













# SUNDAY SCHOOL. TOUCH OF ORIENT

Lesson II.—Fourth Quarter, For Oct. 14, 1917.

## THE INTERNATIONAL SERIES.

Text of the Lesson, Ez. i, 1-11—Memory Verses, 2, 3—Golden Text, Ps. cxxvi, 3—Commentary Prepared by Rev. D. M. Stearns.

The seventy years captivity of Judah had begun to come to an end, but as it required eighteen years to complete their captivity in the reigns of Jehoiakim, Jehoiachin and Zedekiah we may expect the restoration to cover some years and be accomplished by different companies returning at different times. The first company was taken captive in 606 B. C., and this first company of returning ones was, according to the date at the top of the page in my Bible, 536 B. C., or just seventy years later. The times of the gentiles began with Nebuchadnezzar, in the first year of his reign, when he carried away the first captives, and just 2,520 years later, or in our 1914, the times of the gentiles seem to have begun to come to an end by this great European conflict, but whether it will take eighteen years more or less to complete their ending, we must wait to see.

It is the Lord working everywhere and at all times, and working always His purpose after the counsel of His own will (Eph. i, 9, 11). He said through Jeremiah that the captivity would be seventy years, and He said through Isaiah that He would raise up a man called Cyrus to lead in the restoration, and he called him by name about 200 years before he was born (Jer. xxv, 12; Isa. xlii, 28; xlv, 1-3). He is one of the seven men in the Bible mentioned by name before they were born. Compare the last two verses of Chronicles with the first three verses of our lesson and note how they are almost word for word the same, and remember that a repetition by the Spirit demands from us very special attention. Some of the great truths to be specially noted here are that the Lord God of heaven gave Cyrus his kingdom, and told him to build the house of the Lord at Jerusalem, and stirred up his spirit to do it, and to make proclamation throughout all his kingdom that all who were willing might go up to Jerusalem to build the house and that those who did not go should help those who did go with silver and gold and goods and beasts, besides the free will offering for the house.

Many mourning, homesick ones among the captives may possibly have given up all hope of ever returning, or if reminded by a few who did not forget the words of Jeremiah that the Lord had said they would return (for there are always a few believers like the Simeons and Annas at the time of our Lord's birth) they probably said it can never be, or how can it ever be? There are always many even among the Lord's professed followers who have no use for those who take the word of God literally, but His word stands in spite of all the scoffers and unbelievers and shall be literally fulfilled in His time.

Daniel had been a captive all through the seventy years, and he tells us that about this time, because he had been studying the words of Jeremiah, he gave himself to prayer and fasting, with confession of the sins of himself and his people, and earnestly asked God to forgive their sins and to remember Jerusalem. That prayer brought Gabriel from heaven to Daniel before he had finished praying to tell him of the Messiah, His suffering and glory, and of the time of a greater restoration than the approaching one from Babylon, when his people should be forgiven their iniquity and obtain everlasting righteousness (Dan. ix). It is just as difficult to get people to believe God now as it was then, and all the talk today is men and munitions, and who shall win in the great conflict, and how peace can be brought about, but the thought of the Lord interfering and doing something does not enter many minds. Yet it is written: "Our God shall come and shall not keep silence. A fire shall devour before Him, and it shall be very tempestuous round about Him." "Behold the Lord will come with fire and with His chariot, like a whirlwind, . . . for by fire and by His sword will the Lord plead with all flesh" (Ps. i, 3; Isa. lxi, 15, 16). In His time He will surely do this and all else that He has purposed, and it may be soon.

The commission of our lesson was to build a literal house of the Lord at Jerusalem, and note in lesson verses 5-11 what abundant, willing provision was made for it and how Cyrus, the king, helped. The building that is now going up and is steadily growing is the church, the body and bride of Christ, to reign with Him when He shall come in His glory to set up His kingdom and make wars to cease in all the world. The church must be completed and be caught up to meet Him and the marriage of the Lamb take place before He can come in His glory. What are we doing to help build the house? Every soul won to Christ in any part of the world causes joy in the presence of the angels and helps to complete the church. Nothing else is really worth while compared with giving the gospel to those who never heard it, for only by the gospel can souls be saved, and those who have it possess it as a trust committed to them for which they must give an account (I Thess. ii, 4).

## Chinese Influence on Clothes Especially Noted This Season.

In Negligee Garments Tendency Is Even More Pronounced Than in Outdoor Frocks.

The vogue for things Oriental is strong this season. The Chinese influence on clothes is especially noted. Many modish garments for daytime wear carry a Chinese note, minor or otherwise, in the color blending, decoration, etc., but in negligee garments the tendency to favor these things is even more pronounced.

The sketch illustrates a boudoir suit combining a richly embroidered little mandarin coat and comfortable little ankle-length trousers cut after the Chinese fashion, quite straight and innocent of flare, frill or fullness. The coat proper may be Chinese blue satin embroidered in dragon, but other design in metal threads, the coat banded in black satin matching the trousers. As shown, a three-inch-wide band of blue finishes the trousers, but if desired they may be merely faced with blue and a band of motifs of metal thread embroidery furnishes the decorative feature.

Trousered boudoir garments are decidedly the fad of the moment. In addition to the Chinese and Japanese effects, gorgeous Turkish trouser boudoir costumes are shown and other bifurcated garments for negligee wear show old-fashioned frilled pantalets of ankle length, accompanied by silk or lace coats. Women no longer swathe themselves in the gorgeously trained boudoir robes that held sway for many years when they wish to relax and make themselves "comfy" for an afternoon nap. They prefer, rather, the simpler things, dainty and of rich materials, but, nevertheless, real lounge



Real Chinese Boudoir Garment.

ing garments, and certainly this season the seal of approval has been set upon garments of the trouser type.

The Chinese coat shown is as simple as possible to cut and make, and very effective imitation Chinese embroidery may be attained by the generous use of gold thread plus a generous stock of patience.

## UNDERBODIES VARY IN TYPE

That for Use With Finer Blouse Not Best to Wear Under the Waist That Is Washable.

The underbodice worn with a blouse of georgette crepe or chiffon is not at all the same type that is worn under a linen or cotton affair.

Under the finer blouses the glorified corset cover is made of pussy-willow, or some other soft silk, of net or of silk voile. Under the blouse that is washable a cotton underbodice, but one that is always dainty, is more correct.

A novel idea to wear under rather elaborate blouses is to use a wide piece of ribbon, large enough to go around the body like a girdle. This is held on over the shoulders by the regulation ribbon straps. The wide ribbon is fitted into the waist by taking up little seams all around, and these seams are hemstitched by machine. This little underbodice buttons in the back.

Another bodice is made like the old-fashioned corset covers our grandmothers wore, with round necks, wide armholes and infinitesimal extension sleeves. It is gathered into the waist by two strings run through invisible folds and closes in the back. These corset covers are pretty in batiste for wear under washable blouses. In some models the back is cut in surplice crossed and brought back to the front in a belt that ties with ribbons in front. The simple embroidery scattered over the surface will not interfere with any on the blouse which may be worn over it.

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## HAVE ODD NAMES IN BORNEO WHAT SPY MAY DO IN WAR

Natives Must Have Some Trouble in Keeping Track of Their Changing Cognomens.

It must be a matter of some difficulty for a member of the tribe of Kayans of Borneo to keep track of his own name. Among those people, when a child is born it receives the name of some repulsive object or its simply called "it," so that, not having a distinctive name, the evil spirits cannot identify it and cause it harm.

When the child is two or three or four years old they name it, say, Tijan. The father is thereafter known as Tama Tijan—Tama meaning the "father of"—and the mother is known as Inal Tijan—mother of Tijan. The father's original name, Kebing, for example, is dropped, and frequently it is forgotten unless there are other fathers of Tijans. In that case the father is known as Tama Tijan Kebing—father of Tijan, formerly Kebing.

If Tijan dies, then Tama Tijan's name becomes Oyong Kebing (meaning "Kebing the bereft," provided Tijan was the eldest child). If a younger child dies, the father becomes Akam Kebing; if his wife dies, he becomes Aban Kebing. If he becomes a grandfather, his name will be Laki Kebing. Lagi is distinctly an honorary title, like its equivalent datu among the Malays. With those people datu is superior to the title hadji, borne by one who has made the pilgrimage to Mecca. Datu, literally grandfather, is equivalent to elder with us.

Among the Kayans it is a breach of manners to ask a man what his name is. If a white man does so through ignorance, the man will turn to a bystander and ask that the stranger, who does not know the customs, may be informed. If a man tells his own name, the evil spirits will hear him, and can more readily do him harm.—Youth's Companion.

## In the Library.

Newly Rich Hostess—You see, I went to the best bookseller in town and ordered all the gems of literature for our library.

Caustic Guest—You ought to have sent for a jeweler when you got them.

N. R. H.—Why should I send for a jeweler for books?

C. G.—Because most of them, I notice, are uncut gems.

Ethics of "Profession" Make It Permissible for Him to Wear the Uniform of the Enemy.

Imitating the bugle-calls of the enemy is quite legitimate; so is the wearing of their uniform, with one reservation. A soldier may not fire on the enemy while so attired. But he may advance or retreat, build bridges and perform any other military operation short of actual fighting, using the uniform as a means of deception.

A soldier may spy as much as he likes. If he worms his way into the enemy's lines he is only doing his duty, and, if captured there, may not be punished beyond being taken an ordinary prisoner, provided he is wearing a uniform. If he is in any kind of disguise he may be shot.

In the course of his spying he may kill as many of the enemy as he can. When he approaches the sentries he may stab them in the dark, or use any trick to throw them off their guard except one. He may not say "friend" if the sentry challenges him (unless, of course, he intends to surrender).

Similarly, if suddenly attacked, he may not use any words to make the enemy believe that he is a friend in disguise, and so take him unawares.

## His Wife's Temper.

I have seen, especially among the leisure class, capricious and ill-tempered women whose husbands lived in constant dread of a scene of some sort, says a writer in the Woman's Home Companion. There, poor, downtrodden men spent their days in placating their wives, in side-stepping tempers and tears with humiliating nibbles, or in exercising a patient kindness less degrading to them and deeply touching to all spectators. Such men are always pitied by the whole community in which they live, but this pity is a subtle form of contempt. The sympathetic community feels that side-stepping a wife's moods is a poor way for a live man to be spending his days.

When, however, a man blights the life of his household in a similar way, the commiseration which his wife receives is small, especially if he happens to be that which is so aptly termed "a good provider." In fact, the feeling of the community eloquently reflects my mother's attitude; that it is a "woman's business to make her home livable."

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