where'er a drop from this fountain fell,  
No matter how arid or hard the land,  
That drop would into a streamlet swell,  
With emerald banks on either hand.

And so the desert, brown and bare,  
Where this wondrous water was scatter-  
ed round,  
Was soon transformed to a landscape rare,  
And the sterile sands into fertile ground.

'Tis nought but a legend, strange and old,  
Yet if on the mythic tale you dwell,  
A lesson of value will it unfold,  
A priceless message of truth will tell.

We can make like this fountain our daily  
life,  
And the words we utter, the deeds we do,  
Shall be springs of good with the power rife  
To turn worthless lives into grand and true.

Thus round us ever, in blessing thrown,  
Our influence gracious shall God-like make  
The lives that only before have known  
The way which the weak and wandering  
take. —*Philip Burroughs Strong.*

## THE SABBATH DINNER TABLE.

**D**IDN'T we have a good sermon?" inquired the eldest son, with all the zest of his satisfaction in his tone. "Good!" echoed the father scornfully, bristling up as usual when the word "sermon" was uttered. "He took ten minutes to prove something that we knew as well as he does, ten more—"

A shade of distress flitted across Sophy's eyes; the minister had made her feel that she was a sinner. Was not that worth ten minutes?

"And as for the prayer," continued the head of the family, with a gesture of impatience, "it was the dryest prayer I ever listened to."

"Perhaps he was not praying to you," suggested the privileged member of the family.

"I think it was the loveliest prayer I ever heard," exclaimed the visitor with rising colour.

The visitor, by the way, did not enjoy the prayers of the head of this family. In her own young opinion, addressing

God in long, hard phrases, made him seem high up and far away from her.

"Such length! Such diffusiveness and minuteness! Such rambling! It was a talk, not a prayer. He brought in everybody under the sun." The impulsive young visitor kept her lips shut; but she could not keep the indignant flash out of her eyes. The prayer in church that morning had touched her as a prayer had rarely touched her before. At that instant she hotly wished that she might never have to hear the head of the family pray again.

"Prayer is not a thing to be criticised," suggested the eldest son, gently. "I never felt so clearly as I did this morning, how Christ is our only hope. Our minister made it so strong and clear."

"After rambling on ten minutes about nature!" commented the argumentative voice of the father. By this time conscientious Sophy had a finger-tip pressed into each ear. That sermon was one of the marked periods in her spiritual growth. "And then the idea of saying—"

The sensitive boy of fourteen, whose mercury rises and falls with every change in the home atmosphere, dropped his eyes and looked troubled. All his delight in the plain, strong sermon had been marred, even while listening to it, by the dread that somebody at home would pick flaws in it at the dinner table. If he might have listened with an untroubled heart, into what ready soil the seed would have been dropped that day! Sometimes I think that Satan takes more delight in the Sabbath dinner table than in any other home gathering during the week. He knows what little winds carry the good seed away.

Somebody, anxious to interrupt the flow of unkind criticism, now made a hurried remark.—

"Did you see that lady in front of us? Wasn't her bonnet grotesque? Just the shape and colours to make her look hideous."

A relieved laugh went around the table. Surely this was better than finding fault with the minister. But Sophy's laugh had a touch of uneasiness in it. For several Sabbaths she had been try-

ing to school herself not to look at bonnets at church; and this morning, under the impressive sermon, she had not even noticed the offending bonnet almost within the range of her eyes.

The boy of fourteen looked up brightly. "We have such a good lesson for Sabbath-school to-day."

"I'm glad there's one good one," grumbled his next older brother. "I had come to the conclusion that they had picked out the hardest and dryest parts of the Bible for the lessons. Your teacher is such a poke, with his melancholy voice and solemn face, I don't see how you ever like the lessons."

Public opinion again quenched the boy of fourteen. Coming home from church, he had resolved to hurry through dinner that he might give the extra minutes to the study of the lesson; but if it was the dryest part of the Bible, and his teacher a "poke," why should he care for the Sabbath-school? Perhaps he ought to be ashamed for staying after Sabbath-school last Sabbath to talk to the "poke" about something in the lesson. Of course the big boys knew!

"He has no sense about asking questions," continued the big boy.

"Your superintendent is a superior man," observed the head of the family. "I noticed in prayer-meeting this morning how uneasy he was under that long prayer. He could not keep his head down through three sentences."

The visitor flushed again. By this time she had almost resolved to be busy elsewhere when the time for family worship should come that night. The listener, who was not a Christian, and who had spent her Sabbath morning in reading "George Elliott," pushed her napkin into her ring with considerable energy.

"I didn't go to church this morning, and I do not intend to go to Sabbath-school? A sermon that does no good, a prayer that irritates, dry parts of the Bible to study, and a poke to teach it, have no attractions for me."

The others, who were Christians, looked blank. A blessing had been asked upon the dinner. What about a blessing upon the dinner-table talk?—*Set.*



## HOME TRAINING.

I DECLARE, Burton has gone and cheated himself," said Mrs. Drake to her sister, as she unrolled and measured a piece of ribbon she had purchased during that morning. "I thought it looked long for three yards, but he has cut four, that's certain."

"Well, you can pay him for the extra yard when you are that way," said her sister Mary, who lived with her.

"Not I. I shall keep it. He makes plenty out of me in the course of a year," replied Mrs. Drake, as she rolled the ribbon about her fingers and passed out of the room.

It was a surprise to her five-year-old little boy, Charley, who, though playing unobserved with his toys in the corner of the room, heard every word as distinctly as if his mother had spoken to him. It did not seem to correspond with what she had taught him about truth and honesty. But his faith in his mother was such that for the time he felt she would be sure to do the right thing. Had his aunt uttered any further reproof of her sister's conduct, she might have helped him to feel the wisdom of being honest in trifles. But she was one of those who are more ready to go with the stream than incur any trouble in opposing public opinion, and so she had unconsciously helped to bias the boy's mind in the wrong direction without suspecting it.

A few days after, Charley heard his mother say, "I did not give up my railway ticket this morning. It will do again."

"How was that?" asked her sister.

"The collector was too busy to notice me, perhaps."

"But why did you not stop him and give it to him, mama?" asked Charley.

"Because it was his duty to look after it himself," replied Mrs. Drake, who felt rather uncomfortable at such a question from her little boy, so she added, to cover annoyance, "It will teach him to be more careful in the future."

Charley was silent for a moment, and then said, "But he wout know anything about it, mama."

"O, you are too sharp!" exclaimed his mother with a laugh. "I was not talking to you about it at all."

"But little pigs have great ears," said Aunt Mary, as she also tried to laugh the impression away.

So the subject was pushed aside, neither the mother nor aunt thinking for a moment that the bright and truthful boy they loved so tenderly had received another lesson in dishonesty, never to be forgotten. But so it was.

Not long after, while Charley was again bulding his house of bricks, he heard the remark, while his mother was counting the money in her hand, "Let me see, one, two, three, four. I gave him a half-sovereign, and the things came to six and sixpence. He has given me sixpence too much change." Then, in a tone of satisfaction, she added, "I am sixpence richer than I thought I was."

Aunt Mary smiled, but said nothing; but Charley took it all in, and thought the more when he heard his mother add:

"I think we will have cake for tea at Brown's expense."

"That's too bad," said Aunt Mary, as she shook her head, and pointed to Charley.

But the words had gone deep down in to his nature, and again his perceptions of right and wrong were obscured and dimmed.

This was seen a short time after, when he came running into the house with an orange in his hand, saying, "Look what I've found."

"Where, my dear," asked his mother.

"A woman let it fall from her basket: She didn't see it, but I did, and picked it up."

"But why didn't you run after her, and give it to her?" asked Aunt Mary.

"Because I wanted it myself. She dropped it and I picked it up."

"But you ought to have given it to her."

"I don't know where to find her now," said Charley, evasively.

"Then mind and not do it again," added his mother, not feeling satisfied with his conduct, and yet being a little amused at his cuteness, as she called it to her sister.

In this way his education in crime was begun. His mother's motto, "He cheated himself," became his maxim as he grew older and understood its application more clearly. True, his mother never meant to train him to be mean, selfish, or dishonest, but she sowed the seed by her own conduct. Evil seed must produce evil fruit. "As the twig is bent, the tree is inclined." The real quality


of an act lies in the intention. She never realised, however, that the fine lady who keeps the ribbon she is not entitled to, or the change which does not belong to her, though given in error, is as criminal as the thief who steals a coat, or anything else he can, when he has the chance.

She found it out in time, to her sorrow, when she stood, almost broken-hearted, in the police court, and heard her son, when just budding into manhood, sent to prison for robbing his employer. And while he was thrust into the van and conveyed to the gaol, she was taken fainting to her home, to mourn too late her folly and sin in training up her child in the way he should *not* go. Mothers and fathers, ever remember, example is more powerful than precept; and if you want your children to be saved from ruin, let your prayer be, "May the words of my mouth and the acts of my life ever be governed by a desire to do what is right and good and true."—*John W. Kirton, LL.D.*


## THE MAN IN HIS HOME.

THE seclusion of a home gives to a man a certain freedom and attendant privileges which no other place in the world affords, and it is right that it should. But it is not right that this freedom and those privileges should be abused to the disadvantage of the wife. Too many men seem to have the idea that they can drop into constant disconsolate and churlish moods, at home with their wives, which in any other place and by any other person would not be tolerated. It is when a man is within the walls of his home that he is himself. Then it is that he should be at his best. When a man gives the best that is within him to those closest to him, his home will be the ideal place that he wishes it to be. No man has a right to expect from his wife what he on his part does not give her. If he wants her sympathy, he must give her his consideration. If a man lacks the element of consideration, he should cultivate it, not for the benefit of his friends, but for those in and of his home. Consideration should begin at home; not in the homes of friends, as it so often does—and ends there, too. The atmosphere which a man creates in his home by example becomes the rule by which his children live. The husband and father strikes the key-note for right or wrong living.—*Ladies' Home Journal.*





## OUR LITTLE ONES.



### A TENDER CONSCIENCE.

**Y**OU want a true story, do you?" asked grandma, as she dropped her knitting into her lap, and put her arms lovingly round Lena and Elmer as they stood one on each side of her low rocker.

"Well," she continued, "I have one all ready for you; it came to my mind this afternoon. So now get your stools and sit down by me, while I think of a name for it."

This they did very quickly, for they loved grandma, and always wanted her to tell them a story before they went to bed.

"I have named it 'A Tender Conscience.' That is a long name, and I do not know that you will understand just what it means. But we will wait till you hear my story, and then I will ask you what it means.

"Once when I was a very little girl we were going to have company to tea. Of course, I was glad, not so much though because we were going to have company, but because I heard my mother say she was going to make a cake.

"We didn't have cake so often then as some folks do now, and I was anxious to watch her make it, as well as to eat some of it.

"I sat in my high chair at the end of the big kitchen table, and all went along very nicely for a little while. She was making what you call a layer cake, but I didn't know what she was going to put between the layers.

"Soon she went to the cupboard, and, reaching down to one side on a lower shelf, brought out a small tin box in which she kept grated cocoanut.

"As soon as I saw that box my heart began to thump, thump, pretty hard, for I knew something more about that box than my mother did.

"That very morning the cupboard door, which had a latch too high for me to reach, had been left open so that I might put away the knives and forks which mother had left on the table for me to wipe.

"Just as I had put them away, and was ready to shut the door, I caught sight of the little tin box, I knew what was in-

side, but I thought I would just take a peep in it. There wasn't so very much cocoanut in the box, but what there was looked so white and pretty that I was tempted to take a little taste. Then I tasted again and again, and pretty soon there wasn't much left to taste. I knew that it was wrong, but after I had the first taste, it seemed so good that I kept tasting until it was all gone.

"Just then mother called me to run on an errand, and putting the box back into its place, I hurried off, and soon forgot all about it. But when I saw her get the cocoanut box out for her cake, I remembered what I had done.

"Mother looked very much surprised when she opened the box and saw only a few crumbs on the bottom. 'Why,' she exclaimed, 'I thought I had enough cocoanut left for a cake!'

"Without even waiting for her to ask me anything about it I stammered out, 'I didn't take it.'

"Mother was too busy to notice my flushed face, and paid no attention to what I said. She then opened a glass of jelly to spread between the layers.

"My heart stopped beating quite so hard, and I thought I should feel all right, for I was sure mother didn't think that I had taken the cocoanut. But I didn't feel all right. I grew tired of watching her make the cake, and went out and tried to play. Then I made up my mind never to do so again. Still I felt no better. Even my best doll seemed to look sad at me, just as though she knew I had done a wrong thing, and had then told a lie about it.

"The company came for tea, but they were all big folks, and there were so many at the table that mother gave me some bread and milk and a nice piece of cake, and told me I might eat in the playhouse with my dolls.

"I began to eat some of the cake, but it didn't taste so good as I had thought it would. I kept thinking about the lie I told to mother.

"Well, it came my bedtime before the company went away, but I whispered to mother that I wanted to tell her something, and so she went to my room with

me. I told her all about it, and, oh she she was so surprised, and so sorry! But she forgave me very willingly, and then knelt down with me while I told God about it."

It was bedtime for Lena and Elmer when grandma finished her story, but she kept them by her side long enough to have them tell her what they thought a "tender conscience" meant.

Do you know? If you don't, get mamma, or your Sabbath-school teacher, or somebody else to tell you. Every boy and girl who wants to be like Jesus must have a tender conscience. If you haven't one, ask God to give you one.

AGNES MERTIN.

### THE FOUR GRAINS.

**F**ARMER JOHN took out four grains of corn to plant, and began digging holes in which to put them.

"What are you digging those holes for?" asked the first grain.

"I am going to put you into one of them and cover you with soil," said the farmer.

"Not me sir!" replied the grain. "It is so very damp and dark under there. I would see no sunlight, nor anything else. Out here I can enjoy seeing all the passers-by, and they, too, can enjoy seeing me. It is so much pleasanter to grow on this dry, sunny surface, that I cannot see your reason for wanting me anywhere else—not to mention the hole. And I am just going to stay here, too."

"I am sorry for your decision," said the farmer. "I have cared for and brought up millions of little ones like you in this same manner; but if you choose to reject my plan, you can have your choice."

The second grain said, "I too, will not be hid in a hole. If I am put under the soil, I'll have to waste so much time getting out again. If I stay up here, I can grow so much faster. I do not exactly object to your plan, but it doesn't seem best for me to mingle with such damp and dirty surroundings. I am willing to be planted wherever else you want me, but I cannot go down into that hole. Leave me here." "You can have your choice," said the farmer sadly.

The third grain said: "Plant me over there where those thorn bushes grow. I



love companions. I shall be lonely here, and I cannot grow alone.

"No," said Farmer John; "they are bad companions. They can do you no good, but harm and harm only. Believe me, my little grain, my plan for you is best."

Then the grain pouted and sulked, saying in a self-willed tone, "Over there I'll grow, or die."

"Your prediction is sadly true," replied the farmer. "But as, under the circumstances, it would do you no good to plant you here, I shall plant you where you select, that your self-appointed destruction may do the good of being a warning to others." So he planted the grain amongst vicious thorns.

Farmer John seemed sad and cheerless as he looked on the last and only grain.

"Where shall I plant you?" he asked.

"Put me wherever you will," was the cheery reply. "You know best. I am content to be buried beneath the soil, if that's the best place for me, if thereby I shall grow best and strongest. Your choice is mine."

The farmer, pleased and happy that one grain, at least, had confidence in him, placed him quietly in the little hole, and, before covering, kindly whispered, "Meekly wait, and murmur not."

The first grain was so foolish and vain that, seeing a bird flying by, he called out, "See what a beautiful grain I am." The bird came to see, and picked him up.

The second grain thought he had learned a lesson not to call out after birds; so he quietly grew, and because he "had no deepness of earth, forthwith sprung up." He was really happy, and prided himself on his wise choice. He looked toward where the fourth grain was sown, and he saw no sign save the little mound which seemed to be the grave of that grain, and with a satisfied smile, he said, "Foolish thing; he allowed himself to be buried, and now he is lost for ever."

The third grain seemed to be growing, but, somehow or other—whether he became tired of his chosen companions I cannot tell—but he became unsatisfied and unhappy. The fact is, he was trying to grow amidst impossibilities. The thorns sucked up the moisture around him, and choked out all the life that was in him, and so he died in the midst of his boon companions.

The fourth grain had now made his appearance. He seemed healthy and vigorous. The second grain had already learned that, after all, the fourth grain was only buried that he might rise again to a better life. The second grain was beginning to feel the unpleasant results of hot days. "Aren't you thirsty?" he ventured to ask of the fourth.

"No," he replied; "my roots are deep down, and they supply me with all the drink I need. I feel fresh and cool."

"I wish I did," said the second. "On the contrary, I am dying of thirst. I wish my roots were as deep down as yours; but now it is too late." And thus he was scorched, and withered away, and died.

But the humble grain that was willing to be hidden away continued to send his shoots higher upward, and roots deeper down. Soon the golden tassel waved in the air, and soon the full-grown corn was in the ear.

So much for the grains. Let us apply the lesson, and see what it means.

It means you, my little friends, who would have your own way, instead of mother's. When mother speaks, you must, like Jesus, go down—down, though it be to lowly Nazareth—and stay there, too, till duty bids you go elsewhere.

It means you, my young friends, who despise lowly duties as beneath your proud dignities. "A haughty spirit before a fall."

"A man's pride shall bring him low; but honour shall uphold the humble in spirit." God says they that humble themselves shall be exalted, and they that exalt themselves shall be abased.

It means you, my young friends, who, contrary to your parents' better judgment, select the companionship of worldly pleasure seekers. It is far better to grow and live alone in a country cabin than in a city mansion with worldly companions. Rest assured they will stunt your growth, physically, mentally, and morally. Ah, more, they will choke not only your manhood, but your very life! Beware.

It applies to every one who names the name of Christ; that same mind which was in the Master should be in the servants. "The servant is not greater than his Master," "who being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant being made in the likeness of men; and being found in fashion as a man, He humbled Himself." Phil. 2:6-8, Revised

Version. From Bethlehem's cradle to Calvary's cross, this was the one continuous lesson that Jesus taught—humility.

P. GIDDINGS.

#### A CRAFTY PURSUER.

"AMONG my earliest recollections," says a well-known writer, "is a pillar which was set up as a mark of the borough bounds. As we passed it one day, I remember my father told me a story of the pillar.

"Some years ago," he said, "a writ was about to be served upon a man for debt; but the debtor, upon seeing the officer, started off and ran hard as he could for this point, fully three miles distant. The officer, though in full chase, could not overtake the man, who ran till he reached the pillar, and then, feeling safe, because beyond the bounds of the officer's jurisdiction, stopped.

"The latter, knowing he had no authority to seize him, appeared to submit; but he held out his hand, saying, "Let us be friends, at any rate." The debtor, thrown off his guard, took the proffered hand, when the officer, with a desperate effort, pulled him within the boundary, and clapping the other hand on his shoulder, shouted, "You are my prisoner!"

"I do not know any more fearful or vivid picture than that of the way in which we may sometimes be drawn back into evil ways after a long struggle against temptation, and the pride and over-confidence that may follow victory. "Let him that thinketh he standeth take heed lest he fall." We have resisted temptation bravely, and think we are safe. "Let us be friends at any rate," says the sin in its soft fair voice; and an instant later the terrible words ring out, "You are my prisoner."—*Selected.*

"I WILL not," said a little boy, stoutly, as I passed along. His tone struck me.

"What won't you do?" I stopped and asked.

"That boy wants me to 'make believe' something to mother, and I won't!" he said, in the same tone.

The little boy is on the right road that is just one of the places to say "I won't"—*Selected.*

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No one needs amusement so much as he who has most of it.—*Cunningham Geikie.*



THE  
ORIENTAL WATCHMAN

PUBLISHED BY

INTERNATIONAL TRACT SOCIETY.

39-1, Free School St., Calcutta

Price of Subscription:—

One Year, Post Free Rs. 2.

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Reports of the San Francisco disaster have been flowing into our office all this month. The horrors of this catastrophe, we are told, cannot be overdrawn. Particulars are quite generally known, so we take it for granted that our readers are by this time familiar with the extent and violence of the earthquake and the fire which followed. We are not quite so sure that every one realises the meaning of the disturbance, and therefore we take pleasure in commending to our readers the article in our Editorial on "The Voice of Destruction" from the pen of Prof. J. L. Shaw who is now in America. Prof. Shaw writes from the standpoint of one who is living in a neighbouring sister city, free from the earth's gyrations and yet near enough to see the terrible reality of suffering and destruction. What says the Word of God about this? Read Prof. Shaw's article and see.

We are pleased to see the decided stand Dr. Herman Werner, a leading German specialist in insanity, has taken concerning the time worn fable that religion is often the cause of an unbalanced mind. His conclusion was voiced by the entire German national convention of specialists in lunacy, the majority of whom declared such an influence as religion an impossible cause of mental derangement. Dr. Werner declares the too common be-

lief regarding this to be "simply an old prejudice, handed down from generation to generation by the opponents of Christianity, that it easily produces mental derangement among its followers." He concludes that "not religion, not piety, not Christianity, but rather their opposite unbelief, atheism, and the like, appear in the records of human manias as causes of such evils." "Exact research," he adds, "as in nearly every case, confirms not but overthrows, old prejudices against Christianity."

Men go to great lengths to evade what they consider a disagreeable duty. Especially is this true if the duty calls upon them to relinquish some cherished habit or time-honoured custom. We are reminded of this by reading a defence of Sunday observance in an exchange. The writer would have us believe that we are beings under moral responsibility, and yet in order to free himself from the fourth commandment he proceeds to abolish the whole moral code, and declares that therefore we are not under the fourth precept. Of course he does not get his ideas from the Bible. Christ said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Paul says, "Do we then make void the law through faith? God forbid. Yea, we establish the law." Whatever is contrary to this word is the result either of misconstruction or misunderstanding.

We have no way of judging anything save by its fruits. Socialism has long put itself forward as a panacea for all ills which should commend itself to the attention of intelligent, earnest-minded people. We have long desired to see its results revealed where its prestige would be such that it could work practically untrammelled. France in the last few weeks has afforded us this opportunity. A minister of marine, many other high government officials, also innumerable minor government functionaries are in active sympathy with socialism. The entire government service is threatened with a tremendous strike. The government has faithfully tried every means possible to bring about a peaceable settlement, but without avail, until now the only thing left as a last resort seems to be to call out the colonial troops. We have many times talked with socialists who have declared that the ascendancy of socialism would usher in a reign of peace

and righteousness. Judging by what we have seen in France we are persuaded quite otherwise.

We take it for granted, dear reader, that, whatever your field of service, you are seeking to forward heavenly interests. It is certainly the earnest wish of every noble heart so to labour that men may by beholding be led to ascribe glory to the name of our God. But if this is your desire there is one thing most important that you must not lightly esteem. I mean your need of God's power. It is just as literally impossible to convert men without the Holy Spirit as it is to heat water over a heap of coal without applying fire. You may reveal unexampled energy, you may be tremendously in earnest, you may be deeply and sublimely conscientious, but these can only rear the heap upon which the fire of God's Spirit must burn before the incense of love will shed its fragrance over your labour and the dews of heavenly benediction settle down over your soul.

It has been the earnest wish of everyone that Russia's Douma, the body elected as representative of the people, would be able to bring about peaceably some kind of order out of Russian political chaos. But reports state that the first message of that body was brutally snubbed by the government ministry. Reports also state that under government direction another frightful Jewish massacre has taken place in southern Russia, which the Douma is determined to fully investigate. Some rumours have been floating about to the effect that the Douma will be dissolved, which, however, in general opinion is not thought likely. Intelligence and general good sense have characterised all the work of the body thus far, and it is sincerely to be hoped that some permanent results in the direction of freedom and good government will be achieved.

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The wedding festivities of the king and queen of Spain were marred by a dastardly attempt on the lives of the royal couple. Fifteen persons were killed and one hundred were wounded by the bomb of an anarchist. "Uneasy lies the head that wears the crown," says the old proverb, and we are inclined to believe it true. Whatever the evils of a government, such attempts at righting them are base, cowardly, contemptible.