

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."

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THE SANCTUARY.

The Work of the Heavenly Sanctuary.

THE Heavenly sanctuary must be cleansed for the same reason that the earthly was cleansed. This Paul expressly states. Heb. 9:22, 23. Any who objects to things being cleansed in Heaven, must settle that with the apostle. The cleansing, however, was not from physical uncleanness, but from sin. When was this to be cleansed? At the end of the 2300 days in 1844. There was no other sanctuary then in existence but the Heavenly sanctuary of the new covenant; hence that is the one to which that prophecy applies. How is the cleansing in this case to be performed? Just as in the type, by a closing service in the most holy place. The high priest passes into the most holy which he enters only for this purpose, makes the atonement by the offering of blood upon the mercy-seat, and closes the round of sanctuary service. In the type this round was completed every year. In the antitype it is performed once for all. The type and the prophecy of the 2300 days hold us to the conclusion that in 1844 Christ entered upon his final work as

priest in the second apartment of the sanctuary in Heaven. In the type one day in the year was set apart to this work, and a portion of the day was actually employed in the service. In the antitype the time is indefinite, but it must be comparatively brief.

As this concludes Christ's work as priest, with it probation ends, as there is no more mercy to be offered. And when that point is reached, all cases are decided for eternity. But this work of deci-

does not make his second advent until his work as priest is done. Therefore, before the coming of Christ a portion of the work of Judgment transpires and probation ends. This accords with Rev. 22:11, 12: "He that is unjust let him be unjust still, and he that is holy let him be holy still. And, behold, I come quickly." It accords also with the necessities of the case; for when Christ appears there is no time allotted for a work of Judgment, yet all the righteous



Placing the Sins on the Head of the Scape-Goat sion is a work of Judgment. It must be the first part of that threefold work of Judgment solemnly declared in God's word to await all mankind: first, to decide all cases; secondly, to determine the rewards or punishments; thirdly, to execute the sentence written. But Christ

dead are there raised; leaving the wicked to sleep on for a thousand years, and all the righteous living are changed in a moment, in the twinkling of an eye. This conclusively shows that decision must have been rendered in their cases before the coming of the Lord.

In the cleansing of the sanctuary we

have just the time and place for this preliminary or investigative work of Judgment. This is the very nature of the work of Christ at this time to put away sin and so decide who are righteous. This involves an examination of the books of record containing the deeds of every man's life; for all judgment is rendered according to every man's work written in the books. Rev. 20: 12. Hence in the account of the opening of this scene in the most holy of the Heavenly sanctuary, as given in Dan. 7: 9, 10, we read that "the judgment was set and the books were opened." This is before the coming of Christ; for it is before the destruction of the papal beast on account of the great words of the little horn. Verse 11. Here is where the Son of man is brought to the Ancient of Days, and receives his kingdom, which kingdom he receives before his return to this earth. Dan. 7: 13, 14; Luke 19: 12.

Here sins, repented of and pardoned, are blotted out: Acts 3: 19, 20; which work being ended, Christ is sent the second time to this earth. But if at this time a person's sins are not in a condition to be blotted out, his name is blotted out of the book of life. Rev. 3: 5. Here Christ confesses the name of his people before his Father, receiving of the Father acceptance of them through him.

This is the finishing of the mystery of God, brought to view in Rev. 10: 7. The mystery of God, is the gospel to all nations. Eph. 3: 3; Gal. 1: 12; Eph. 1: 9; 3: 9; Rom. 16: 25, 26; Col. 1: 25, 27. The finishing of this mystery must be the close of the gospel work which will cease when Christ's work as priest is done. Therefore the cleansing of the sanctuary, the investigative judgment, and the finishing of the mystery of God, are all one and the same work.

The commencement of this work is marked by the end of the great period of 2300 days, and the commencement of the sounding of the seventh angel, the last of the series of the seven trumpets. The angel of Rev. 10 announces the close of prophetic time. Verse 6. This must be prophetic time; for literal time, duration, continues in the days of the seventh angel subsequently mentioned; and probationary time continues in the announcement of another message of mercy. Verse 11. Prophetic time ends with the 2300 days, which is the longest prophetic period and reaches down to the latest point. Hence, Rev. 10: 6 brings us to the conclusion of

the 2300 days. Then, said the angel to John, shall the mystery of God be finished; which is the same thing. This he said would be in the days when the seventh angel should begin to sound; that it would occupy the first years of his sounding. And again, John says, when the seventh angel began to sound, the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament. Rev. 11: 19. This introduces us into the second apartment of the Heavenly sanctuary; but the work in that apartment is the cleansing of the sanctuary, the investigative judgment, the finishing of the mystery of God, which consequently commenced when the seventh angel began to sound.

The sins being borne from the sanctuary in the type, were laid upon the head of the scape-goat, which was then sent away to perish. This was the shadow of some service in connexion with the Heavenly sanctuary by which our sins are to be put away in fact forever. Upon whom could they more appropriately fall at last than upon the devil, the author and instigator of sin? Satan is the antitypical scape-goat. Azazel, Lev. 16: 8, margin, is held on good authority to mean the devil. True, Christ is to have borne our sins, but that was upon the cross before he commenced his priestly work. He never after bears them except as priest; and the last he does with them is to lay them upon the head of their author, the devil, who is sent away with them to a land not inhabited. The account of this binding of Satan is found in Rev. 20: 1-3. At the end of the thousand years, being loosed out of his prison by the resurrection of the wicked, whom he then again has power to deceive, even to bring them up against the camp of the saints, Rev. 20: 8, 9, he is, with them, forever destroyed by fire from God out of heaven. Then comes the day of execution of the judgment, and perdition of ungodly men. 2 Pet. 3: 7. Sins are, then put away forever. Evil is destroyed root and branch. A new heavens and earth succeed the old. Verse 13. The saints enter upon their everlasting inheritance, and the universal song of jubilee goes up from a holy and happy universe to God and the Lamb. Rev. 5: 13. *Uriah Smith.*

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"Enjoy life on thy journey, and turn thy face wherever thou canst find contentment and advantage."

A NEW SAN FRANCISCO.

APPARENTLY the principal idea which prevailed in the minds of the citizens of San Francisco as they contemplated the awful results of the recent earthquake and fire was,—to arise and build a new city, which will not only rival Paris for beauty and design, but which, by its structural features, will also defy a similar manifestation of those subterranean forces which played such havoc with old Frisco last April. In some quarters it has already been proposed to make the new city "the most indestructible city in the world." Files of American newspapers and magazines which reached us last mail contain many items concerning the enterprise of the Californians, and the rapidity with which they set about the work of rebuilding the city.

"It is known," declares the *Baltimore News*, "that before the fire was checked, plans for re-building were begun, and even orders for structural material were given out." While the fire was actually in progress, Mayor Schmitz of San Francisco sent out this inquiry to the mayor of New York: "How many architects and architectural draughtsmen can you furnish us, and how quickly can they leave for San Francisco?" "Before the bricks in the ruins were cool," says *New York Public Opinion*, "men were at work digging in debris, cleaning streets, and preparing for the new San Francisco that is to rise on the wreck of the old. Plans which were prepared last year by Daniel H. Burnham for the reconstruction of the streets are to be put into effect, and orders for structural material are being placed. Twenty-five Chicago architects under the direction of General William Sooy Smith, who had charge of the rebuilding of Chicago after the fire of 1871, were started west, and appeals are being sent out constantly for bricklayers, iron-workers, plumbers, and other workers."

Two years ago an association was formed for the improvement and adornment of the city, and the services of Mr Burnham, the famous landscape architect, were secured. After incurring an expenditure of nearly £ 4,000, plans were drawn which, if carried into effect, would make San Francisco an ideal city. The most attractive feature of the plan is the "civic centre." From this "civic centre" streets were to diverge to all railway stations and principal localities. Boulevards, avenues, recreation centres, parks, and many other attractive and hygienic features

were provided for. The summits of all high hills were to be made to assume their primeval state, and their slopes below to be clothed with trees. This proposed colossal undertaking has perhaps been hastened, if not considerably facilitated, by the calamity which swept half of the city off the map.

From the reports to hand it is evident that a building boom of unprecedented magnitude will be experienced on the Pacific coast, and consequently there is a madness on the part of speculators and capitalists to be in it early, so that they may get out of it all that they can for themselves. Already a syndicate of New York capitalists has been formed with a capital stock of \$100,000,000, and it is believed by the finance committee in San Francisco that capitalists from every quarter of the globe will seek investments in San Francisco property. At least \$200,000,000 it is estimated will be provided for the rebuilding of the city by the insurance companies, and altogether it is expected \$500,000,000 will be spent in this work during the next five years.

It is astonishing what zeal and enthusiasm can be generated by men of the world to secure an interest in some earthly city which is liable at any moment to be reduced to a smoking ruin, and yet little or no interest can be aroused in these same people to secure for themselves an inheritance in that "city which hath foundations, whose builder and maker is God." With the hope of adding to their riches, men will stake their all upon something which is liable at any moment to vanish away into smoke and leave them penniless. The geographical position of San Francisco presents so many commercial advantages that the *Denver Republican* remarks, "All the prophets of evil in the world could not keep the American people from building a metropolis at this point." The *New York Commercial* says, "Capital will offer itself freely, and plentifully, and confidently, for the reconstruction of San Francisco." Notwithstanding the risk of earthquakes in the future, men are willing to risk millions in the re-building of San Francisco. O that men would as readily heed the words of the Saviour, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor

steal, for where your treasure is, there will your heart be also." Matt. 6: 19-21.

The distressing scenes which resulted from the overthrow of San Francisco, brought into play many noble traits of human character. In the face of such an appalling calamity, differences in rank and station were forgotten, and millionaire and navy lost sight of the great social gulf which hitherto had separated them, and side by side did what they could to alleviate human suffering, or to demolish dangerous ruins, in order to prevent unnecessary accidents. One rich man who was trying to help a labourer move his things, was told by the labourer that he had no money to pay him. "We are all poor to-day," the helper replied. "Yesterday I was rich, and to-day you and I are poor together." Those who could not fight the flames or save the wounded, buried the dead and sought food to save the living from starvation. "Women from the palaces on Nob Hill," says one writer, "cooked, slept, and waited side by side with Italian women from the tenements in Mission Valley, and their men worked together to save something out of the wreck. In many instances the mansions on the hill were thrown open to the routed dwellers in the tenement quarters, who found rest for a few hours on velvet carpets and soft mattresses, before the fire drove rich and poor alike again into the street."

One man, telling in the *New York Tribune* of his experience, narrates:—

"I saw a man and wife re-united under circumstances which show why San Francisco will emerge from this ordeal greater and more beautiful than before. I was working under the direction of a squad of soldiers digging graves for a great pile of corpses taken from the Latin quarter. Alongside of me was a man in a dress suit and silk hat. He swung his shovel with a vim, although I could see he had blistered his tender hands so badly that the raw flesh was laid bare. He told me that he had a home on Nob Hill, and the night before he had been told to get out in a hurry, as the whole district was to be dynamited.

"The man had given away all of his clothes to refugees except those on his back and his best dress suit. On being told to leave, he put his 'glad rags' in a suit-case, jumped into his automobile, and started for his summer home in Menlo Park, where his wife and family had already taken refuge. Menlo Park is about twenty-five miles from Frisco. He had hardly gone a block before his motor-car was stopped by a soldier, at the point of a gun. He was forced to surrender it, to be used as an ambulance, and was at once put to work digging graves. The soldier also told him to give the suit he wore to an old man who was in rags and to put on the dress-suit himself.

"A day later, while my Nob Hill friend was in the act of filling in a grave in which we had buried six men in one lot, a woman caught sight of him from across the street, and with a scream rushed into his arms. Even the soldiers were astonished. Finally one of them shouted, 'Here, here, get to work.'

"Just let me kiss my wife again," said the grave-digger in the dress-suit. And they left him. The poor woman had come on from San Mateo in the fear that he was dead, and had been wandering around the city a day and a night searching for him. She had given away her rings and earrings, and even her silk skirt and stockings for food. She looked more like a beggar woman of the slums than the one-time mistress of a Nob Hill house. At the second command from soldiers to 'get to work,' the man and woman separated; but, though still in tears, they were smiling. The woman went over to a near-by saloon, which had been turned into a dispensary, and went to work there, tearing up cloth for bandages. The man went back to his shovel, and, as he again began making the dirt fly, he said to me:

"As long as a man has a sweet wife and babies he can be happy even when burying the dead."

Practically the whole Republic came to the assistance of the stricken city. By the end of the week succeeding the disaster, New York had raised over \$1,355,000. Boston had half a million dollars ready, and promised another like amount. Chicago had donated \$350,000; Portland, Oregon, \$160,000; Pittsburg, \$100,000; Philadelphia, \$70,000. Congress appropriated \$2,000,000 to the fund, and the State of New York \$50,000, and the Canadian Parliament voted \$100,000, and a similar amount was also sent from Japan. Andrew Carnegie, John D. Rockefeller, and the Standard Oil Company donated \$100,000 each. One notable instance of the philanthropy which was everywhere apparent was that of a London insurance company which carried heavy risks in San Francisco, the board of management of which cabled its intention to pay all losses at once, and instructed its American representative to contribute \$5,000 for the relief of the sufferers. One man walked into the Mayor's office in New York City, and laid twenty-five one thousand dollar bills before the Mayor. When asked for the donor's name he refused to give it, saying: "Write him down on the list as a friend of humanity."

If man can be so generous and exhibit such a spontaneous outburst of liberality that their fellow-men may have restored to them the comforts and necessities of life which have been snatched from them by sudden disaster, how



WHO, WHEN HE WAS REVILED, REVILED NOT AGAIN; WHEN HE SUFFERED, HE THREATENED NONE BUT COMMITTED HIMSELF TO HIM THAT JUDGEETH RIGHTEOUSLY. 1 PET. 2:23.

RELIGIOUS LIBERTY.

CHRIST came to set men free. He said, "The Spirit of the Lord God is upon me, because the Lord hath anointed me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61: 1. Perfect liberty is found only in Christ. God's law is called the law of liberty. The inspired word calls that law a hedge. It marks out the unchangeable principles of right between man and God, and between man and man, which must be recognised, else liberty is impossible to intelligent beings. All slavery, physical, moral, and intellectual, comes from breaking that law. Liberty is found only in obedience to it. Still there is a sort of slavery in the futile attempt to keep it in our own strength. But Christ, through the new covenant, writes that law in the heart, so that we not only have power to keep it, but his will becomes ours and with Christ we *delight to do his will*, because his law is in our hearts. Here is perfect liberty. The perfectly saved will be perfectly free. Throughout eternity they will do just what they please, because they please to do just what makes liberty and joy possible.

Now, as to the relation of the state to the conscience of man. Christ found men enslaved to kings and to priests. He taught that all men are brothers, sons of one Father, and therefore equal before the law,—equal in civil rights. Rulers were, therefore, only their servants, chosen under God to protect them in the enjoyment

of their rights. He freed us from the chains of priestcraft, by teaching the absolute independence of the individual soul in matters religious, and by promising the Spirit of truth to guide each one into all truth.

It is true that all liberty comes through keeping God's law, but God himself, who wrote that law in the hearts of men in the beginning, who spoke it amid the thunders of Sinai, that all might hear and obey, who waits through the new covenant to rewrite it in every trusting soul,—God himself, who did all this, still made man *as free to disobey* these precepts as to obey them. Why did God allow all this fearful iniquity that man might be made free. To this there can be but one answer. It was because He knew the *worthlessness* of all forced obedience, and that, therefore, the freedom to sin was absolutely necessary to the possibility of righteousness.

After having made men free to sin, that the internal principle of love might work itself out in outward acts of righteousness unhindered by force,—after having made men thus, has God given to any human authority the right to take away that freedom, and so thwart his plans? He has commanded all men to worship him and obey his precepts, and this command applies to each individual personally; but has he ever commanded any man or set of men *to compel others to worship him*, or to act even outwardly as if they worshipped him? To ask these questions is to answer them emphatically in the negative.

The civil power is the power of arbitrary force to compel men who will not be righteous, to at least be civil, that men may live together in peace and quietness. The true power of the church is the power of divine love manifest in the flesh, *to win men to lead righteous lives*. The two powers are entirely separate, and Jesus so taught when he said, "Render to Caesar [the civil power] the things that are Caesar's, and to God the things that are God's."

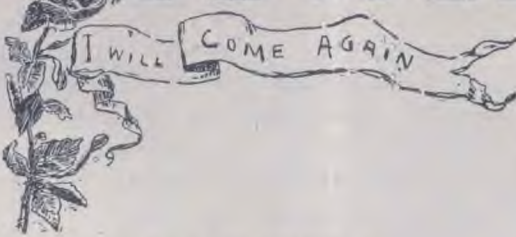
When Peter, as a member of the Christian church, sought to defend the truth by the sword, Jesus, pointing to his Father as the church's only source of power, said, "Put up again thy sword into its place; for all they take the sword [*i. e.*, in religious matters] shall perish with the sword." The *tares* are to be allowed to grow *with the wheat* until the harvest. Then God will send forth his angels to gather out the tares and burn them. No human effort of arbitrary force can be used in rooting them out, lest in the act the wheat shall be rooted also.

Again Jesus said, "My kingdom is not of this world; if my kingdom were of this world, *then would my servants fight*." Every civil law has the power of the sword back of it. If it is right to make law, then it is right to enforce it. In denying to the church the power of the sword, Jesus therefore forbade the church to ask the state for laws enforcing religious beliefs and observances. Paul understood this when he said, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

The early church, strong only in the power of God, triumphed grandly, even over the opposing forces of a false religion, upheld by the state. Only when she allied herself with the state, seeking its aid, did she deny her God, lose her power, and darken the world into a night of a thousand years. The present effort of the church to get the state to enforce the observance of Sunday, and to introduce the teaching of Christianity into state schools, is but a revival of the pagan and papal doctrine of force in religious things, and as such it is antichristian. E. G. WHITE.

"The home influence in a boy's life is well-nigh supreme. It is the one thing he rarely ever gets away from. If it has been for good, he can never forget it; if for evil, he will have a hard fight to overcome it, should he ever attempt to do so."

THE SECOND ADVENT



THIS GENERATION.

This Generation.

WE were brought in our two last studies to "this generation," the present generation, the people acting their part on the stage of the world's great drama now.

For all our Lord's great lesson in Matthew 24, Mark 13, and Luke 21 was written for this generation. It was spoken for His disciples at that time that they might know (1) that Jerusalem should be destroyed, and how; (2) that Christ's coming was not to be known; and (3) that its definite time was not to be known; and (4) that the Spirit could use this definite instruction through them for the benefit of those who should come afterward. But the greater part of this instruction, the definite signs given, the fearful dangers, the deceptions, the admonitions, the warnings, the assurances, are for *this* generation, the people who see "all these things." As stated last week:

What is the meaning, then, of Matt. 24:34? Just this: That some, at least, of the people who see in the light of God's Word these signs included in this discourse which Jesus gave, shall not pass from among earth's living till Christ shall come again.

And Jesus affirms what He before has said that "when ye see all these things, know ye that He is nigh, even at the doors" by these words: "Heaven and earth shall pass away, but My words shall not pass away."

He anticipated the weariness of waiting. He foresaw the sleepy virgins, and, alas, with some, the lack of oil. He heard the peace-and-safety cry, the sleep-lulling song of the ages. He saw the deceptions to arise; saw the apparent strength of a great numerical, rich, popular church, and knew the mighty force that the arguments of "higher criticism" and of a "converted world" would have upon the little flock who, because of His Word, believed that His coming was near. He bids them to stand fast, "endure unto the end."

Heaven might roll together as a scroll, earth might crumble and disintegrate into wandering meteorites, yet His Word would not fail. Be of good courage, faithful pilgrim.

Neither the Day nor the Hour.

But He is equally emphatic in guarding the opposite danger. We must not set times for His coming, must not presume to fix a date, must not open the way for carelessness and in difference, putting far away the Lord's coming, nor giving ground for fanaticism and scoffing by fixing times which terminate in disappointment. Here are our Lord's words: "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." It is argued with force, that the teaching of this is, no one *maketh known* the day, etc., and this is doubtless the meaning. See 1 Cor. 2:2. Paul knew many things, but he preached but the one, Christ, and Him crucified. But this explanation, leaves man without the information till earth's long roll of sin and sorrow shall reach their climax, her harvest is fully ripe, and then the Ruler of the universe shall speak, heaven and earth shall be shaken, and the Reaper shall come. Heb. 12:26, 27; Rev. 16:17; Joel. 3:16. Jer. 25:30; Rev. 14:14.

Characteristics of the Waiting Time.

The time of this generation is a watching time. Jesus declares that it will be as it was in the days of Noah. Regardless of the world's approaching doom, listening to their worldly wise men, the "men of renown," they laughed at the fears of Noah, made sport of his arkbuilding, despised his warnings. Wickedness continued to increase. Believing themselves divine (Gen. 3:4), men followed the imagination of their own hearts, which ran riot to every extent of evil. Gen. 6:5. The Spirit of Christ entered, always to be resisted. Verse 3. The earth became "filled with violence," "for all flesh had corrupted their way upon the earth." Therefore God declared, "The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Verses 11-13.

Do we not now see the days of Noah repeated? God is pleading through His

Word, but His Word is resisted, rejected. Lust illegal and legalised, reigns. Men are given up to feasting, to eating and drinking, to marrying and giving in marriage, with no thought but that of selfishness. Violence increases, crime of every sort augments, holy standards are trampled underfoot. God protests, warns, entreats, "but the maddening world goes on with jest and song."

By and by the last appeal will have been made. Sin becomes unforgiveable, because unrepentable, and in the depth of infinite reluctance Jehovah rises up to "do His work, His strange work, and bring to pass His act, His strange act." The decree is spoken, not to cut off one sinner from salvation, but to say that every soul has decided his own case: "He that is unrighteous, let him do unrighteousness still; and he that is filthy, let him be made filthy still; and he that is righteous, let him do righteousness still; and he that is holy let him be made holy still. Behold, I come quickly; and My reward is with Me, to render to each man according as his work is." Rev. 22:11, 12.

Before the Flood came, Noah was shut in the ark, and the world—the then scoffing world—shut out. Before Christ comes the seal of God is placed upon His loyal ones, the mark of the beast upon all of the apostasy, men have by decision made character unchangeable. Then Christ rises up from His mediatorial seat, and comes in to judgment to view the guests. Matt. 22:11-13. Thus shall it be in the days preceding the disclosure of Christ's personal presence. When that time comes the long withheld plagues which sin has engendered rush forth upon the wicked world as vultures upon heaps of decaying slain. Rev. 15 and 16. "Then shall two men be in the field; one is taken [by the plagues], and one is left; two women shall be grinding at the mill: one is taken, and one is left." "And they answering say unto Him, Where Lord? And He said unto them, Where the body [carcass] is, thither will the eagles [vultures] also be gathered together." Luke 17:31-37; Matt. 24:40, 41, 28. This time of Christ's coming or going (the original has both definitions), is the rising up from the mercy-seat, the closing of probation, the closing of the door of the ark, the announcing of the worthy before the personal coming to reward them. As a thief in the night it will come. With no sound of herald will that moment strike. Hardened hearts will not know it till the plagues

seize their legitimate prey. "Watch therefore; for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of Man cometh."

A Lesson for God's Preachers.

Jesus then draws a lesson for those who stand as watchmen on the walls of Zion, as pastors or householders to feed the flock. In due season the food should be given. Vegetables and fruits according to the season should appear upon the table. Are strawberries ripe? — The health and best interests of his household demand that they should appear upon his table. And so with other fruits. The winter diet will not do for the year. "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing." God's church needs the food for its supertime, the present truth for the closing years of probation. Who is giving the food in due seasons?

Alas, many are saying in their heart, "My Lord tarrieth." They are eating and drinking with the drunken, are beating and smiting the faithful ones. To such ones probation will close when they know it not, and they are unsaved. Read Matt. 24: 45-51.

One passage more on this important subject for this important time: "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man." Luke 21: 34-36. — *Signs of the Times.*

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For every good deed of ours, the world will be the better always. And perhaps no day does a man walk down a street cheerfully, and like a child of God, without some passenger being brightened by his face, and, unknowingly to himself, catching from its look something of religion and, sometimes, not impossible what just saves him from some wrong action. — *Christian World Pulpit.*

THE STORY OF A BIBLE.

A PROMINENT ecclesiastic of the Roman Catholic Church was asked by a lady of position in London, "How can I find peace of mind?" Instead of pointing her to Christ as having atoned for our sins on the cross, he bade her dismiss such unwelcome thoughts, and attend places of amusement. One day she followed a crowd into Exeter Hall, expecting to have her mind diverted from serious thoughts about the future by a musical entertainment. She was surprised when she found herself in a great religious meeting. Annoyed at this she attempted to get out, but in doing so she knocked some umbrellas on the floor, and, somewhat abashed, took her seat. Her attention was soon riveted upon the speaker. He explained our relation to God as under law "condemned already," and spoke of Christ's sufferings on the cross as a perfect atoning sacrifice and of God's willingness for His sake to pardon us, and by His Holy Spirit to change our hearts and fit us for heaven. She was deeply moved. At the close she asked of some one near her, "Can I speak to the gentleman who has just addressed us?"

Soon after in conversation with her the speaker said, "You will find the truth I have mentioned often repeated in the Bible."

"But I have no Bible," she replied.

He quickly handed her his own, saying, "I have pleasure in giving you mine."

Some time after, this Catholic dignitary remembering the advice he had given the lady, sent a priest to inquire about her state of mind. Instead of needing help from him, he soon found that she was able to instruct him in the way of life. Before he left, she gave him the Bible that had been presented to her at Exeter Hall, and begged him to read it with prayer, and to trust alone in Him "who bore our sins in His own body on the tree."

Some time after this she received a note from the priest, asking her to call upon him. As she was about to take her son to college, she neglected to accept the invitation at the time. When she called some weeks after, she was shown into a room where there was a coffin, and in it the body of the priest. Beside it a nun was kneeling in prayer. The lady approached and asked, "Did he leave a message for me?"

"Yes," was the reply. "He wished me to say if you called that he died in the full faith of the Catholic church, and that he cursed the day he ever saw you."

The poor lady turned away greatly distressed, saying to herself, "If I had gone to his bedside when he sent for me, I might have pointed him to Christ, and he might have been saved through faith in him; but now, alas, it is too late. I fear that through my negligence he is lost forever." This reflection sorely affected her peace of mind, which she sought to restore by foreign travel.

One day a lady in Rome approached her and said, "Do you remember standing by the coffin of Father—, and the dreadful message there delivered to you?"

"Yes, it has followed me night and day."

"But it was not a true message. The words he bade me deliver to you were these: 'Tell her that I bless the day I ever saw her, and that I die in the full faith of the Lord Jesus Christ. Tell her that the Bible she gave me was the means of leading me to trust alone in Him for pardon.' And then," added the nun, "he gave me that precious Bible, which has also been the means of leading me to see myself a lost sinner and Christ my only Saviour. Will you forgive me for telling you that terrible falsehood?"

Dear reader, are you a Christian? If so, may the recital of these facts strengthen your faith in the promise of God, "My Word shall not return unto Me void," and lead you with more faith and determination to assist in putting the Bible into every sinner's hand, in the hope to lead him to Christ.

If you are not a Christian, I pray that these striking incidents may lead you to feel your need of Jesus, and that you can never have lasting peace and joy till you come as a lost soul and believe in him. He has suffered that dreadful death on the cross in your stead, that you might be forgiven and fitted for heaven. Will you confess your sins and believe in Him? "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. He is able to save you as He was this lady, this priest, and this nun. May God help you to feel that Christ has really loved you, and given Himself for you, "the Just for the unjust, that He might bring us to God."

Will you not read with prayer the story of His crucifixion and death till your heart melts in love to Him?

REV. E. PAYSON HAMMOND.

A LOST FAMILY ALTAR.

ONE day a gentleman was riding on a Western prairie, and lost his way. Clouds arose in the sky, and not seeing the sun, he quite lost his bearings. Night came on, and as he knew not which way to guide his horse, he let it take its own way. It was a Western horse and was therefore likely to understand prairie life better than its rider, who was not a Western man. By and by a light glimmered in the distance, and it was not long before the faithful animal stopped before a log cabin.

"Who's there?" some one shouted from within.

"A benighted traveler," answered the gentleman. "Can you give me a night's lodging?"

"You're welcome," said the man, appearing at the door.

The gentleman was thankful enough to give up his saddle and bridle to the master of the log cabin. He found the family at supper—man, wife, and children; and a place was soon made for the stranger.

Some time in the evening the man asked: "Are you a minister of the gospel, sir?"

"No," answered the gentleman; and seeing the man was disappointed, he asked him why he wished to know.

"Oh, sir," answered the man, "I hoped a minister had come to help me build a family altar. I had one once, but I lost it coming over the Alleghanies; it was a great loss."

"Perhaps I can help you build one, though I'm not a minister," said the gentleman, who always had one himself; and after a little more talk the man handed him an old family Bible. He read and they sang a psalm, and all knelt. The gentleman prayed first, then the man prayed, and the wife and children said, "Amen;" for it seemed as if each wanted to have a little part in building up the family altar.

"Sir," said the man, when they arose, "there's many an emigrant who loses his family altar before he gets here—and after, too: sir it's a great loss."

Yes, many family altars are lost. Some are lost in politics, some in travelling, some in moving, some in the hurry of

harvest, some at stores and shops; it is an unspeakable loss. Abraham never lost his, yet never family travelled farther or moved oftener than his. But wherever he pitched his tent, he set up his family altar, and called upon the Lord, and the Lord blessed him. Children, as well as parents, have an interest in keeping the family altar. Don't let it be lost. If father forgets, let the children gently and respectfully remind him: "Father we have not yet thanked God for His goodness, or prayed to Him for forgiveness." No father, I am sure, but will thank a child for thus helping in his duties. It is good to sing and praise and pray around the family altar. "Blest be the tie that binds" a family altar! All are nearer to one another for being near to God.

Prairie Herald.

NOTHING is so contemptible as that affectation of wisdom which some display by universal incredulity.—*Goldsmith.*

WEALTH is beyond the reach of most of us; but not so a good name. Here it is all free-trade, without monopoly or protective tariff. The peasant's son has just as good a chance as the son of a king! There is only one road that leads to noble character,—the royal road of unselfish love. The quality of the character depends on the moral quality of the man and not on his wealth, or position, or learning. Out of the same quarry, one man builds a royal palace and another an ugly Bastille; and in the same family, one man rears a stately character, whilst his brother vacillating and incompetent, lives all his days in the midst of ruins.—*J. Ossian Davies.*

No cloud can overthrow a true Christian, but his faith will discern a rainbow in it.—*Horne.*

"INDULGE no doubts; they are traitors."

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MORAL AND SACRIFICIAL LAW.

IN our article last month we studied briefly the nature and operation of the moral law. We found that in the nature of the case the moral law, the decalogue, must have existed when man was created upon the earth. From the fact that sin is the transgression of the law, 1 Jno. 3 : 4, and there are those who sinned from Adam down, we cannot avoid the conclusion that the law must have existed prior to its proclamation from Sinai, else how could it have been transgressed?

Moreover Christ defined the law as being comprehended in two great fundamental principles; viz., Love to God as supreme, and Love to Man as a brother and equal. Matt 22 : 37-40. Christ declared that the law and the prophets hang upon these two. The moral law expressing as it does in the first four precepts Love to God, and in the last six Love to Man is therefore just as applicable to us to-day, and was to Adam in the beginning, as it was when spoken from Sinai. This is because its two great underlying principles of love are universal in their application. Therefore again we repeat that the law of ten commandments must have been in force in Eden before Adam sinned; nay, they must have existed before as the fundamental expression of God's law to the universe, suited perfectly to every part of God's kingdom, because all God would require of any of His creatures would be comprehended in loyalty to Him and love to one another. Christ came to vindicate the claims of just such a law as this. Rather than cast aside eternal principles God must give up His Son that the broken law might be justified in its claims and He the eternal Lawgiver established in honor and majesty.

God's love for guilty man was too great to suffer the penalty demanded by the law to be at once relentlessly carried out. Still transgression could not be lightly palliated. Nothing encourages contempt of law like failure to enforce the penalty of its transgression. Nothing so lowers the

dignity of the law giver as slackness in bringing law breakers to justice. Only to meet the claims of a law highly exalted and honoured could such an infinite sacrifice be required as was made in the gift of the only begotten Son of God.

Origin of Sacrificial Law.

The idea that the system of sacrifices which gave rise to ceremonial law originated in the time of Moses is a common error. When man sinned in the beginning, as the penalty of the broken moral law could not be revoked, it must be met. Christ was offered as the mediator for the lost race. He offered to come down and stand where man stood, to live a perfect life which would put him beyond the law's penalty, and then by assuming the penalty resting upon humanity to rescue man from the claims of the broken law. He suffered, the just for the unjust. He was made to be sin who knew no sin. Christ came under the law not because of His own sin but because of ours. Himself bare our sins in His own body on the tree. 1 Pet. 2 : 24.

So Christ became the great offering for sin and was promised when man was driven from Eden. Gen. 3 : 15. Upon Christ as the sacrifice for the sins of the world all subsequent offerings were based. Sacrificial law grew out of the plan of God to provide atonement for men's sins, and in point of time sin is therefore antecedent to sacrificial law. When man transgressed moral law he was given a way of escape through the law of sacrifices. Therefore we conclude that the gospel was unfolded in the ceremonial precepts, while sin was defined by moral law. In other words when man sinned (broke the moral law, 1 Jno. 3 : 4; cf. Rom. 4 : 15; 7 : 7) he was driven for pardon, that he might escape death, to the gospel, which, before the coming of Christ the promised offering for the race, was foreshadowed in the system of ceremonies embodied in sacrificial law.

The sacrifice was an offering by proxy a means whereby, through the special providence of God, a substitute might be offered to bear the penalty of transgression. Christ our great Proxy was given by God long before sin entered the world, to meet the contingency of transgression. We read of Him that He "verily was foreordained before the foundation of the world." 1 Pet 1 : 20. The mystery of the gospel was hid from the foundation of the world, and was only clearly revealed in Christ. Nevertheless every lamb of-

fered upon the altar from Adam down was an object lesson intended to point men's minds to the Lamb of God which was to take away the sin of the world.

So then we see that while the sacrificial plan existed before in the mind of God, it did not come into operation until the fall of man. This makes the difference between the ceremonial (or sacrificial) law and the moral law in point of time. And as we study further we shall find that not only are they chronologically different, but God makes other distinctions between them, such that never in the history of either have they ever been united as one code of laws.

THE USE OF THE OLD TESTAMENT.

WHILE there is much danger from Higher Criticism and modern so-called Higher Thought that men's minds may be led away from the old Guide Book of truth, the Bible, there is extant another evil if possible more specious and therefore more dangerous than either of the above evils. This is the idea, among some professed Christian people quite commonly held, that we have no need of the Old Testament. Among the people who hold to this theory the common idea seems to be that the first division of the Bible holds much the same relation to us and our times as an out-of-date calendar, only to be consulted if we want to learn of past events.

Why this Attitude?

There is more than one reason. In the first place we all know that there are parts of the Old Testament which defined and regulated the old ceremonial system. This system was met in Christ and naturally the laws regulating its service passed away. Another reason sometimes put forward is that it is largely history, and not such history as is applicable to us, but Jewish history. Still others, we are sorry to say, are only driven to this attitude and only assume it when it seems to them that some favourite dogma may be inferred from the New Testament but is absolutely denied by the old. And so they cast aside the Old Scriptures (and most of the New too), and take their stand upon one or two texts which seem to support their pet theory, without consulting the tenor of Scriptural teaching; and then from their chosen fortress hurl out defiance to any one who questions their position. True they make a show of consistency, but their entire system, is founded upon fallacy which consists in casting aside part of the Word of God.

Let us examine these reasons briefly and see if they will stand the test. The Christian if he would rightly represent the truth to the world must show himself consistent in his acceptance and interpretation of the Scriptures. Nothing else does the cause of Christ so much harm in this world as the inconsistencies only too often seen in the lives and teaching of so-called Christians.

A Lack of Knowledge.

The first reason above given is the most plausible we have heard urged against the use of the Old Testament. It is founded, however, on a lack of appreciation, or perhaps rather on a lack of knowledge, of the significance of the sacrificial service. Those who urge it forget that the hidden mysteries of the gospel are unfolded in the old sacrificial service; that the excellent disquisition of the book of Hebrews on the gift of the only begotten Son of God, His life, His death and resurrection, and even his present service as our great high Priest and his future reign as King of kings is all founded upon that old ceremonial service which has passed away. Thus though we cannot and would not wish to observe those oblations of a service which are distinctly called a "shadow of things to come," still we can utilise to our immense advantage the lessons conveyed through them.

We can learn from the Jews.

As to the second reason above given we reply that, Jewish history or not, Paul tells us it was written for our (he was writing to gentiles) admonition, 1 Cor. 10: 11; and also, "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the scriptures might have hope." Rom. 15: 4. More than this the entire New Testament is but an echo of the Old. Prophecy finds its response in the plains of Bethlehem and the hills of Judea, ritual its counterpart in the lofty discourses of Peter and Paul. "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works," declares Paul; to which Peter responds after declaring himself to have been an eye witness of scenes, and one who actually heard the voice of God: "We have also a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day

star arise in your hearts. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Paul commends Timothy for his knowledge of the scriptures which must have been the Old Testament.

Furthermore, whatever may be said of Jewish history the civilised world of today has much it can learn of the Jew. Whatever may be said in favour of present day civilisation it nevertheless remains a fact that morally and physically the Jew is superior to almost any other race. Driven from land to land, universally looked down upon, detested, and persecuted, still statistics will have it that the death rate among children is appreciably lower among the Jews than in any other people. At least we might have the grace to accept what the Old Testament gives us of Jewish history if we can profit thereby.

Old and New Testaments Agree.

We are never justified in our faith by appealing from the Old to the New Testament. Neither example nor precept of any of the apostles sanction any such proceeding. The old Bible was used always both to Jews and gentiles as a source of appeal for authority, but never were its sacred teachings deprecated. There is not a fundamental truth of the New Testament, but has its foundation in the Old. The very terms used by the apostles to describe the new earth are borrowed almost entirely from the prophets.

But why cast aside the Old Testament Scriptures? Because Christ, our Master and our Example did so? O no. He said, "Search the scriptures, for in them ye think ye have eternal life, and they are they that testify of me." Because Paul, blest as a very chief of apostles, expounder of Christianity, and missionary elect to the gentiles denied its authority? By no means, for he said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works." He said, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope;" and again, "Now all these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come." Or shall we repudiate

the Old Testament, pleading Peter as our example? Again most emphatically No. After speaking of the certainty of the witness of one who has seen and heard the very things whereof he spake, Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 19, 20. No, dear reader, they all used the word of God entire as it was then revealed, and have left us no just reason for not doing likewise.

Upon these considerations we take our stand upon the whole Bible, realising, to be sure, that God had a purpose in giving the New Testament, and that purpose was a revelation of Jesus Christ as manifested in the flesh. But this purpose and place of the New Testament by no means repudiates or disannuls what God had before revealed to His servants, for it was the self-same spirit manifested throughout from Genesis to Revelation.

CONTINUED FROM PAGE 131.

much more should the Christian be ready and willing to spend and be spent that man may have restored to him that immortal birthright which sin has robbed him of, and which can only be regained through the gospel?—*Australian Signs of the Times.*

HOW IT IS DONE.

A FRIEND of the writer was speaking one day to the late Prebendary Gordon Calthrop on the subject of the new heart, or new birth.

"I cannot imagine a man who has indulged in all kinds of sin, or any sin, all his life, becoming pure and fit to call himself a Christian. How is it done?" he asked.

Mr. Calthrop looked at him with a beautiful patient smile. "Jesus Christ does it," he replied, simply, "by the alchemy of His love, which changes the original elements into opposites. Have you ever observed 'the expulsive power of a new affection—' how a boy who has cherished his old knife will fling it away and forget it, for a new and better one? That is a poor simile; but when a man lets Jesus into his heart, all else suffers expulsion; it *must* go and that is how it is done!"—*M. B. G.*



WATER DRINKING.

WHILE water drinking at meals is not to be commended, the free use of water as a drink is of the highest importance. The practice of water drinking is quite too largely neglected. Many persons never drink except at meal-time, and many seldom swallow any other beverage than tea, coffee, or some similar adulteration of water. Such persons frequently suffer seriously for lack of fluid with which to cleanse their soiled tissues. The sense of thirst, which to a normal person is a sufficient guide in relation to water drinking, is often inactive as the result of neglect. Water should be taken freely, but never in too large quantities at one time. Half a glassful or a glassful is amply sufficient for a single drinking. When several glasses of water are swallowed in quick succession, the stomach is likely to be overweighted, and becomes distended, and thus more or less permanently injured.

It is particularly pernicious to drink at once a large quantity of cold water. Such a practice is sometimes highly dangerous, especially when a person is in a state of exhaustion from violent exercise. Cold water may be taken if desired, but should be slowly swallowed in small sips so that the opportunity may be given for warming as it passes down the throat, thus preventing injury to the stomach, and other possible damage. When a large quantity of water is taken at one time, the blood may be injuriously thinned. This condition will, however, probably give place to the opposite state, in consequence of the rapid action of the kidneys, induced by the sudden absorp-

tion of a large quantity of water. This is a reason why it is better to take smaller quantities of water at intervals of an hour or so than to drink copiously at longer intervals, except in cases of dropsy, when the opposite plan is better.

In general, it is best to take water at about the ordinary temperature—70 deg. F. The practice of drinking large quantities of hot water before meals, or at any other time, is not to be commended, except in cases of chronic gastritis or catarrh of the stomach, when free water drinking serves a useful purpose in cleansing the stomach from accumulated mucus.

Half a glass of hot water may be advantageously taken half an hour before each meal in cases of hyperpepsia, and the same quantity of cold water may be taken with equal benefit half an hour before eating in cases of hypopepsia.

In cases of fever, a half glassful to a glassful of water should be taken every half hour regularly.

Water should be given freely to infants and children, who are often neglected in this regard. A small quantity should be given often. Even nursing infants need attention in this respect.

Persons who have a tendency to rheumatism should drink two or three pints of water daily, even though they feel no thirst.

Water may be rendered more acceptable by the addition of fruit juice. Cane-sugar should be avoided.

Fruit juice and the juice of melons may be freely used to great advantage, especially in the summer season; but in eating melons, the pulp should always be rejected. It is quite indigestible, and likely to give rise to sour stomach and other disorders. Overripe melons are exceedingly unwholesome.

Soft water is preferable to hard water. Distilled water is best of all, when it has

been properly aerated. But good spring or deep-well water, if free from contamination, is perfectly wholesome, even though a little hard. No injurious effects are likely to follow the use of water containing not more than twenty to thirty grains to the gallon of lime or magnesia salts. Very hard water is injurious.

The greatest care should be taken to secure absolutely clean water; that is, water which is not contaminated with germs, animal organisms, or the excreta of animals. Distilled water is certain to be pure. Water which has been freshly boiled for fifteen or twenty minutes is safe. *Filtered water cannot be relied upon*, as the filter easily becomes contaminated, and if not thoroughly cleansed may increase the contamination of the water passing through it. Dug wells or shallow wells are unsafe sources for drinking water. Water from surface wells is always dangerous, because of the great facility with which drainage from cesspools, vaults, barn-yards, and filth deposited upon the surface, even several rods distant, may find its way into the well by percolation through the soil. The writer is acquainted with a case in which a whole family were made very sick by the use of water from a well which was contaminated with barn-yard filth deposited in a hole on the opposite side of the road, fully sixteen rods away.

City water supplies sometimes become contaminated with dangerous germs exposing hundreds, even thousands of people to infection.

Deep-bored wells, so-called artesian wells, are perhaps the safest sources of natural water supply. The well should be cased, and should penetrate one or more dense layers of rock, so as to reach what is sometimes called the second water, to insure against contamination from the surface.

Typhoid fever, cholera, malarial fever, and many bowel disorders are due to the use of contaminated water, and hence are unnecessary afflictions, as they may be prevented by proper precautions. City water supplies are seldom clean enough for use without sterilisation by boiling. It is useful to remember that water may be sterilised by means of acid fruit juice. The juice of a small lemon will in half an hour destroy any disease germs which may be present in a glassful of water.

Ice, as well as water, may be a source of contamination, as ice is often gathered

from ponds and rivers which are polluted with sewage. Such water is certain to contain germs, which not being injured by freezing, become active as soon as the ice is melted.

Carbonated water or water containing the juice of acid fruits is more readily absorbed than plain water. In preparing beverages from fruit juices, however, concentrated mixtures should be avoided, and also the free use of cane-sugar, which is likely to increase the thirst, besides injuring the stomach and overtaxing the liver when taken in considerable quantities. J. H. KELLOGG, M. D.

SOME CAUSES OF BAD BREATH.

AN offensive breath is a functional disorder, liable to occur at all periods of life, and more often in men than in women. Owing to the morbid conditions which may exist, the breath is an important and prominent symptom of many disorders. It is a constant source of misery to all, who, by force of circumstances, are compelled to associate with the unfortunate one. In many instances it is the means of destroying the communion of friends and the pleasures of social life, and those who are thus affected are seldom aware of the existing conditions. With the best intentions in the world, we rarely whisper a word of their disorder or suggest a source of relief. This false kindness is quite universal. It has been left to the physician and the dentist to inform the patient when an opportunity presents itself.

The causes of foul breath are many, but in each case the cause should be removed if possible, and this will afford the only permanent relief. It is the custom of many afflicted in this way to use various kinds of deodorants or breath perfumes, some of which are so strong as to be detrimental to the teeth and mucous membrane.

One common reason for foul breath is uncleanness of the mouth. The teeth being smaller at the neck than at the crown, allow an accumulation of tartar, particles of food, etc., which is an excellent medium for bacteria. There are four distinct classes of deposits which accumulate upon the teeth: (1) mucoid, due to the abnormal condition of the breath; (2) salivary calculus, the result of improper mastication; (3) green stain, found especially on the teeth of children and which arises from an acid condition existing in the mouth; (4) serum calcu-

lus, which is generally found upon the inner surfaces of the teeth.

The dentist seldom comes in contact with all four classes of deposits upon the teeth of any one patient, but the most common kinds are the second and the third. Often a person does most of his mastication on one side of the mouth, perhaps because he may have a tooth which is very sensitive upon the opposite side. This not only encourages accumulations of various kinds to become attached to the teeth, but, owing to the non-use of the teeth upon that side, the jaws, both upper and lower, are materially affected, and the teeth are more easily attacked by the agents of destruction.

Teeth decay, likewise, from uncleanness. Small particles of food accumulate in the cavities between the teeth, and soon decompose. This material which has become attached so firmly to the surfaces of the teeth, breaks down the enamel, and then more rapidly destroys the dentine or softer portion of the tooth structure. In connection with this deposit, a minute vegetable parasite is developed in the mouth, called the *Septothric Bucollis*, and when examined under the microscope, it has the appearance of a granular mass, covered with filaments.

Tartar, which may be recognised by its hardness and yellow-gray colour, consists of phosphate of lime, mucus, salivary matter, and a peculiar animal substance the density and compactness of this matter being due to the phosphate of lime. The use of acids for a length of time, either in the form of medicines or unripe fruit, is another agent producing decay. During the process of mastication many particles of food become lodged between the gums and the teeth. The heat and moisture of the mouth excite and encourage decomposition in the mass. As might naturally be expected from the putrefactive change, the breath becomes impregnated with foulness, and it is almost impossible to remain in close proximity to the patient. The odour is worse than most of the varieties, but is the most easily and effectively removed when the right mode of treatment is followed. If the deposits which collect upon the teeth are allowed to remain, the breath not only gets more foul but the gums around the teeth are pressed out of place and engorged with bad blood. They bleed at the slightest provocation, and instead of getting better, grow gradually worse, until diseases of the contig-

uous parts break down the sockets of the teeth and allow them to become loose and eventually drop out. Those who are compelled to wear artificial crowns and bridgework should also take special pains to keep the teeth and mouth scrupulously clean if they would avoid an offensive breath.

By careful instrumentation the dentist can remedy this bad condition which so often exists. In some cases it is necessary to use quite vigorous methods in order to accomplish this purpose, but when the teeth have been cleaned and the surfaces polished, it is not a difficult task to keep them so with a brush, which should be used thoroughly after each meal.

There are various preparations on the market, most of which are good, and with a brush aid greatly in preserving a hygienic condition. It is well after each meal to pick the teeth with a polished toothpick, which will not let small slivers penetrate the gums, or to use a silk floss, which may be forced between the teeth. It is advisable to leave it with the family dentist which kind of brush and preparation are best adapted to each particular case. By keeping the teeth free from accumulations and rid of decay, the breath will not be offensive from any of the above-mentioned causes. B. R. PARRISH, D. D. S.

In summing up, we find that our greatest dietetic sins are overeating, hurried eating, too frequent meals, too much complicated food, and fried foods, . . . Too much meat causes rheumatic troubles and diseases of the kidneys. Too much sugar brings uric-acid conditions and the diseases that follow their trail. Too much fat clogs the liver, and this is also true of sugar and starch. . . . The foods to be most condemned as utterly unfit to eat are fried foods and ice-cold dishes.

—Mrs. Rover, in *Ladies' Home Journal*.

THE child needs an abundance of sleep. His bedroom should be thoroughly ventilated, and not uncomfortably cold. The bed should be hard rather than soft. Feather-beds are entirely unfit to be used by children, and, in fact, by anyone who values his health. Blankets are a better covering than quilts, or comfortables, because more porous, and more easily washed.

"THOU mayest as well expect to grow stronger by always eating, as wise by always reading. It is thought and digestion which make books serviceable, and give health and vigour to the mind."



THE HOME.




THE MOTHER'S PRIVILEGE.

WHAT an important work is that of mothers! And yet we hear them sighing for missionary work! If they could only go to some foreign country they would feel that they were doing something worth while. But to take up the daily duties of the home life and carry them forward, seems to them like an exhausting and thankless task. And why?—Because so often the mother's work is not appreciated. She has a thousand cares and burdens of which no one knows. When her husband comes home at night, he frequently brings with him the cares of his business. He forgets that his wife has any care, and if things in the home do not exactly suit him, he speaks impatiently, and perhaps harshly.

The mother has perhaps done her very utmost to keep things running smoothly. She has tried to speak kindly to the children, and this has cost her an effort. It has taken much patience to keep the children busy and happy. But she cannot speak of what she has done as some great achievement. It seems as if she had done almost nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's Book of Life. The mother occupies a position more exalted than that of the king upon his throne.

The husband should appreciate the work of his wife. When he enters the home in the evening he should leave his business cares outside. He should enter the home with smiles and pleasant words. If the wife feels that she can lean upon the large affections of her husband, that his arm will sustain her, that his voice will be heard in encouragement, her work will lose half its dread.

Parents, take time to establish in your children correct appetites and habits. Take them into the open air, and point them to the beautiful things of nature. Teach them that in each leaf they can trace the wonderful power and love of God. Tell them that God's hand paints the colour on every flower. Teach them to look to God

for strength. Tell them that He hears their prayers. Teach them to overcome evil with good. Teach them to exert an influence that is elevating and ennobling. Lead them to unite with God, and then they will have strength to resist the strongest temptation. They will then receive the reward of the overcomer.

MRS. E. G. WHITE.

CHOICE OF ANCESTORS.

THE example set by Jean in the following story, told in the *Classmate*, is a good one to follow; but we would go farther back than she did in our own search of ancestors. A part of the genealogy of every man now living is recorded in the first chapter of Luke: "Noah, which was the son of Lamech, which was the son of Methuselah, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." That

"No legacy of sin annuls
Heredity from God."

was demonstrated by Jesus Christ, who came "in the likeness of sinful flesh," yet revealed nothing but the divine image.

"Heredity makes me feel so helpless," said a little girl the other day; "for I can't help what my ancestors have been, and I have to accept the disposition and the qualities handed down to me. It doesn't leave me any choice, as far as I can see, as to what I can do and be."

Her friend, a bright-faced young woman of the same age, looked at her quizzically. "Why, Dorothy, you've lots of choice in the matter. I reasoned that out for myself long ago, and I'll prove it to you. How many ancestors have you in, say six generations back?"

"Dear me. What a sum in mental arithmetic!" said Dorothy. "Let me see—two, then four, then eight, then sixteen, then thirty-two, then sixty-four—wait till I add up—why, one hundred and twenty-eight, I suppose. I had no idea how spreading a family tree was."

"That's just it," replied Jean with a twinkle. "Out of one hundred and

twenty-eight ancestors, one can get a good range of choice. I used to be discouraged about heredity until I counted them up, and then I felt that there was safety in numbers. They couldn't all be disagreeable, lazy and ill-tempted you see."

"Of course not," said Dorothy, "but —" "But then," went on Jean, "if they weren't all full of bad qualities, some of them had to be nice, kind, upright, hard-working, useful men and women, don't you see? So I went over the list and picked out the good ones; and then I said to myself every day, I am a descendant from all these good men and women, and I inherit their dispositions and qualities to some extent, and I'm going to develop my inheritance. Sometimes it was a little hard when grandfather's quick temper was boiling up in me, to remember that great grandmother was the most amiable woman possible, and that I was her descendant as much as his; but I knew it was true, and so I kept my mind fixed upon it. Out of my four great-grandfathers, as far I can find out, two were very industrious, and two were extremely lazy. I don't see why heredity wouldn't make me just as industrious as lazy, and so I choose to remember the two ancestors that worked, and I try to forget the two who shirked. O, there's a choice in ancestors, and one has a perfect right to make it."

Dorothy smiled. "It's a new idea, Jean," she said, "but I must say it is helpful as to the heredity problem. I have been looking at the question the wrong way. Now I'll try your way. I am going home to count up and classify my hundred and twenty-eight forebears, or as many as I can find track of; and then I shall follow your example and make my choice among them."

"You'll find a saint somewhere in the line," said Jean. "There always is one. My trouble about ancestors isn't that they've handed me down so many bad qualities, but they've been so good that I can't live up to my inheritance. Heredity is responsibility, my dear Dorothy, when you come to study it."—:Selected.

"THE greatest works are performed not by strength but by perseverance."

"FEED MY LAMBS."

MRS ROSE had reached the bottom of the basket. The socks were darned, the buttons on all shirts, the knees patched, and the rents in the little frocks mended. She sat resting a little with her hands folded, looking thoughtfully into the fire.

"And to what does it all amount?" she asked herself. "When I was a girl, I thought I should be a power in the world—be a missionary to the heathen, or lead my own sex up the pathway of reform, to rouse in my sister's hearts a purpose to break the bonds of fashion and frivolity. But here I am, scarcely ever passing beyond the gateway of my little home! In the morning I get the breakfast, make cheese or butter, wash dishes, sweep, dust, make beds, wash, iron, bake, clean floors; in the afternoon, turn tailoress or seamstress, and take care of baby. Thus it is from year to year! Meanwhile, the dreams of my youth are fading, and age creeps on. Why is it? Why am I, who feel myself fitted for a larger sphere, imprisoned among such petty cares?"

Her reverie was interrupted by the children rushing in from school; and the noise awakening baby Johnny, and calling Jimmy from his play out of doors, the mother soon had work enough upon her hands. All were hungry, and began to clamour for supper. Baby's wants supplied, and Susie stationed by the cradle, the mother prepared the evening meal. Tea over, the father was assisted in getting away to the evening meeting; the table was cleared, the room put in order, preparations made for breakfast, and Mrs. Rose with weary limbs and aching head sat down again to prepare the little ones for bed.

"Mamma," asked Joseph, who had been tugging away at his boots upon the floor, "how is it we can see ourselves in looking-glasses?"

Mother ransacks her memories of natural philosophy, and explains to Master Inquisitive some of the mysteries of optics.

"Mamma," says little Susan, putting a soft arm, just undressed, around her mother's neck, "one of the girls at school to-day whispered to me, and before I thought, I answered, and then to-night I told the teacher I had done nothing wrong all day. I didn't mean to tell a lie;

I forgot. Was I a wicked girl?" And the mother disposes of this query also.

"Mamma!" cries little Jimmy, climbing on her lap and hugging her fondly, "you's the doodest mamma I ever see!"

Mother buttons up the little fellow's nightgown, while she kisses him and tells him he has been good all day, and she is very glad. Then baby Johnny cries a little, and her foot is on the cradle.

"Oh, mamma, I had forgotten," says Susan; "wont you hear me say my verses before I go to bed? I'm afraid I haven't got them quite, and to-morrow is Sabbath day, you know."

So the verses were recited.

"What does it mean, mamma," asks Joseph, who had started for his room, with his clothing on his shoulder, returning to her side and leaning on the arm of her rocking chair—"what does it mean when it says, 'I am the true vine'? Jesus isn't a real vine, is He?"

This necessitates an explanation, and the little student is dismissed with a second good-night kiss, and goes to bed. Susy and Jimmy follow; and, after prayers, are tucked up and left to their slumbers.

Mother returns to Johnny's cradle-side, and takes up her knitting. There is a rap at the kitchen door. It is her neighbour, Mrs. Wilson.

"I came in, Mrs. Rose, to see if you know what to do for my Sammy; he has the croup I fear."

Now Mrs. Rose knows that the management of croup is not to be trusted to unpractised hands, and as her husband is just entering, she leaves the baby in his care, and goes and spends an hour with Mrs. Wilson's child. Returning late, she finds her own babe crying for its mother, and she retires to sleep as well as she can with a teething child.

Sabbath morning dawns. Father, Joseph, and Susie are prepared for chapel, and after seeing them off, Mrs. Rose returns to the sitting-room with Jimmy and the baby, and sits down to lull the little one to sleep.

"Once I could worship God often in the sanctuary," she thinks, as she rocks her nestling in her arms. "Once I sang in the choir; but my voice is broken now. Once I was a teacher in the Sabbath-school; and how I loved my class, and they hung on my teachings! Shall I ever again be as useful as then? The cares of this

world—I fear they're crowding out religion from my heart. A tree is known by its fruits; what am I doing for my Lord?"

Baby is once more at rest, and Mrs. Rose takes the family Bible in her lap.

"Oh, mamma!" shouts Jimmy, jumping down from the table on which he had just clambered, "read me the 'tory 'bout how 'ittle Samuel heard the Lord call him," and the mother, who was trying to inspire her heart with David's sweet devotion, turns the pages backward. But she does not do it patiently, and the child soon tiring of the story that she reads to him mechanically, throws himself upon the rug to play with his pet kitten. All her prayerfulness is gone; she turns the leaves over carelessly. Her eye glances casually on St. Luke's description of the supper of our Lord.

"And it is communion day to-day," she sighs. "Why can I not be there? It is so long since I sat down at the Saviour's table with His friends!"

The babe moaned in its sleep, and the mother kissed its upturned cheek.

"Mamma, you hasn't kissed me once to-day," says little Jimmy crowding his chubby hand into hers, and looking up pleadingly, and so she presses the little boy close to her bosom, and gives him, too, a mother's kiss.

She has laid the Bible on the stand at her side, still open, and Jimmy turns the leaves over to the last of John. The mother's eye is caught by that memorable questioning of our Lord to Peter, "Lovest thou Me more than these?" and in her heart she makes the reply, "Yea, Lord, thou knowest that I love Thee." Then she reads the Saviour's gentle admonition, "Feed my Lambs."

Were those words meant for her, that they melt and move her so? Jesus' lambs!

They were beneath a humble roof, she had them in charge, and realised it not; she took the lesson with her to her closet, and on her knees attained a higher estimate of her maternal duties, and resolved with the Saviour's help, to do those duties faithfully and with a good heart.

Mother you can find no better work than to feed the lambs of the Good Shepherd. He has given them to your care; lead them on to the heavenly fields; guide them to the soft pastures of Canaan.—*The Church.*

The best home music can be brought out only in the fire of trial.—*J. R. Miller.*



OUR LITTLE ONES.



MOTHER.

The house is wrapped in slumber deep,
And only one is not asleep;
She sits below. 'Tis hard to sew
When weary; none can ever know
How hard it is but mother!

The lamplight flickers; tired out,
The toiler dreams of rest, no doubt:
But every little head abed
To-morrow, next day, must be fed—
This thought gives strength to mother!

At last the drowsy clock strikes one,
And that day's work is *almost* done!
Some basting threads to take away—
The love sewed in will always stay.
The holiest thing on earth to-day—
The unselfish love of mother!

—Selected.

JESS.

GREAT, dark eyes, an unruly mop of hair, a plain dress, and shoes that were neat and strong, but in no manner fancy—this partly describes Jess as I saw her on the wide front steps of a house playing school with a number of other children. Jess was not the teacher, but she seemed to be the teacher's ready assistant, for she arranged the scholars in their seats, hunted up books enough to go round, and then helped the babies of the class to sit still while the opening exercises were gone through with. The car ahead of the one that I was in had run off the track, bringing ours to a standstill right near the spot where the children were playing so I passed the time pleasantly watching the progress of the school.

"Belle Brown will take a bad mark for getting up," said the teacher, looking sternly at a very little girl.

"Oh, she's such a wee bit of a thing, Miss Bardeen! You'll excuse her this time, won't you?"

Jess put her arms around the child as she spoke, and the caress, added to the tender words soothed the wounded feelings of the little one.

"Well, this time, then, but she mustn't get up again," was the softened reply.

"Our new teacher's coming to-morrow," remarked another girl; "I wonder if she will be kind?"

"Mamma says that teachers are always kind to good children, but I'm just as anxious to see her as I can be."

"I'm going to get to school early in the morning so as to see her first."

"I can't do that," said Jess, "because I help mamma with the dishes before I go."

"Scholars stop talking," commanded Miss Bardeen.

At that moment another small girl appeared on the scene and looked wistfully on the group.

"Suppose we let her play," coaxed Jess.

"There aren't enough books," argued Miss Bardeen.

"She can have mine," said Jess; "I can look on Jennie's."

"Very well; come on, then, Kate Broderick, but I do hate scholars to come in at this hour."

So Kate smilingly took her place in the class. Then two little sisters made a disturbance by attempting to play a game.

"Please, Miss Bardeen, may I sit between Alice and Sarah Miller?" Jess asked aloud; and in a tone meant to be a whisper, but which I plainly heard, she added, "They don't know that they mustn't play together in school, and it's the best thing to do."

"All right."

So quiet was again restored, only to be broken this time by myself. Finding that the cars were not likely to go for several minutes yet, I thought perhaps I could walk the rest of the distance. Therefore, I left the car, and, going up to the children, inquired, "Can any of you tell me where Miss Hastings lives?"

Miss Bardeen turned very politely to me, and answered: "Right at the corner of Willow-street. It's on your left, and is a large white house."

"Thank you, but how am I to know Willow-street? Shall I find the name anywhere?"

"Would you like me to go with you and show you?" asked Jess timidly. "It might save you some trouble."

I thanked the little girl for her offer, the young teacher excused her, and we started down the street. On our way we passed a good-sized building.

"Is that your schoolhouse?" I inquired.

"Yes, ma'am; it's a very nice school, too, and in our class we're expecting a new teacher to-morrow."

"It does look like a pleasant place. Are the scholars as pleasant as the building?"

"I think so," the child answered readily: "all those children you saw on the steps go to that school, except, of course, the babies. There's Ida Bardeen—the one that's playing teacher—she is a very nice girl, and clever too—clever as can be. And Sally Mills, she never misses her lessons. Then Josie Matthews can do her arithmetic like anything, and Susie Williams is a beautiful reader. Altogether, we have a pretty nice set of children in this neighbourhood. I think the new teacher will like them; don't you?"

"Probably she will," I answered; "but are none of them naughty?"

"Well, not to say real bad," she said slowly, as if she wished to speak the truth without talking against her companions; "of course, some have faults, but they mean to be good."

"And how about Jess?"

The child looked up in surprise at the mention of her name. She was not aware that I had been an audience of one at the opening of School. At last she replied:

"Mamma says that I am only a commonplace little girl that can't do anything extra well, so I must make up for it by being very good."

"And are you good?"

"I try to be," she answered softly, "but sometimes it's hard though."

We had reached the large white house, and as I turned to go in, I said, "It was very kind of you, dear, to walk all this way with me, and to reward you I'm going to tell you a secret: I am the new teacher."

An expression of mingled astonishment and delight came into the child's face, and then she said, "I am so glad." Just before going she remarked, somewhat bashfully, as if she stood a little more in awe of me now that she knew I was the teacher:

"I think you will like our school children."

"Very likely I shall," I answered; but one thing I knew, I was sure to like Jess with her kind heart, her contented disposition, and the way she had of speaking a good word for everybody. Sally's perfect lessons, Ida's brightness, and Josie Matthews' skill at arithmetic, would certainly delight any teacher but what were they to be compared with the peace that was sure to reign where dear, commonplace little Jess came with her sweet influence?—*Selected.*

HOW JOHNNIE LEARNED TO WIPE HIS FEET.

DID you wipe your feet, Johnnie?"

"No, mama, I forgot."

"Run back and do it, then, please."

"Yes, mamma."

There was a hard scraping and rubbing of two muddy feet on the hall rug.

"Mamma won't you tell me why you have to wipe your feet *every* time you come into the house?"

"Yes; if you cannot find out yourself."

Mamma always let him find out a thing for himself when he could. He had before learned that there was always a reason behind her commands, and he enjoyed hunting for it.

"Where can I begin?"

"Well, walk around the rooms, and when you are near the beginning place, I'll say 'Warm!'"

This was just like mamma, and Johnnie knew he was going to have a good time. He went through the parlour, but mamma was silent. Johnnie was watching her over his shoulder and hardly knew when he crossed the threshold into the sitting-room.

"Warm,!" cried mamma.

Johnnie halted promptly, and looked all around him.

"Don't look too high for the reasons of things," said mamma, as Johnnie stood rolling his eyes up toward the ceiling.

"Warmer!" as the little lad began to look toward the floor.

"Oh, I spy!" said Johnnie. And he picked up a big cake of dry mud from the carpet. "I've found out, mamma."

"That is one reason, but there are others."

"In the house, mamma?"

"Yes, but you can't see them just yet," said mamma. Then she handed him pencil and paper.

"I will write a question on this paper, and you may have until to-morrow night to answer it,—'What makes mud?'"

"Oh, that's easy! Water and dirt."

"Yes. Write it in this way: 'What makes mud? 1. Moisture. 2. Dirt.' Write down everything that you see dropped and left on the sidewalk or in the street. If it is wet like water, put it under 'Moisture;' if not, put it under 'Dirt.'"

"O mamma, what a nice game!"

Johnnie moved over to the window.

"Oh, there is the street sprinkler! Do you spell 'water' with an *a* or an *o*, mamma?"

"W-a-t-e-r," said mamma without a smile. She never laughed at Johnnie's mistakes.

Soon the city carts came along to gather up the garbage. The barrels were heavy, and to save lifting them, the men emptied the contents upon the street, and then shovelled them into the carts. But they left a good deal on the ground, and Johnnie got quite excited trying to write down all the things he saw. Mamma said that "garbage" would cover it all; so Johnnie wrote "Gobbige," for mamma was called away just then.

The ashman came down the street, and he, too, tipped over the barrels, and shovelled the ashes into the cart; but a large part of every shovelful went flying all over the street.

Mamma was gone a long time, and when she returned, Johnnie called her to the window.

"I don't know how to say things, mamma. There are the sewer men cleaning out the sewers, and they spill the dirty stuff on the street. Then a wagon went by, full of old bones and meat from the market, and some of that dropped from the cart. Then there are the horses and dogs and cats. I saw a dog go by with blood dripping from his ear. And the men spit on the sidewalk. And, O mamma! I don't think mud is nice; do you?" And Johnnie's little nose was all puckered up with disgust.

"No, Johnnie," said mamma.

"O mamma! I've found out already, haven't I mamma?"

"Yes, part of it."

"What else is there, mamma?"

"Draw two circles of the same size on your paper."

So Johnnie got his compasses and drew two circles, each about an inch across.

"Put eleven dots in one. Just scatter them about anywhere. Now put two hundred dots in the other."

"What a lot for that little circle!"

"Now suppose that every dot is a grain of dust. Would you rather breath air with eleven grains of dust in it, or air with two hundred grains in it?"

"I think the two hundred grains would choke me; don't you mamma?"

"That depends. Will you close the blinds to that front window, where the sun shines so bright?"

When the blinds were closed, mamma hung a dark cloth over the window, and cut a little hole in it right over a crack in the shutters, so that the bright sunlight came through in a long pencil of light. Then Johnnie saw myriads of little dust particles, so small that he had not known they were there until the strong sun lighted them up.

"You see, Johnnie, the mud and dirt brought into the house are ground up fine by our feet, and then set moving about in the air by the draughts through the room. The more mud brought in, the more dust for us to breathe. Now that you know what mud is made of, you can see that it is not very good stuff to take into our lungs."

"O mamma, you won't have to tell me to wipe my feet any more! I'll do it every time if I don't forget."

Just then mamma took a little notebook from her work-basket, and wrote something in it. Johnnie thought she wrote down his promise. Mamma did that sometimes, and had a queer way of letting Johnnie look over her note-book about the time when he had failed to keep his word. But this time she wrote:—

"Get a good microscope for Johnnie. If he forgets to wipe his feet, show him the dangers of dust."

And that is the way Johnnie's mother helped her boy to remember to wipe his feet.—*S. S. Times*

—:o:—

"ADVERSITY is the trial of principle. Without it, a man hardly knows whether he is honest or not."

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The movement in France which has caused so much religious and political disquietude in the last few months has now subsided. But this is not the end of the matter. Now it appears that Italy, that country of all countries bound by the shackles of a church and state union, has decided to burst her bands in sunder and be religiously and politically free from church dictation. Reports tell us that a pastoral letter issued by the venerable Bishop of Cremona, a valued and respected prelate of the Roman church, has shaken the Italian church to its foundation. This letter was a disquisition on the principles underlying the relation sustained to each other by the church and state. The appearance of this letter provoked no little discussion, but as if to aggravate an already open issue the Pope condemned the letter. This caused the smouldering embers to burst into flame and now the conflict is fairly on. Violent and widespread discussion of the question is predicted for the near future.

There will always be found those who will rise up to defend a popular but nevertheless generally recognised evil. Naturally we expect those who practise evil to attempt some excuse for the same; but when this excuse comes from those who ought to stand as leaders and guides the evil is vastly augmented and responsibility for the wrong falls heavily on the heads of those who uphold the evil. In a

recent well-known medical journal we find a writer making the miserable excuse for corset wearing that the dress of reformers is unsightly and that could it be made slightly the almost universal custom of corset wearing has so weakened the abdominal muscles that a change will provoke various abdominal disorders. To the first objection we would say that a woman who looks unsightly without a corset looks so either because of carelessness or for lack of knowledge. Neat and beautiful patterns may be obtained from numerous health societies so that no one need consider the corset an indispensable article from the standpoint of beauty. The second objection we consider the embodiment of weakness itself. It is on a par with the excuse of the drunkard who urges that his will is too weak to admit of his overcoming strong drink. Certainly the continuance of the habit would not strengthen his will. It is as if a man on his sick bed should declare that because he is weak he will never attempt to move again. It is said that a poor excuse is better than none, but we should say none would be better than the one above given.

It has been thought, and until very recently, that socialistic moves and trouble between Capital and Labour were troubles outside the realm of Oriental possibility. Of course every one knew England and America had their labour unions and Germany and France their socialism but no one dreamed that India would ever have either. Too many nationalities and religions for Socialism or the like; no co-operation to make labour unions possible, has been the general idea concerning the East. Now we have it demonstrated that both Socialism and labour unions with all their attendant evils may exist not only in this country but also in all the East. Where has there ever been a more pronounced labour strike than the recent one on the East Indian Railway, as yet hardly subsided? or that of the present reported postal strike in Bombay? What stronger evidence need we have that Socialism is possible than the present Swadeshi movement? Both China and Japan have in late years shown themselves fully capable of organising and prosecuting both nationalistic and socialistic movements. And these conditions are not without significance. For years the *Watchman* has been calling attention to these movements in other lands as signs of the last days. Now it is no longer necessary to go outside of India.

To those who keep abreast of the times there is little need of comment on the present situation in Russia. Many are comparing it with French Revolution times. If we can accept as trustworthy the reports coming day by day the only thing that preserves Russian integrity at all is the fidelity of the army. Just how long this will last no one can tell, but all seem confident that whatever the outcome under present conditions if they should be reversed by a revolt of the army the present regime would be doomed. This we would deem an inevitable result; but it seems to us from all past experience that even with the army loyal, the time must come when the people will be triumphant. If we trace the movement for liberty in Russia we find that for years it has been strengthening. Now it is stronger than ever before, and if in this attempt it should fail we shall expect, in a few years at most, a movement for liberty so well organised and executed as to carry everything before it.

In his prophecy of last day events to usher in the advent of Christ and the dissolution of all things earthly, the Lord tells us that there shall be "great earthquakes in divers places." News has now come that another serious earthquake on Aug 16 is reported from Valpariso and Santiago South America. An estimate of over 2000 lives lost and most of Valpariso wiped out by a fire succeeding the earthquake comes at this early date. Undoubtedly this calamity also will pass down as one of the worst on record. But the significant thing about it is that men in general do not recognise in these disasters the hand of God. They do not discern the signs of the times in these and other events. In fulfilment of the prophecy of Peter they exclaim: "Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." And like the people in the days of the flood they will not know until the besom of destruction sweeps over the world and destroys them all. Friend, are you ready?

Why will men, and many of them well meaning, continue to try to clear the character garden of ugly weeds and pay no heed that year by year they are filling the ground with just such seeds as they are seeking to root out?

"JESUS CHRIST, the same yesterday, today, and forever."