

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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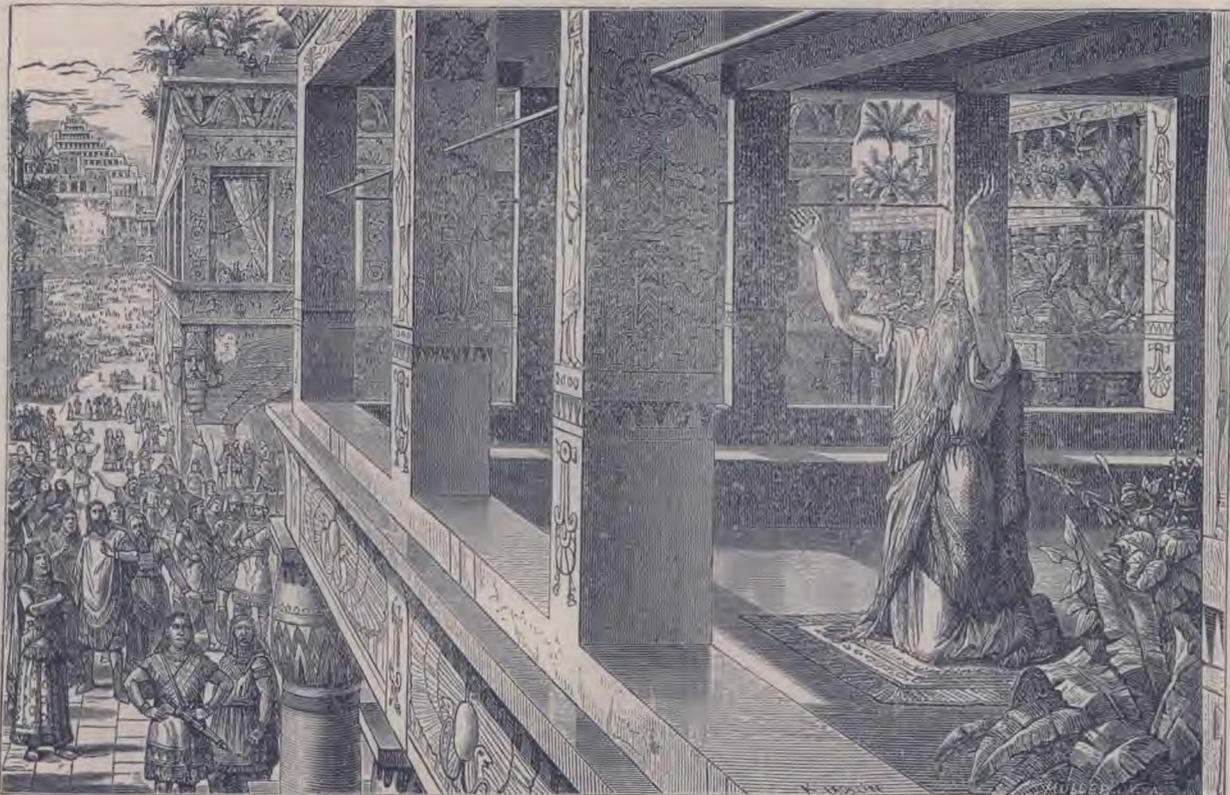
PICTURE OF A TRUE MAN.

BEHOLD a man on bended knees,
Hands lifted high in air,
His silver locks moved by the breeze,
His voice is raised in prayer.
The glittering glow of earthly things
Could not his spirit leaven.
He won the love of earthly kings:
He won the love of heaven.

DANIEL'S PRAYER.

AMONG the prayers recorded in the Bible, few, if any, are more remarkable than the one offered by Daniel, recorded in the ninth chapter. This man of God, whom heaven called "greatly beloved" and in whom no fault was found, showed his greatness and the largeness of his

have done wickedly, and have rebelled;" "neither have *we* hearkened unto thy servants the prophets." "O Lord, righteousness belongeth unto thee, but unto *us* confusion of face, to *our* kings, to *our* princes, and to *our* fathers, because *we* have sinned;" "*we* have rebelled against Him; neither have *we* obeyed;" "the curse is poured upon *us*;" "all this evil



DANIEL PRAYING TOWARD JERUSALEM.

Men's flattering words could not exalt,
He feared no chastening rod.
His foes confessed, "His only fault,
He will obey his God."
And yet he shares his people's blame,
And cries, "*We* have rebelled;
We justly into bondage came;
In bondage have been held."

G. K. OWEN.

heart in the prayer which he offered. As he addressed the Almighty, he identified himself with the sins of his people and placed himself beneath the load of sin which oppressed Israel. From his burdened soul came forth the words, "We have sinned and committed iniquity, and

is come upon *us*, yet made *we* not *our* prayer before the Lord *our* God, that *we* might turn from *our* iniquities;" "*we* have obeyed not His voice;" "*we* have sinned, *we* have done wickedly;" "because for *our* sins and for the iniquities of *our* fathers," "behold *our* desolations;" "*we* do not present *our* supplications before Thee for *our* righteousness."

Daniel knew how to pray. Great as he was as a prophet, he is better known to the world as a man of prayer. He made prayer the most important part of his business and three times a day prayed with his face toward Jerusalem. Men tried to prevent him, the government of Persia endeavoured to stop him, but it could not. Without brag or boast, he continued to pray. For he well knew that the God who had saved him from the wrath of King Nebuchadnezzar, who had revealed unto him the king's dream and interpreted the handwriting on the wall, was able to deliver him. Therefore he calmly prayed. Would that there were more Daniels to-day, willing to do God's will and be obedient to the law of conscience regardless of the laws of men.

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PROPER SABBATH OBSERVANCE

It is only by a diligent use of the divine chart that we can hope to know the perfect way. The precious jewels of truth that lie hidden in the sacred word, are ready for discovery by all who, looking for wisdom from above, and willing to do God's will seek for truth as for hidden treasure.

1. The Sabbath still remains for Christians. Heb. 4 : 9. The word here translated "rest" is "*Sabbatismos*," an entirely different word from "*Katepauis*,"—the ordinary Greek word for rest occurring in every other instance in this chapter. "Sabbatismos" means "a keeping of the Sabbath." The word translated "remains" literally indicates not something that remains in the future, but that "is now remaining" in active force. Rev 1 : 10 ; compare with Mark 2 : 28 ; Matt. 5 : 17-20 ; Rom. 8 : 3, 4.

2. The Sabbath is the seventh day of the week, the day before the day on which the resurrection of our Lord occurred. Ex. 20 : 8-11 ; Luke 23 : 56 ; 24 : 1 ; Matt. 28 : 1.

3. It begins at "even," and ends at "even," in harmony with the order of creation that calls darkness and light one day. Lev. 23 : 32 ; Gen. 1.

4. "Even" is the time of the sunset. Lev. 22 : 6, 7 ; Mark 1 : 32 ; Deut. 16 : 6.

5. Friday is the "preparation day," when all work should be done to free the Sabbath from "our" work. Ex. 16 : 22, 23 ; Mark 15 : 42 ; Luke 23 : 54-56.

6. All labour is forbidden that is : (1) for ourselves, Isa. 58 : 13 ; (2) for busi-

ness, Neh. 13 : 15-22 ; (3) harvesting or ploughing, Ex. 24 : 21 ; (4) on the part of employees or friends acting for us, Ex. 20 : 8-11.

7. Labour is allowed and lawful, that is : (1) for the sick, Matt. 12 : 11, 12 ; (2) to relieve cattle, Luke 13 : 10-16 ; 14 : 1-5 ; (3) simple imperative food preparation, Mark 2 : 23-26 ; (4) connected with the worship of God, Luke 14 : 16-31 ; Heb. 10 : 25 ; (5) acts of mercy, Matt. 12 : 7.

8. Sabbath observance is an homage due to God, and must be rendered to Him. Man has no right to invoke civil laws to assist or enforce it, nor have any laws bearing upon our religious duties any just claim upon any man. If any law conflicts with the Sabbath, God's law is the "higher power," and should be obeyed. Rom. 13 : 7 ; Luke 20 : 25 ; Acts 4 : 19 ; 5 : 40-42 ; Rom. 13 : 1.

N. A. DAVIS.

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A GOOD BUSINESS.

For the Christian there is none better than the publishing business. In fact it is one in which all Christians should at once earnestly engage. It is open to all, and the field is most extensive. There is no competition, but a healthful co-operation on the part of all connected with it. The capital required is large, but it is all furnished free, not even interest being demanded, while all profits go to the agent or publisher.

Nor is there any risk involved, for the publication is sorely needed by every person on the globe, and returns are guaranteed, as also sure success. It is a highly honourable business, for God's Word frequently refers to it, and in fact, enjoins entrance upon it.

1. Moses was a publisher. "I will publish the name of the Lord." Deut. 32 : 3.

2. A multitude once united in it. "The Lord gave the words ; great was the company of those that published it." Psa. 68 : 11.

3. The beauty of those who engage in this business. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace and salvation." Isa. 52 : 7. Also Nahum 1 : 15.

4. A cleansed leper was once very active in it. "He began to publish it [his healing] much, and to blaze abroad the matter." Mark 1 : 45.

5. A once devil-possessed man became a successful publisher. "And he went his way and published throughout the whole city how great things Jesus had done unto him." Luke 8 : 39.

6. A great territory invites effort. "And the gospel must first be published among all nations." Mark 13 : 10.

7. A general call for publishers. "Go ye into all the world and preach the gospel to every creature." Mark 16 : 15.

Who and what to publish. "He that hath My words, let him speak My words faithfully." Jer. 23 : 28. —*Beams of Truth*.

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PRAYING FOR MISSIONARIES.

CHRISTIAN missionaries are always glad to have prayers offered in their behalf. It may interest them and stimulate their flagging zeal and declining energies to learn what their Bramho Somaj brethren are asking.

We find this prayer in the *World and the New Dispensation* : "Cause the light, Almighty God, to shine on all Christian missionaries working in this land. Do Thou revive, we earnestly beseech Thee, their declining zeal and energies, and increase their spirituality and devotion. Unlike the noble band of apostles, martyrs, and saints that have preceded them, they are, at least most of them, dull preachers of dogmas that bring neither life nor light to our nation ; O Lord, if they have come to benefit us, make their lives show more earnestness, self-denial and prayerfulness. Make them worthy of Christ, and acceptable to the people among whom they labour, by imbuing their hearts largely with that simplicity of faith, sweetness of devotion, and lowliness of asceticism without which preaching is sure to be ineffectual. Lord, teach them to be humble and poor, and turn more to the spirit than to empty forms, so that they may prove truly helpful in leading our countrymen to purity of life and godliness." —*Indian Witness*.

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TWO GREAT COMMANDS.

WE learn but to teach : we know of Jesus but to tell of Jesus. We commune with Him but to communicate Him. His first command was, "Follow Me, and I will make you fishers of men ;" His last, "Go ye, and make disciples of all the nations." "Come" and "Go" are His two great commands. "Come, learn of me !" "Go, preach the Gospel !" —*Selected*.

"A MORE SURE WORD OF PROPHECY."

AN EXPOSITION OF REV. 14: 9-11 IN FOUR PARTS.

THE "BEAST."—No. 2.

THE "beast" against which the solemn, world-wide warning is given, as described in Rev. 14: 9-11, is not first mentioned in connection with this message of the "third angel." The prophet here speaks in reference to what has been introduced and described in the preceding chapter; the character and work of the "beast" are already before the eye when the message of the "third angel" is proclaimed.

Turning therefore to the thirteenth chapter, we find a description, beginning with the first verse, of the rise of the "beast," and the characteristics of its appearance. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power and his seat and great authority." The work and character of this beast are set forth in the verses which follow, to verse 11.

In prophetic language, a beast is the symbol of an earthly government or power. This we are plainly told in the prophecy of Daniel. In the seventh chapter of that prophecy, Daniel describes a vision given him, in which he saw "four great beasts," concerning which the angel who explained the vision to him said, "These great beasts, which are four, are four kings that shall arise out of the earth." Verse 17. That they were not symbols of individuals but of kingdoms is evident from the words of the angel, "The fourth beast shall be the fourth kingdom upon earth." Verse 23.

In the eighth chapter of Daniel also are described a "ram" and "he goat," of which it is said, "The ram which thou sawest having two horns are the kings of Media and Persia, and the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king." Verses 20, 21. "That being broken," the angel said, "whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

The beast which John saw rise out of the sea had many and diverse features. It had the body of a leopard, the feet of a bear, and the mouth of a lion. If we are familiar with the prophecy of Daniel we shall note at once a connection between this description and that of certain beasts seen in vision by that prophet. See Daniel 7. The prophet saw "four great beasts" come up out of the sea, the first of which was like a lion, the second like a bear, the third like a leopard, and the fourth "dreadful and terrible" and evidently quite dissimilar to all created beasts.

As previously noted, the angel explained to Daniel that these great beasts were four kings, which should arise out of the earth; and that the fourth beast should be the fourth kingdom upon earth, which was to be "diverse from all kingdoms," and should "devour the whole earth," and "tread it down and break it in pieces." Verses 17, 23.

In the second chapter of Daniel these four kingdoms are quite explicitly designated in Daniel's interpretation of Nebuchadnezzar's dream. Nebuchadnezzar (representing his kingdom) was the head of gold of the great image (verse 38), and "after thee," said the prophet, "shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." The fourth kingdom, represented by the iron legs, should "be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these," said Daniel, "shall it break in pieces and bruise." The description of the vision of chapter seven states that the fourth beast had "great iron teeth," and that "it devoured and brake in pieces, and stamped the residue with the feet of it." Verse 7.

These four great kingdoms, then, began with the kingdom of Babylon, which was ruled by Nebuchadnezzar. That kingdom was succeeded by the kingdom of Media and Persia. Daniel lived to see Babylon captured and the kingdom taken by "Darius the Median" (chap. 5: 30, 31), and the beginning of "the reign of Cyrus the Persian" (chap. 6: 28). Medo-Persia

was succeeded by Grecia, with Alexander the Great at its head, and Grecia was succeeded by Rome. The overthrow of Medo-Persia by Grecia is described in the vision of chapter eight as we have previously noticed.

When Babylon was overthrown by Medo-Persia, "Darius the Median took the kingdom." The kingdom of Medo-Persia ruled over all the territory of the kingdom of Babylon, and included all the people formerly subjects of it. The kingdom of Grecia, in turn, extended over all the kingdom of Medo-Persia; and Rome embraced in her kingdom all the territory of the kingdom of Grecia. Each successive kingdom incorporated into itself all that had existed before it. Thus Rome, the fourth kingdom, and the strongest of all, included the three kingdoms of Babylon, Medo-Persia, and Grecia, symbolized respectively by the lion, the bear, and the leopard. This points very clearly to the identity of the beast of Revelation 13:1-11. It is a symbol of the great empire of Rome, which, first as a pagan kingdom under the Cæsars, and again as a great spiritual empire—the Papacy—has trodden down the earth, and broken the nations in pieces.

Some further points of similarity may be noted. In the image of Nebuchadnezzar's dream, the fourth kingdom was shown divided into ten kingdoms (Dan. 2: 41-44), and the fourth beast of Daniel seven which was the fourth kingdom, had ten horns, which represented ten kings that should arise. Verse 24. The beast which John saw had also ten horns, and upon the horns ten crowns. Rev. 13: 1.

It has also an additional feature in its "seven heads." The head is that which governs or directs the body. Rome has had various forms of government since it became a power in the earth. One of these heads was seen by the prophet to be "wounded to death," which wound, as we learn from verse 14, was inflicted by the sword. Such a wound was given to the papal head, beginning in 1798, when the French general Berthier entered Rome with an army and took the Pope prisoner. From that time the power of the Papacy

diminished until in 1870 the Pope's temporal power was limited to the Vatican, and his influence among the nations was utterly gone. But the "deadly wound" was to be healed, and this we now see in a fair way of accomplishment. The growing prominence of the Pope in the political affairs of the world, within the last few years, is marvellous, and Protestants seem to be vying with Catholics in showing respect to him. At the present rate it cannot be long until all the world will wonder after the beast, saying, "Who is like unto the beast? Who is able to make war with him?"

E. J. WAGGONER.

(To be continued.)

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REVEALED SECRETS.

DANIEL had a wonderful view of the investigative judgment, recorded in Dan. 7: 9, 10. Perhaps not less grand and sublime, was the view of the executive judgment given to John in Rev. 20: 11-15; though he does not give as full a description as Daniel did. He mentions the great white throne and Him that sat upon it; then he speaks of the innumerable multitude whom death and the grave could no longer hide from the face of Him that sat upon the throne. Then he sees the last remains of evil blotted out of existence.

Revelation 21 opens with a view of the new earth; every stain of the blighting curse forever removed. But what object of indescribable glory is seen so peacefully floating down from heaven to earth? Not a meteor, --- not a comet, --- no, --- its glory eclipses that of the powerful king of day; for it glitters with a blending of all the brilliant colours of the rainbow intensified. Can it be an aerial ship under full sail? Yes, and much more. It is an ethereal ship that has come on a long voyage, from far beyond the regions of our planetary system. Can it be the old ship Zion? No, it is the new ship Zion that never can grow old. O rapturous joy! O glorious and eternal gladness! How it gleams and glitters as it glides so peacefully into its eternal haven in our own humble, yet glorified planet, guided by the Captain of eternal salvation who stands at the helm. And is this the real ship Zion for which the faithful of the earth have been so earnestly looking and longing? Yes, it is the very ship, and even the very city of Zion for which Abraham looked,—“a city which hath foundations, whose builder and maker is God.” The work of such an architect is

infinitely above human skill; so that John seemed to find no human language to describe it in all its glittering glory; and so he only gives us the prominent outlines of its plan. “It had a wall great and high, and had twelve gates.”

Let us study the plan of this city, as the description itself will most naturally suggest.

Twelve gates cut through the lower part of the wall, would leave the upper part of the wall standing upon twelve foundations between the gates. Four of these would form the corners, and there would be two foundations between the corners on each side. These foundations are composed of different kinds of precious stones. Now let us commence at one corner and see what we can learn about them. We read in Rev. 21: 19, “The first foundation was of jasper.” The chief corner stone is laid first; so the jasper foundation comes first; but the top of the wall, which is also of jasper, is laid last; this would suggest letting the jasper represent the One who says, in Rev. 22: 13, “I am Alpha and Omega, the beginning and the end, the first and the last.” Now read Rev. 4: 3, and see if there is any harmony. “And he that sat was to look upon like a jasper and a sardine stone.” The first corner would be jasper from the bottom of the foundation to the top of the wall.

And so the One who may be represented by the jasper, came down to the level of humanity, and grew up among men, until he towered far above and overshadowed all, as portrayed in Phil. 2: 7-9: “But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name.”

If the names of the twelve apostles are to be in the twelve foundations, as declared in Rev. 21: 14, will there be a place for the name of Jesus as one of them? If you have never considered Jesus as an apostle, please read Heb. 3: 1: “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” Then may we not expect to see His name on the jasper foundation?

Let us remember that we are not studying architecture or painting of man's device, that might reveal a picture of stripes or checks with straight stiff lines

between the different colours; but our thoughts are dwelling upon the infinite skill of an artist who paints the flowers and rainbow with such delicate stroke that one colour approaches another with such gradual change of tinge or tint, that they meet and blend with no trace of any line between them. As the several foundations with their different colours, rising toward the jasper wall above, may become more and more like the jasper until they blend, with no separating line between, so those whose life effort and ambition aspire to be like Him, rise higher and higher in the life that He is imparting, until their lives are swallowed up in His. Such a view of the foundations represents not only Jesus as commencing His earthly life on a level with the most lowly of earth, but would represent the apostles also upon a common level; (not one above another;) no middle man between any man and his Saviour; but as they rise toward the perfect pattern, being transformed into his likeness, their differences disappear, until no separating line is seen between them, just as any two of the foundation stones meeting at the centre of the arch above the gate, would reveal only the colour of the jasper. As the jasper wall would be upheld by the foundations, “even so must the Son of man be lifted up,” by the twelve tribes of the true Israel, who are represented in the foundations and in the twelve gates. If we are to have a place in the kingdom, we must be represented in some way among these stones: 1 Pet. 2: 5: “We also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

Those who are saved are to be organized into nations: Rev. 21: 24: “And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it.”

The fact of nations bringing their glory and honour through the gates into the city, would suggest twelve nations, according to the ancient plan on which God commenced to organize His people; and the fact that these nations are to have kings and priests, would suggest a king and a priest for each nation. May not these be the four and twenty elders that sit round about the throne with crowns of gold upon their heads? Rev. 4: 4.

The twelve gates would suggest six streets, with a gate at each end of each street. This would divide the city into sixteen squares:—but if we suppose four of these squares devoted to the purpose of

a court for the grand assembly of all the saved upon the sea of glass, with the throne in the centre, this would leave twelve squares round about, between the court and the wall; a square for each tribe. From the measurement of this city given to John, it is usually estimated that the city is 375 miles on each side; then each square would be over 93 miles on each side; and the large court within, over 186 miles on each side. It must be right and profitable to allow our minds to dwell upon this glorious home that is soon to be ours if we are faithful; and we cannot earnestly meditate upon it, without conceiving some plan of what may be its general arrangement in its simplest outlines: but when we try to picture the river of life, flowing down through the centre of the city, beneath the throne, or attempt to even outline the tree of life with its spreading branches, its waving foliage, its beauteous flowers and its glorious fruit, the pen, pencil and brush seem to drop from our hand as vain and useless as Saul's armour fell from the hand of David. Even the pictures that we have tried to form in our imagination, will come so far short of the plans of Him whose "Thoughts are as much higher than ours as the heavens are higher than the earth, that we shall not hesitate to give them up when He reveals the reality. G. K. OWEN.

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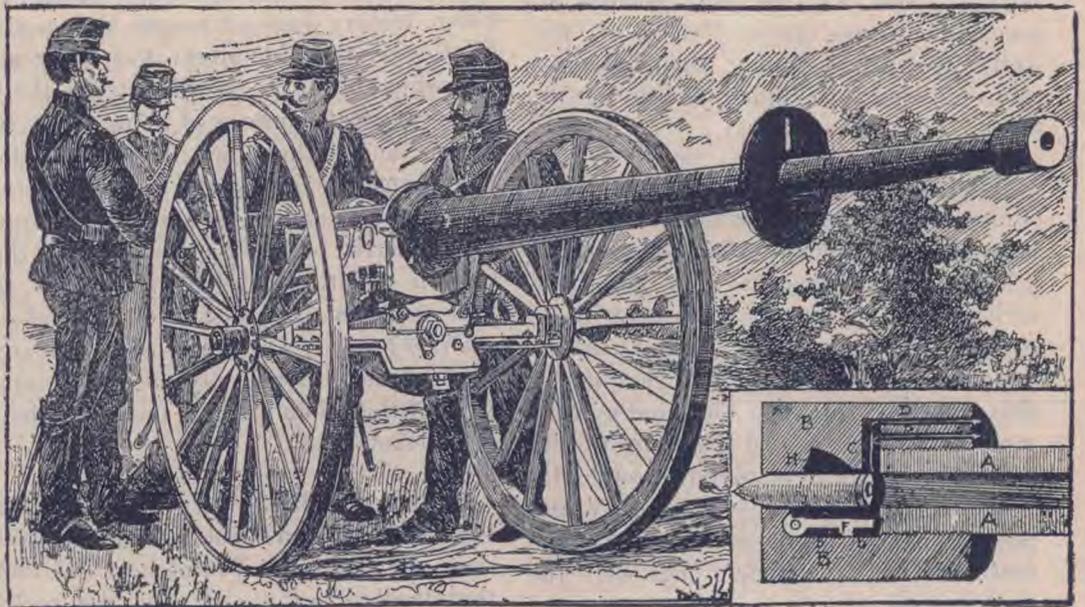
A CENTURY'S WAR-PREPARATIONS— WHAT DO THEY MEAN?

ONE of the most marked developments of the past century is to be seen in the improved manufacture and multiplication of war-weapons, and in the invention of numerous new agencies of death. The sword, that weapon with which great battles of the past have been fought and won, is now a mere ornament or badge of distinction. In fact, the weapons used less than a quarter of a century ago are now to be found in the museums, stored away as curiosities of the past.

Cannon once known as "bombards," were used by Mahomet II. at the siege of Constantinople in 1453. But for many years little or no improvement was made in these rude instruments of war. Stones served as projectiles in battering down the walls of cities and castles. Down as late as 1788 a cannon made of leather was used in King's Park, Edinburgh. Apparently the first effective cannon was built in 1856, at Liverpool, by Horsfall. It was known as "Horsfall's monster," and measured 15 feet 10 inches in length with a weight of 21 tons. It cost £3,500, and

with a projectile weighing 25 pounds, the gunner was enabled to strike a target 2,000 yards distant.

Since then the manufacture of giant guns has been on a continual increase until, at the present time, instead of weighing 21 tons, the great guns weigh 120 tons; instead of the projectile being 25 pounds weight, a 2,370-pound missile of death is hurled with lightning rapidity. Modern guns can not only throw a projectile 2,000 yards, but can reach more than 20 miles beyond that distance. The charge of about 25 pounds of powder has increased to 1060 pounds, and with the force of this tremendous explosion the projectile is sent with such an impetus that it will crash through a wall of steel, iron, and solid masonry for a distance of nearly 40 feet.



In addition to all this, modern guns are made to fire all the way from 6 up to 700 shots per minute. They send forth a veritable hail of death, and woe be to the living thing within their reach.

What the future munitions of war may be cannot easily be guessed, but from the developments of the last few years—yea, even the last few months—in this direction, the world is seen to be on the war-path, and its warriors meditate terror continually. Long ago the prophet predicted that the nations would wake up their "mighty men" and beat their "ploughshares into swords" in hurried preparations for battle. Joel 3: 9-13. This prophecy is history to-day and the new century dawns upon a world in arms.

Speaking on the war-outlook, not very long ago, Lord Wolseley said:—

Those who study the map of Europe at this

present moment, and the condition of things in Europe, must feel that there is hanging over us a war-cloud greater than has ever hung over Europe before. It means that when it bursts—and burst it will as surely as the sun will rise to-morrow—it means, not as in former days, a contest between two highly-trained armies, but a war of extinction, of devastation, between great nations whose populations are armed and trained to fight.

Already the nations have an aggregate of national debts that cover more than £6,000,000,000, and at the present time they are spending about £300,000,000 a year in maintaining their war-footing and in multiplying war-defences and war preparations. The "Peace Conference," of which so many dreamed and prophesied such great things, has dissolved like an embankment of snow, only to leave a more unsightly state of things behind. Even

the schoolboy life of our day is geared up to the tramp, tramp of the soldier's march and the use of the soldier's weapons.

The past century's progress in war-preparations has been, though perhaps unconsciously to the nations, one long preparation for the coming Armageddon. The marvellous multiplication of death-dealing weapons, though one of the most incongruous features of our civilization, should speak to the child of God of the near destruction and the coming of that King whose reign will be peace. The nations may whisper of peace and propose peace (Isa. 2: 3, 4), but war is in the human heart to-day, and there it will abide till Christ takes the kingdom.

When God takes full possession of the heart, all the war-instincts that teach men to fight are destroyed. He is the "Prince of peace," and His followers do not wrestle with flesh and blood. ROBERT HARE.

THE EASTERN QUESTION.

STORM CLOUDS ON THE HORIZON.

RUMOURS concerning the re-opening of the Eastern Question have, in past years, been received with the gravest apprehensions, as it was well understood that any attempt at the solution of it was fraught with great danger to the peace of Europe. Many a spring time has the alarm been raised; but the seriousness of the situation has on every occasion of its threatened outburst passed away, with its dreaded results. And now we have become so accustomed to the cry of "the wolf, the wolf," that it is no longer heeded as heretofore, having lost much of its significance.

What appeared at first to be of such ominous import has come to be considered as not such a formidable affair after all; and it is hoped that when the time has fully arrived, the sick man's territories will be parcelled out among such of the European nations as are interested, and the matter thus amicably settled. But God's word remains unchanged, and that word of old was made known to mankind through His servants the prophets, several of whose predictions concern the nations now on the earth, of whom the ancient ones were the representatives.

We have indeed much reason for believing that the modern nations are the subjects of prophecy, just as much as were the ancient ones, and that the terrible denunciations of the prophets against those nations, together with repeated intimations of coming wrath, are equally applicable to both. In fact, the prophets in many instances, give precedence to the modern nation or antitype, as being of greater importance, because occupying a more conspicuous place on the world's stage, and existing at "the time of the end."

The prophet Daniel tells us in the closing verses of the eleventh chapter and the opening ones of the twelfth, that the downfall of the Turkish Empire, (pre-figured by the dominion of the king of the north,) will inaugurate a new era, which is ushered in by the coming of our Lord, and the first resurrection.

The prophet Isaiah in chapter 63 gives us a graphic sketch of the *utter destruction* of Edom, which is not brought about by *human* agency, but is the work of One who says "I have trodden the winepress *alone*, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come."

Although the enemy here named is Edom, history does not record the *annihilation* of the Edomites; but we read that when they were expelled from their country, great numbers of them went to Arabia, and settled down there. On the other hand, the *Turks* who so closely resemble the Edomites, both in their deep-rooted hatred of God's people, and in the terrible cruelties they have from time to time perpetrated against them, and *whose end is yet future* are looked upon by many Bible students as not only the representatives of the Edomites but possibly their descendants also.

In Jeremiah 49:16 we read concerning Edom, "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rocks, that holdest the height of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." Edom or Idumea was situated in a rocky mountainous region, the inhabitants of which lived in caves cut out of the rocks, and prided themselves in the natural strength of their country which they deemed impregnable.

The same may be said of Constantinople the capital of Turkey, which like Rome is built on seven hills, though comparatively obscure, and is also strongly fortified. Both nature and art have combined to make the seat of the Ottoman Empire well nigh inaccessible. Again, in verses 9 and 10, we read, "If grape-gatherers come to thee, would they not leave some gleaning grapes? If thieves by night, they will destroy till they have enough. But I *have made* Esau *bare*, I have uncovered his secret places, and he

shall not be able to hide himself. His seed is spoiled, and his brethren, and his neighbours, and *he is not.*" Not dispersion and a new lease of life, but annihilation awaits him. It will be observed that, in this prophecy also, no human aid is required for the destruction of Edom, but "I will bring thee down, saith the Lord."

The prophecy of Obadiah is particularly striking, being directed *wholly* against Edom, in whose destruction that of all the ungodly nations of the earth is involved, who are, in this prophecy, as in many others, called "The heathen." Verse 15: "For the day of the Lord is near upon all the heathen. As thou hast done, it shall be done unto thee, thy reward shall return upon thine own head." Also part of verse 18: "And there shall not be any remaining of the house of Esau, for the Lord hath spoken it.

All the nations of the earth and people of the world are summoned to hear the Lord's message, which apparently concerns *us all*, and therefore of the greatest importance to us, and which is clearly and emphatically delivered by the prophet. "The indignation of the Lord is upon *all nations*, and His fury upon *all their armies*. He hath utterly destroyed them; He hath delivered them to the slaughter. For my sword shall be bathed in heaven; behold, it shall come down on Idumea, and upon the people of my curse, to judgment, . . . for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls, and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever, from generation to generation it shall lie waste, none shall pass through it for ever and ever." Here we have a picture of the armies of many mighty nations, represented by the unicorns, bullocks, and bulls, assembled before Edom. What has taken them there? Has the ambassadors' cry at last been heeded? It has, but too late "Behold their valiant men shall cry without, the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth. He (Edom) hath broken

the covenant, he hath despised the cities, he regardeth no man." Too late, it will indeed be too late for action then, for along with Edom, the assembled armies of the great nations meet their doom, and not only their armies, for it will be the "Day of the Lord," the day that the "Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

The prophecy of Ezekiel, chapters 35 and 36, illustrates the same truth, and proves beyond a doubt that the Edomites foreshadowed the Turks, who would live in after years and get possession of the Holy Land, and make it their boast. As a matter of fact, the Edomites never had any part of Israel's inheritance, though they greatly coveted and endeavoured to obtain some of the most fertile portions of it after the Jews had been carried away captive. But the language of the prophet shows the land first in *anticipation*, then in *actual possession* of the enemy in whose hands it remains to this day. Eze 35; 10, 11; 36: 2, 5, 7.

Now that the Eastern Question is again to the front, and threatens soon to reach an acute stage, we would do well to consider the prophecies regarding Edom, for many of them relate to great future events, and show the probable nearness of our Lord's second advent, in which all true Christians are intimately concerned. The gathering together of the European nations before modern Edom will assuredly take place sooner or later. See Zeph. 3: 8, For my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger, for all the earth shall be devoured with the fire of my jealousy."

See also Isaiah 17: 12-14: "Woe to the multitude of many people, which make a noise like the noise of the seas, and to the rushing of nations; that make a rushing like the rushing of mighty waters. The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased, as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind. And behold at evening time trouble, and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us."

(Continued on page 95.)



OUR LONDON LETTER.

Canon Hensley Henson on the future of the Bible.

HARDLY have the echoes of the enthusiastic Albert Hall meeting of the British and foreign Bible Society died away, before an article appears in one of the leading English reviews, (The Contemporary Review, April, '04) giving a radically different view of the whole matter at issue. The writer, Rev. H. Hensley Henson, is canon of Westminster, and Rector of St. Margarets; he is a man of marked ability, whose sermons are widely quoted, and whose influence upon London religious thought is perhaps second to none.

It is therefore no ordinary attack upon the Bible that we have to deal with; in fact we can hardly call it an attack; it seems more in the nature of a frank statement of the light in which the Holy Scriptures are viewed by the generality of professing Christians of to-day and a tentative inquiry into the position which they will occupy in the near future.

The author tells us that the Albert Hall meeting was "a most impressive and remarkable demonstration," and any celebration which can combine so many religious interests has "obvious claims to the attentive study of thoughtful observers of contemporary life."

Of the work of the Society, he says, "The immense range of effort impresses us." But while yielding due admiration to the greatness of the undertaking and the actual results achieved, he has his misgivings, and thinks that with the celebration itself in the past, the question may now properly be asked; "what will be the place of the Bible in the future?" To the question just raised he gives a practical answer in these words:—"It cannot for one moment be questioned that many causes have conduced to work something like a revolution in educated Christian thought with respect to the sacred writings of Christianity."

Then follow some further strictures on the Bible, more especially what he calls the older Scripture, which he considers contains "absurdities and moral crudities"

to which the Christian conscience must take exception. But the reader will understand the animus of the article best by a quotation. Referring to the work of the higher critics and the demand for a general revision of belief on various points he says:—

Teachers of the young are continually clamouring for some escape from the difficulties in which they find themselves placed when they handle the Old Testament, and some praiseworthy attempts are being made to satisfy the new and ever-growing demand. A well-known head master has just published an Old Testament history for schools, which provides an interesting example of the attitude towards the Scriptures which now obtains. It is hardly too much to say that Dr. Fry [the author] systematically and effectually strips the narrative of its supernatural element. He does not anywhere in so many words deny the Biblical miracles, but he invariably adopts a mode of speech which suggests that the miracles did not happen. Thus we are continually told that such and such were the beliefs which the Israelites had about themselves and their history. Whether the beliefs are true is not stated, and yet sometimes the beliefs in question might almost be called the corner stones of dogmatic fabrics which it is hard to banish from the Christian sphere.

In order that his readers may have a clear understanding of the teaching which this "praiseworthy" book contains, the canon quotes the following paragraph describing the giving of the law from Mount Sinai:—

When they came to Sinai, Moses went up into the mount to speak with Jehovah: and when he came down, the people were kept from touching the sacred mountain, lest they should perish or gaze upon God: for this was what ancient people thought possible. And Jehovah the God of the Storm Clouds came down amidst thunderings and lightnings: but only Moses and Aaron were suffered to go up on to the mount. It was believed that Jehovah Himself at Sinai gave Moses the law. We read of a visit to the Holy mount paid by Moses, Aaron, and Abihu with seventy elders. These, the story says, actually saw God, and suffered not. These are very primitive thoughts.

Such is the teaching which a high official in the church of England says is the "milk provided for babes in orthodox seminaries" of to-day, and for which he asks public recognition. Could we have a more striking fulfilment of those solemn, prophetic words, "when the Son of man cometh, shall he find faith on the earth?" Truly it is a sad commentary on the popular religious life of the day when such statements from the highest sources go entirely unchallenged.

It is hardly necessary to quote further from the article in question, which occupies six closely-printed pages, and deals with various phases of the subject. The author says that for its literary beauties, the Bible will always retain a hold on the people. It is also the best corrective of ecclesiastical corruption, and value as a book or manual of practical morality.

(Continued on page 89.)

THE
ORIENTAL WATCHMAN

Editorial.

LEST WE LET THEM SLIP.

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should *let them slip*." Or as the margin reads, "run out as leaking vessels." It is not very encouraging work, to fill leaking vessels. We fill the cask to the full and satisfy ourselves that another task is done. Later on we return to find our labour lost. The cask so carefully filled has, drop by drop and drop by drop, leaked away. Somewhere a tiny hole is to be found, and through this small crevice the contents of the cask have slipped away.

The Almighty has a great many such leaky vessels in human form. They have been filled and richly filled with the Word of God, but, alas, through heedlessness, the word has slipped away and run out as from a leaking vessel. Truth has come into one ear, and being unheeded, has gone out at the other. The soul bereft of joy, happiness and peace goes on unsatisfied.

What is the hope for such earthen vessels? Can they possibly be made whole? We are glad there is help, and that by His grace every leakage can be stopped. Yea, more than that, He can take these earthen vessels and make them altogether new. Given into the hands of the great Potter, they will come forth fit receptacles for His Word both in this life and in the life to come.

Light and truth are blessings only when heeded. If not obeyed, the clear light fades away, the truth so plain vanishes from view, and the recipient receives only the greater condemnation. We may rejoice in the clear light which shines from God's Word; The Law, the Sabbath, the State of the Dead, and the Second Coming of Christ, may all seem clear, yet surely if not heeded or obeyed, soon vanish from our minds and are gone as water from a leaking vessel.

Is there help for such? Thank God there is. He is able to heal our backslidings and make us every whit whole. He says, "I will heal their backsliding."

What encouragement to the slipping, sliding soul, who knows God's will and has not heeded it. There are those who think God's way is too strait, that in this age of the world "it is impossible for them to keep His commandments. They are too hard, no reasonable God would make such commands." So reason they while backsliding from truth. The word once clear speaks faintly. To all such come the assuring words, "I will heal their backsliding." Let us therefore "Come and return unto the Lord: for He hath torn and He will heal us; He hath smitten and He will bind us up."

Let us covenant with the Lord that we will walk in every ray of light as it comes to us; that we will walk in His way whatever the cross or sacrifice may be. If we do this, then the joy and peace of God will fill the soul, and for every sacrifice a thousand joys will come. Come, therefore let us return. He will heal our backslidings. We shall be new vessels fit for the Master's use.

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THE POSSIBLE OUTCOME OF THE
RUSSO-JAPANESE WAR.

WHAT may be the result of the present trouble in the East, all are anxious to know. It may be too early in the conflict to say with any measure of certainty just what the end may be. It is not safe however to conclude that the victory of either Japan or Russia will ensure peace in the Orient. Are we alarmists when we say there is danger whichever way the banner of victory marches? In the April number of the *World's Work* is an article by the well known English writer, Henry Norman, dealing with the possible results of the Russo-Japanese war. He says:—

I fear it must be admitted that the view of the English government, and of a majority of the English people, has been that any defeat or humiliation of Russia would be a good thing for England. It is a deplorably short-sighted view. England's interest was never more strongly for peace than in this far Eastern quarrel. Suppose that the first of the three possible courses I have suggested comes to pass. A victorious Russia, determined to consolidate her influence over China once for all, and a Japan in danger of losing even her independence in the future—does anybody suppose that situation would not have involved England in war? Assuredly it would, and other nations, too. Again, take the third possible course. An indecisive war, dragging on from month to month, with Japan financially bleeding to death, with China gradually being dragged in—first as bandits, then as irregulars, then as regulars, and with the acute of some Balkan State taking advantage of Russia's preoccupation—would that be a state danger of things we would contemplate with equanimity, or indeed without interference? Again, surely not.

The triumph of Japan over Russia would mark the beginning of a new era in world-affairs. For the first time in modern history an Asiatic race would have conquered a western Christian race—and the victory would be all the more remarkable in that it had chiefly occurred on the sea, the great field of western power. The prestige of the West as against the East would be broken. There is not an Oriental nation that would not feel that a new era had dawned—that the injustice and oppression of ages was now about to be destroyed at last. In every bazaar in India, from end to end of China, in tent and tea-house throughout Central Asia, in Afghanistan, in Siam, in the Philippines, in Arabia, in Egypt, in Turkey, the leaven of unrest, of hope, of the always smoldering enmity to the western man, would seethe and swell. In Asia all native eyes would turn to Japan. Japan's eyes would turn first to China, and with the enormous prestige that the defeat of Russia would have given her, she would mould China to her will. A Chinese civil service, a reformed Chinese government and law and education and finance, would grow under her fostering care and her wise guidance—all excellent. Then would grow, too, first a Chinese army, and then a Chinese navy—still under Japanese control. The western powers would be growing uneasy by this time, and would be protesting and inquiring. But it would not be an inviting task to coerce Japan into ceasing to educate China. "You encouraged me to adopt western ideas," Japan would say: "why should not China be allowed to make progress also?" And there would be no answer. Then would arise the cry some of us have long foreseen. Then would be the end of western domination in the far East.

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THE PLEDGE OF CHRIST'S RETURN.

"If I go I will Come Again."

WHEN Jesus gave unto His disciples the promise that He would return to this earth, He made known to them the sign that would make that promise for ever sure, and that sign was His ascension. He had told them that He would stay with them but a little while and they were sad. So He comforted them by saying, "Let not your heart be troubled: ye believe in God believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also."

"And if I go . . . I will come again." From the birth of the Son of God in the earth, as the Son of man, all the powers of this world were concentrated against Him to hinder Him from fulfilling His divinely-appointed mission. As a tender plant He came forth, and while still in infant weakness Herod sought to take the young child's life: but the child grew, and all the combined forces of sin were not able to overthrow Him. He knew no sin. Not only did His Father testify with a voice from heaven to His innocence, but those who hated Him were not able to convince

Him of sin. He was pure and undefiled, and as purity is power, so the purity of His life was the power of His being. Had Satan succeeded in implanting a seed of the principles of this world in the life of Jesus, and by his cunning craft and subtlety led Him to commit even one sin, He would in that one act have closed the gate of heaven for ever against the Son of man's ascension and the redemption of all mankind.

"No Fault in Him."

This was the testimony given to Jesus as He stood before the world powers for examination. Pilate, the Roman governor, examined Him and testified, saying, "Behold, I bring Him forth to you, that ye may know that I find no fault in Him." And Christ Himself declared, "The Prince of this world cometh, and hath nothing in Me." He was the Holy One and the Just, and all the condemning powers could not condemn Him, for no stain of sin marred His spotless character. And because He was spotless and pure He was crucified, but not for His own sins. He died for our sins, and became the Saviour of all mankind.

In His life could be found no flaw or imperfection, and because of this He had power to lay down His life, and He had power to take it again. Sin did not know Him, death had no dominion over Him, therefore the grave could not hold Him, and He came forth from the land of the enemy, a Mighty Conqueror over death and the grave.

When Jesus rose again from the tomb, His disciples were made glad by His presence. Their Lord was with them again. And they said to Him, "Lord, wilt Thou at this time restore the kingdom to Israel?" And then He gave them the promise of power for service, that they might witness for Him, and serve in His absence, even "unto the uttermost parts of the earth." "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Passed into the Heavens.

"If I go," He said,—and He has ascended. "Seeing then that we have a great High Priest that is passed into the

heavens, Jesus the Son of God, let us hold fast our profession." Heb. 4:14. When Jesus ascended and passed into the heavens, He entered as man's representative and Advocate. And now by virtue of His blood which He shed, He sits at the right hand of God, still ministering His life, as our Great High Priest, "not made after the law of a carnal commandment, but after the power of an endless life." "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. . . . For in that He Himself hath suffered being tempted, He is able to succour them that are tempted."

"Let us hold fast our profession." In tenderness He will heal the afflicted, in love He will restore the erring. His forgiveness is all-sufficient. The precious blood of Jesus is able to cleanse each heart from every stain, and prepare a people for translation—for a passing into the heavens. The world powers may oppose, but by the power of the life of Jesus, reproduced in our flesh, we may know freedom from sin now, we may pass from death unto life now, and finally be redeemed from among men, when, in the fulfilment of His promise Jesus comes again to receive His own unto Himself. "Let us hold fast the profession of our faith without wavering, for He is faithful that promised;" and the time for the fulfilment of that promise draws nigh.

H. A.

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FACTS FOR THINKING CHRISTIANS.

THERE are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000.

In the United States there are 80,000,000 people, and 110,000 ministers, besides all other Christian workers.

Out of every 100,000 church-members in America, only twenty-one go to the foreign field.

Forty million heathen die every year. They are dying at the rate of 100,000 a day.

Every tick of the watch sounds the death-knell of a heathen soul.

Every breath we draw four souls perish, never having heard of Christ.

Christians are giving at the rate of a cent a day.

We give one cent a year for each heathen soul.

Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part."—*Fuel for Missionary Fires.*

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Never trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.—*Andrew A. Bonar.*

(Continued from page 87.)

But as the Divine revelation to man of his duties in this life and the glories of the life to come, this credited minister of the gospel has not one word to say. In fact he scouts the idea entirely. To him the Bible is evidently a mere human collection of books some of which contain great literary beauties. There is crying need in his opinion of a thorough-going revision of the lectionary. Portions of Scripture are now read in the church service which are utterly unsuitable; some things he refers to as "a pack of lies too gross for toleration." The present indiscriminate reading of the Scriptures in public, he would have us believe, is "an extremely perilous proceeding." On the other hand he advocates the reading of other religious works in the pulpit as affording a pleasing variety and calculated to make the service more spiritually helpful.

These are, in brief, the canon's views, and while they have been widely quoted and referred to, there has been but little comment on them. This goes to show that the article voices the real sentiments of a large class of church-going people, and is therefore a striking revelation of the utter want of living faith which is characteristic of the professed Christianity of to-day. People are trying to-day to have a church without the Bible or at least only a mutilated one. The next effort will be to have a religion without Christ.

M. E. OLSEN.



THE HOME CURE OF TOBACCO HABIT.

First of all, quit it. Don't have any "ifs" or "ands," or dilly-dallying about it. Simply stop. Stop forever. Don't taper off. There is no end to that, except tapering on again. Don't keep anything around to remind yourself of it. Don't take to chewing cold cigars. Get rid of the whole business.

Bear in mind continually that tobacco is a poison, a deadly poison. It will kill snakes. It will kill men. It is a nuisance. It is a tyrant. It is foolish to use it. It is wicked to use it. Say, "By God's help I have quit it forever. I will never touch it again." It is necessary to maintain an uncompromising attitude of antagonism toward tobacco and everything that pertains to it.

The sooner the nicotine can be fully eliminated from the system, the sooner will the morbid craving for the drug disappear; hence the value of the sweating bath. A person may take a sweat in a number of ways. A very good plan to take a sweat at home is to drink a quantity of hot water, hot lemonade, or some other wholesome and harmless hot drink, say three to six glasses; then go to bed and cover up warmly, and place hot-bags or bricks to the feet. After going to bed, the hot water drinking should be continued. Go to bed after taking the first glass or two of hot water; then keep on drinking until six or eight glasses have been swallowed, waiting a few minutes after each glass before taking another. After fifteen or twenty minutes, perspiration will begin.

Sweat for an hour. Then get out of the pack and rub the body vigorously all over several times with a towel wrung out of cold water, rewetting the towel four or five times, then dress and take a two-mile walk,

or saw or split wood for half an hour, or do something else vigorous enough to produce a sense of weariness. Then prepare for bed.

Before getting into bed, wring a towel out of cold water, wind it around the trunk of the body and cover this with a flannel bandage a little wider than the towel, winding it three or four times around the body, so as to warm up quickly and keep warm. This will keep the liver and kidneys active during sleep.

Next drink a glass or two of cold water or lemonade, not too sweet, and go to bed in a well-ventilated room. Open the windows wide, so that the air can sweep freely through the room.

In the morning take another cold towel bath immediately on getting out of bed. Rub the body very vigorously with a towel wrung out in cold water, re-wetting the towel several times. Dry and rub the body with a coarse towel until warm and red. Put a dry flannel bandage around the body and go to work. Some occupation which will fully engross the mind and require vigorous muscular exercise is especially desirable. Nobody can smoke while working hard. Sprinters do not smoke. It spoils their wind.

At night take another sweat, then the cold towel rub, and apply the moist bandage as before; continue this for a week until the nicotine is well eliminated from the system.

Great importance attaches to the dietary. Meat must be wholly discarded, also tea and coffee, mustard, pepper, and other irritating condiments. All of these create an appetite for tobacco. Fruits and fruit-juices should be used very freely. Take great pains to chew each morsel very thoroughly, at least four or five times as long as usual. This will promote good digestion and help to rebuild the shattered nerves.

When the heart has been very much weakened by tobacco-using, this difficulty may be relieved by a very simple method. The patient should lie down at least twice a day for fifteen or twenty minutes, and place over the heart a rubber bag filled with ice. It is wonderful what beneficial effects may be obtained in cases of weak heart by this simple measure.

After the first week the nightly sweating bath may be suspended, but the cold morn-

ing bath should be continued indefinitely, as a means of strengthening the nerves and improving the general vital tone. If the habits have been sedentary, at least an hour should be spent every day in out-of-door exercise. This is indispensable for the maintenance of good health.

J. H. KELLOGG.

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BENEFITS DERIVED FROM FOOT-BATHING.

The shallow foot-bath is a variety of the cold foot bath in which the amount of water employed is small, barely sufficient to cover the toes. After being held in the bath for one minute, one foot is taken out and rubbed for half a minute, and returned to the water, the other being then treated in like manner. The treatment is continued until each foot has been thoroughly rubbed three or four times.

The shallow foot-bath produces powerful reactive effects in the feet, and is thus of great service in chronic cases of cold feet and sweating of the feet.

The hot foot bath produces in a diminutive way, the same effect as the general hot bath.

As a curative measure, this bath is more commonly used, perhaps, than any other. At a temperature of from one hundred and three degrees to one hundred and six degrees the foot-bath is an exceedingly useful means of aiding the regulation of the systematic circulation, the blood-vessels of the lower extremities, relieving the congestion of the brain and other organs in the upper half of the body.

The hot foot-bath is also of very great service as a means of relieving or preventing a cold resulting from exposure of the feet to dampness.

The very hot foot-bath is exceedingly useful in cases of sprain of the ankle joint. The bath is begun at a temperature of about one hundred and four degrees, and then gradually raised by the addition of hot water until it is as hot as the patient can bear—one hundred and twenty degrees to one hundred and thirty degrees. Neuralgia of the feet is likewise relieved by the very hot foot-bath. The process should be repeated two or three times a day, and continued for twenty or thirty minutes each time.—*Australasian Good Health.*

DYSPEPSIA.

DYSPEPSIA is any condition of the digestive organs that interferes with or prevents proper digestion.

The first thing to do in the treatment of dyspepsia is to remove the cause. If it be from overwork, slack up a little. Quit work half an hour before eating, and do not resume work until at least the same length of time after eating. Give your stomach a chance. You will live longer and accomplish more.

If the cause be anxiety, worry, or any other mental cause, it must be removed. The power of the mind over the body is greater by far than most people realize. The mind must be regulated before the bodily functions can become normal. Relieve the worry and anxiety and the dyspepsia will disappear.

If improper food or too much food is the cause of the deranged stomach, eat plain, wholesome food, and do not over-eat.

When dyspepsia is caused by disease of the stomach itself, or disease of some other organ of the body, of course, relief can be had only by treating the disease that causes the dyspepsia.

Perhaps the most common cause of dyspepsia is overeating, or eating too great a variety of food at one meal. So many different kinds of food do not always agree, and they set up a disturbance in the stomach. Two or three articles of food at each meal are sufficient.

In the treatment of dyspepsia, first find the cause. Remove that, and the dyspepsia will disappear. No use swallowing pepsin powder and charcoal tablets, if you go on eating all sorts of abominable combinations of food, and gorging the stomach beyond its natural capacity. No use taking painkiller as long as you worry and indulge yourself in anger, envy or hate. Throw away the powders and tablets, and remove the cause that is producing the dyspepsia.—*Sanatogen.*

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THE SELFISH VIEW.

"I HAVE been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light! I thought only of the relation of others to me, and not of my relation to them."—*Christian Register.*

THE SECRET OF PERPETUAL YOUTH.

SOME one once asked a woman how it was she kept her youth so wonderfully. True that her hair was snowy white, she was eighty years old and that her energy was waning; but she never impressed one with the idea of age, for her heart was still young in its sympathy and interest. And this was her answer:

"I knew how to forget disagreeable things."

"I tried to master the art of saying pleasant things."

"I did not expect too much of my friends."

"I kept my nerves well in hand and did not allow them to bore other people."

"I tried to find any work that came to hand congenial."

"I retained the illusions of my youth and did not believe every man a liar and every woman spiteful."

"I did my best to relieve the misery I came in contact with, and sympathized with the suffering."

"In fact, I tried to do to others as I would be done by, and you see me in consequence reaping the fruit of happiness and a peaceful old age."

There are many of us who might do worse than begin to try that old lady's code of behaviour, and see if after a year of diligently practising its precepts we agree with her method of insuring perpetual youth.—*Selected.*

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SCHOOL OF HEALTH.

AT the close of the cold season in Calcutta, a School of Health was conducted under the direction of the Sanitarium at 39—1 Free School Street, and 51, Park Street. Some of the topics considered were healthful cookery, healthful dress and simple treatments for simple diseases, and child culture.

Practical demonstrations were given in the preparation of foods, and a diagram was prepared by one of the Sanitarium staff showing some of the common errors of diet, and bad and good food combinations. The nature and cure of fevers was dealt with and the treatment for the same. Children in health and disease and best method of discipline were the topics for one day's study.

There is a growing interest in the principles of healthful living and a desire on the part of many to study these questions of vital importance. The following are a

few of the recipes for soups that were given at the School of Health, which will no doubt be appreciated by many of the *Oriental Watchman* readers.

Combination Soup, No. 1.—This soup

just before serving.

Clear Tomato Soup.—Take one pint of stewed tomatoes, one teaspoonful of grated onion, two tablespoonfuls of pearl sago, one pint of water, one pint of thin nut cream, and salt to taste. Cover the sago with the pint of water and let soak for twenty minutes, then stand on the back part of the stove where it will cook very slowly until the sago is transparent and the water almost boiling. Place the tomatoes in a stew pan, add the parsley and onion and cook for ten minutes, then add to the tomatoes the nut cream and put through a sieve. Return to the fire add the salt and lastly the sago, ready to serve.

THE HOME CIRCLE.

"This isn't much of a place," remarked Brown, rather dubiously.

"'Tis not a bad place," returned Smith, consolingly, "and we're getting five doallars a week to start with. Not very bad pay for boys!"

There were long hours to be served and the work was hard. There were many impatient customers to be waited upon. As both boys lived some twenty minutes' walk from the shop they walked home together in the evening.

"Pretty slow life, this!" grumbled Brown. "Think of the pay we're getting."

"It's not bad for youngsters," rejoined Smith.

At the end of the first year Brown observed—
"I guess you're right. My pay has been raised a dollar a week. A fine return for hard work, isn't it? Did you get a raise?"

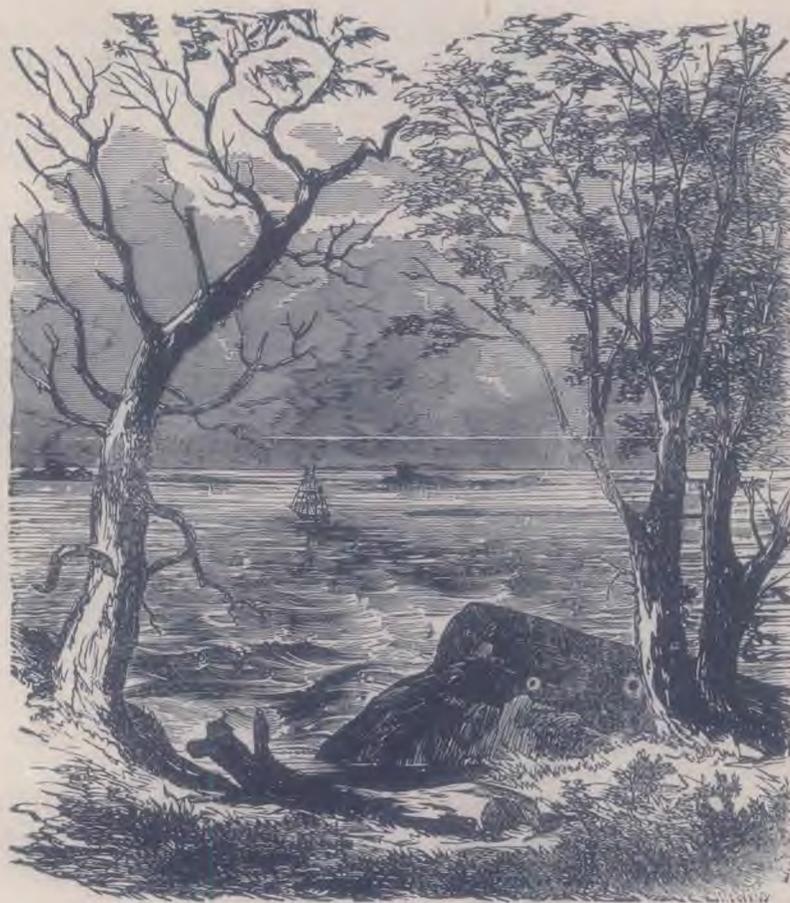
"Yes; I've been raised to seven."

Brown whistled his amazement, looked very thoughtful for a few moments, and then blurted out:—

"That's a sample of the favouritism that goes on in the business world. Whom did you get on the right side of?"

"I don't know," answered Smith, and he told the truth.

"I'm going to find out about this," grumbled the other boy, and he did. It was the depart-



THE HISTORY OF TWO BOYS.

EMERSON prefaced his essay on "Compensation" with the remark that he had always wanted to write upon that subject. There is a true story on compensation from the salary view-point that I have always wanted to write, and now I am going to do it.

These two boys may be called Smith and Brown. They had been chums, more or less, for years, and decided to start in the turmoil of life in the same business house, if possible. Positions were secured in the largest dry goods shop in Boston. More than that, both young men were assigned to work as tyro salesmen behind the lace counter.

"It might be worse."

Neither boy had any living expenses to pay, save for noonday luncheon and laundry. Smith brought his luncheon; Brown didn't. Smith began a bank account. Brown went to dances as often as he could afford the money. He soon found other pastimes, of evenings, that absorbed all his money and what he could borrow from his father. Naturally the two boys began to drift apart, except for that little evening walk home. Brown began to grumble at what he termed the slowness of promotion.

"It will come all right," returned Smith, "if we work for it."

ment manager who supplied the information. While both boys had done everything of a routine nature that was required of them, it had been noted that Smith was always more anxious to please customers in all the ways possible to a salesman.

But the matter rankled in Brown's mind. He was brooding over the thing one day when a woman customer approached the lace counter and enquired for a certain make of lace.

"Sorry; haven't got it," said Brown briefly. In a second Smith was at his side, whispering: "Jack, you'll find it on the third lower shelf down."

Turning, Brown went to the shelf indicated, found the goods, produced them, and made a sale. As soon as the customer departed the manager, who had been looking on, stepped up and asked:—

“Brown why don't you learn to know your goods?”

“I can't remember everything sir.”

“Smith seems to be able to do so,” said the department manager, as he moved away.

That remark about knowing one's goods struck deep in the mind of the listening Smith. He had already a very good knowledge of the laces that he had to sell, but he went to the department manager and said:—

“I would like your permission to cut a small sample from every one of the laces in the department.”

“What do you want of them?”

“I want to take the samples home and study them evenings. I want, if possible, to become so familiar with every make and pattern of lace that I could tell it by touch in the dark.”

“Take the samples,” was the brief reply.

After a few weeks of patient evening study, aided by the use of a microscope, Smith discovered that he knew three times as much about laces as he had ever expected to know. Out of his savings he bought a powerful hand magnifying glass that he carried with him daily to the shop. By degrees he became able to demonstrate to customers the relative values of the different laces.

At the end of the second year Brown's salary remained at six dollars. Smith's pay had been increased to ten.

“Favouritism!” snapped Brown. “I wonder, Fred, why the manager can't see anything in me. I work as hard as you do.”

“Not in the evenings” was the quiet answer. “I spend most of my evening time studying the laces. Why don't you do the same? You're a good fellow and willing. Come up to the house with me to-night, and after supper I'll show you some of the things I've been studying.”

“Can't do it,” negatived Brown; “got an engagement.”

There was an evening high school course in chemistry. Deciding that he knew as much as he was able to learn about the fibres of every kind of lace sold in the shop, Smith decided to take up chemistry in the hope that he could learn something more about laces. The course was an elementary one, but he applied himself with so much diligence that the professor soon began to take an especial interest in him. Then the young man explained what he wanted most to learn.

“Stop a few minutes every evening after the class is dismissed,” added the professor. “Bring samples of your laces with you and I'll see what help I can give you.”

All through the winter, Smith toiled away at chemistry. He learned how to make tests of the lace fibres that were impossible with the microscope alone. One day a lot of samples of laces came in from abroad. Some of these the young man, after using his glass, considered spurious. He took them home that evening and applied the chemical tests. The next morning he reported

to the department manager, a successor to the one under whom he had first been employed that the samples were of spurious goods.

“Why don't you mind your own business?” was the irritable retort: “these samples are all right.”

But Smith, saying nothing, went to the superintendent and made a statement of what he had discovered.

“How on earth do you know this?” demanded the young man's superior.

“Professor Boeckmann has been instructing me in chemical tests of thread fibres for several months.”

“I'll think this matter over,” said the superintendent, briefly. He did, even to the extent of communicating with the professor. The result was that the new department manager was dismissed and Smith, after some urging, took his place, at a comparatively low beginning salary of thirty dollars a week. Brown, who was now receiving eight dollars a week, had begun to feel positive dislike for his more successful friend.

Three more years went by. Smith drew forty five dollars a week, while his erstwhile friend had gone up to ten. The buyer for the lace department who had grown old and wished to retire, was about to make his last trip to Ireland and France for laces. He requested that Smith should go with him.

“You always have been lucky,” growled Brown, when he heard the news. “You're off for a fine trip abroad, with all expenses paid, and I suppose you're going to have your salary raised.”

“Pitch in and study, Jack,” whispered Smith. “I've got three days yet before I sail. Come around and I'll get you started.”

“Sorry, but I can't, old fellow. I've got engagements for every night this week.”

Two months later Smith returned to the shop, strolled through it, and went up to the lace counter. Brown stood there, looking very disconsolate. His face brightened up, however, as he saw his friend approaching.

“Fred,” he whispered, excitedly, “I guess you can do me a big favor. I've been discharged. The fellow they put in your place has told me I'm through Saturday. Said a man who had been here so long and who was only worth ten dollars a week wasn't worth keeping. I suppose, though,—enviously—“you've had another raise of pay.”

“Yes. Mr. Stallman, the foreign lace buyer, has retired, and I've been put in his place. I'm to begin with four thousand a year and travelling expenses.”

Brown threw up his hands in a gesture that expressed a variety of emotions.

“Favouritism!” he muttered, scowling at the ceiling.—*Success.*

—:o:—

“Trust in a prince—his word shall fall;

In friends and they shall die;

In health and wealth, the world's regard—
Alas, how soon they fly!

Trust thine own heart—'tis faithless all;

Thy life—'tis insecure;

But he who trusteth in the Lord,

Forever shall endure.”

—Selected.

CHOOSING A WIFE.

A WISE marriage leads a man to the noblest, truest, fullest, and best life. Thousands of men owe all their success and prosperity to their choice of a wife. She has been the good angel of destiny. A man wants a wife who will make something of him, whose influence will ever inspire him to do his best. What kind of a woman should she be?

For one thing, a man does not want a mere toy wife, something too fine, too ethereal for real use. She should be a woman who can bear her share of the burdens, who can endure toil and sacrifice, and grow all the lovelier meanwhile.

Again, the wife a man chooses should be a good housekeeper. To some romantic young lovers this will seem a very prosaic feature to put into the picture. But never mind; they will not be many weeks married before they will come down out of the clouds to walk on common earth, and then, alas! if the poor woman does not prove a good housewife!

There are women who live in sentimental dreams, neglecting meanwhile the duties that lie close to their hands. Good breakfasts, dinners, and suppers, good bread, in a word, good housekeeping—far more than any young lovers dream does wedded happiness depend upon just such unromantic things as these.

One of St. Paul's special counsels for young women is that they be “keepers at home,” as our common version renders it, and that is good, too; but in the Revised Version it reads “workers at home;” that is, the place of a young wife's most sacred duty is in her own home. No doubt women have a wide field for Christlike usefulness in ministering to human need and sorrow outside; but in performing such ministry, however beautiful and noble, a wife should never neglect her divinest duties, which lie within her own doors.

Another suggestion is that in choosing a wife a young man should look for a woman of sweet temper. Nothing else can take the place of love in a home, nothing else can supply its lack. There are many women who have so much of the spirit of love and gentleness that they fill their homes as with the fragrance of heaven and the calm and peace of God.

In choosing a wife a wise young man will seek for one who will enter with zest into all his life, who will stand close beside him in the day of struggle and adversity, and who will ever inspire him to noble and brave things.

Once more, it needs no argument to prove that a young man should choose none but a good woman for his wife. A worldly man may imagine that he does not want a pious wife; but, if the truth were confessed, even such a man, down deep in his heart, would rather have for his wife a woman who reads her Bible, prays and lives a godly life, than one who is prayerless, godless, and worldly. Religion adorns and beautifies a woman's character, clothing it with tender grace. Even a prayerless man feels safer in his home if his wife kneels morning and night before God.—*Dr. J. R. Miller.*



NO HOUSE FOR A BOY.

In the house of "Too Much Trouble"
Lived a lonely little boy ;
He was eager for a playmate,
He was hungry for a toy ;
But 'twas always too much bother,
Too much dirt and too much noise,
For the house of "Too Much Trouble"
Wasn't meant for little boys,
And sometimes the little fellow
Left a book upon the floor,
Or forgot and laughed too loudly,
Or he failed to close the door.
In a house of "Too Much Trouble"
Things must be precise and trim—
In the house of "Too Much Trouble"
There was little room for him.
He must never scatter playthings,
He must never romp and play ;
Every room must be in order
And kept quiet all the day.
He had never had companions,
He had never owned a pet—
In the house of "Too Much Trouble"
All is trim and quiet yet.
Every room is set in order,
Every book is in its place,
And the lonely little fellow
Wears a smile upon his face.
In the house of "Too Much Trouble"
He is silent and at rest—
In the house of "Too Much Trouble"
With a lily on his breast.

Selected.

THE SERVANT WHO DIED FOR HIS MASTER.

FAR away to the north-west there is a very large empire, called Russia. It is much colder than the country in which we live, and in winter the ground is thickly covered with snow. Many parts of Russia contain few inhabitants, and savage animals, as bears and wolves, are numerous. In winter, especially when food is scarce, the wild beasts become very fierce.

Some years ago a Russian nobleman was travelling in winter, with his wife and child, in the interior of Russia. When he arrived at an inn about sunset, the landlord urged him to stay all night, for he had to pass through a forest in which fierce wolves were prowling about in great numbers. As his business was very urgent the nobleman resolved to go on to the next station. He got four fresh horses and set off at full speed.

On the seat in front of the carriage, by the side of the driver, was a servant who had been born in the nobleman's family, to whom he was much attached, and who loved his master as he loved his own life. For some miles they glided along over the snow, and no sound was heard except the jingling of the bells attached to the horses. At last they came near a dark and dreary forest. Soon afterwards a strange howling sound was heard. The nobleman knew well the meaning of this sound : it showed that they were pursued by a pack of wolves.

The nobleman said to his servant, "The wolves are after us. Tell the man to drive faster, and get your pistols ready." The postillion drove faster. The horses were galloping at the top of their speed ; but the dreadful sounds came nearer and nearer. The nobleman tried to calm the fears of his wife, and bade her trust in God. Claspings her child in her arms, she sat back in the carriage, committing herself and husband and daughter to the protection of God.

The wolves at last came so near that their long red tongues could be seen in their own mouths, and their eyes gleaming with savage fierceness. The nobleman then said to the servant, "Do you single out one and fire, and I will shoot another; and while the rest are devouring them, we can get on." Two shots were fired, and the two foremost wolves lay dead on the snow. The other wolves instantly fell upon them and devoured them. In the meantime the carriage gained ground.

But the taste of blood only made the savage beasts more furious, and they were soon up with the carriage again. Again two more shots were fired, and two more wolves fell and were devoured. But again the carriage was soon overtaken, and the station house was still far distant. The nobleman then ordered the driver to loose one of the leading horses, that they might gain time while the wolves were eating him. He did so. The poor horse rushed wildly into the forest and the wolves after him. He was soon caught and torn to pieces, and the wolves were after the carriage again. The second horse was sent off, and devoured like the first, and the wolves were coming up again.

At last the servant said to his master, "I have served you ever since I was a child : I love you as my own self. Nothing can save you now but *one* thing. Let *me* save you. I ask you only to look after my wife and little ones." Then, before the nobleman could prevent him, he jumped off the seat into the midst of the blood-thirsty wolves. The two panting horses galloped on with the carriage, and got into the station just as the terrible pack were coming up to make their last attack. But the nobleman and his family were safe.

Next morning the nobleman went back to the place where his faithful servant leaped from the carriage. He found only the snow stained with blood, and the pistol lying on the ground. The faithful servant had been torn to pieces. The master erected a monument on the spot with this inscription, "Greater love hath no man than this, that a man lay down his life for his friend."

Has any one died to save us? Yes, the Son of God became incarnate as the Lord Jesus Christ, and died on the cross for our salvation. Pardon of sin is now freely offered to all who seek it in his name.—*Choice Stories and Pictures.*

HE COULD SAY NO.

A LITTLE fellow who had been brought up a staunch teetotaller was about to be apprenticed. The foreman offered him a glass of beer. The little fellow said : "I never touch that stuff."

"Hallo, youngster," replied the foreman, "we have no teetotallers here."

"If you have me, you'll have one," returned the boy.

The foreman was irritated, and holding up the glass of beer, he said : "Now my boy there is only one master here; you'll either have this inside or outside."

The little fellow said : "Well, you can please yourself. I brought my clean jacket with me, and a good character. You may spoil my jacket, but shan't spoil my character."—*Rev. Charles Garret.*

(Continued from page 87.)

It is also remarkable that both Jeremiah and Obadiah spake of an ambassador sent to rouse the surrounding nations against Edom, and give her battle. Did not Mr. Gladstone carry out such a mission in his earnest pleadings for the Christian population of Turkey, together with his just indignation against their relentless persecutors; but succeeded only in securing the sympathies of his own countrymen; the rest of Europe turned a deaf ear. Prophecy also is silent as to the result of the ambassador's endeavours.

Let us turn again to Isaiah, and read chapters 33 and 34. Both relate to the same subject, the destruction of Edom, together with the armies of Christendom, chapter 34 disclosing much that is mysteriously hinted at in the previous chapter.

See also the prophecy of Joel, in chap. 3, verses 9-17, which is a most remarkable one, bearing on the same subject, and very impressive. "The valley of Je-

hoshaphat," mentioned in verse 12, where the nations are assembled for war, is used in a descriptive sense, the word Jehoshaphat signifying "the judgment of the Lord." Multitudes are seen in this valley, which is also termed "the valley of decision," more correctly rendered "conclusion or destruction." Here the armies of Europe meet their doom, for the prophecy says "their wickedness is great." . . . The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake. But the Lord shall be the hope of His people and the strength of the children of Israel."

The long expected war between Russia and Japan has at length broken out, and already assumes an aspect that bodes ill for the peace of the world, as its results will no doubt be far-reaching. It would seem as if Armageddon were already upon

us, for close behind the dark clouds that have just burst over our heads loom before our view other clouds more dark, more dense, and of awful import. Before the present war is over, a general insurrection in the Balkan States threatens to break out. The Christian population of Turkey do not want Reforms, which never seem to be forthcoming, but *emancipation*. Reforms might have answered on other occasions, but they now seem to be bent on having nothing short of emancipation, and what the outcome of it will be who can tell?

Armageddon has often been postponed, but can never be averted. Even the Czar's Peace Manifesto will not be able to save the situation, but rather adds to its gravity, for the Word of God tells us "When they shall say Peace and Safety then sudden destruction cometh upon them . . . and they shall not escape." 1st. Thess. 5:3.

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Our London Letter.—You will be interested to read Mr. Olsen's comment in this month's letter found on page 87? It shows clearly the position taken by a leading London "higher critic." When men like Mr. Hensley Henson lead out in attacking the Bible as he has, it shows something of the lengths to which higher criticism is going. It makes our hearts sad to reflect upon the attitude of leading theologians toward that Word which has stood the storm of centuries. The following prophecy of a Roman Catholic paper may prove too terribly true:—"Before the Reformation the Christian world meant and was the catholic world. It will probably, long before the next century, be the same again. The higher critics are knocking the foundation—the Bible alone—from under Protestantism."

We must all admit that it was faith in the Bible which inaugurated the Reformation, and to the extent that this faith in the Bible is undermined to that same degree will Protestantism wane.

Christianity in Japan.—When we reflect that thirty years ago persons were punished by law in Japan for becoming Christians and compare the present position of Christianity as given by a German missionary, there is room for much encouragement. Says the *Present Truth*:

"He gives the total number of Japanese Christians in 1902 as 129,134, of whom 46,634 were Protestants, 26,680 Greek Catholics, and 55,824 Roman Catholics. In addition to these, there are thousands of children not included in the reports of the Protestant churches.

"In the beginning of 1902 there existed in the empire 453 organized Protestant congregations, of which eighty were financially independent; also 171 Greek Catholic bodies and 210 Roman Catholic churches and chapels. In the present Japanese Parliament, the President and thirteen members are Christians, including some of the most influential men in the assembly."

Good Health.—That cheerful, healthful monthly magazine *Good Health* comes every month filled to the full with good things. Its circulation in England last year reached 565,000 copies. That alone speaks for its popularity. The publishers also issue an *Indian Edition* which is handled by the publishers of the *Oriental Watchman*. If you have not seen a copy of this valuable little magazine, send two annas for a sample copy. The yearly subscription price is Rs. 2, post paid.

Are you looking for the Coming of Christ and are you interested in the portrayal of events in connection with that great event? If so you should have a copy of our last edition of THE COMING KING. This book well illustrated and of good print, we are selling at Rs. 5 postage extra.

How Russia changes.—It was on January 11, 1889 that Czar Nicholas issued his famous "rescript for the limitation of the evils of militarism," and on May 18 came the international conference at The Hague. The uppermost thought was disarmament, or to quote the Czar's own words, "not to increase for a fixed period the present effectiveness of the armed military and naval forces, and at the same time not to increase the budget thereto." Since that time more money has been spent in manufacturing instruments of war than at any other corresponding period in the world's history, and Russia has been keeping pace with other nations; and with the present war in hand will probably largely increase her war budget. The crashing guns on the Yalu do not sound like peace; nor is it a very good example to the yellow skins of the Orient.

A Worthy Example.—Would that the people of India might attain unto the worthy example of the Icelanders. The following quotation speaks for itself of the integrity of that people:—"Far away in

the North Atlantic lies the land of Iceland, inhabited by a sturdy race of Norsemen, in all about 70,000. This is one of the best educated countries in the world. The people hold family worship daily, and are devout worshippers in the house of God. There is not a person of legal age who cannot read and write; the plainest workman knows history, law, religion, and especially his Bible. Their morality is of such a high order that one writer says: "In a thousand years, but two cases of theft have been found in Iceland. No prison nor police are there; neither are there bolts nor bars on the house doors of the inhabitants."

WORK AND WORKERS.

DURING the last month we have been called to say good-bye to several of our fellow workers labouring in and about Calcutta. On May 6th. Pastor Armstrong and Mrs. Armstrong and son sailed on the s. s. *Dupleia* for Colombo where they intend to do evangelical work. During the past year Mr. Armstrong has rendered faithful assistance in editing the *Oriental Watchman* during the absence and illness of the editor. Though his future field is some distance from the office, he will still continue his contributions in the editorial department of the *Oriental Watchman*. We join with the many friends left behind, in wishing him much of the blessing of God in his new field of labour. Our prayers and sympathies shall follow him. May his labours be crowned with success. May men and women be brought to Christ through his ministry, and be prepared for the soon coming of our Saviour when He shall be revealed in the clouds of heaven.

With the end of April, Mr. and Mrs. Burgess left by the s. s. *Lightning*, for America by way of China. We were made sad by the departure of these dear friends, for we fear we shall not see them soon again. For many months Mr. Burgess' health has been declining, and the time came when a change was imperative. We hope that a few months in the congenial climate of California will strengthen our comrade for further service in the cause so near to his heart. The Bengali work must suffer for a time by the absence of both Brother and Sister Burgess, but we trust their presence and efforts in the homeland may inspire others strong and true to join hands with us in this needy land. And still another couple have recently gone from us; Mr. and Mrs. Reagan sailed by s. s. *Arabia* from Bombay for London en route to America. They are on a year's furlough and will spend this time with friends at home. They have earned a change and rest, and we trust they will enjoy it and return to India at its close, and strengthen the hands of our medical workers as in days gone by.