

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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No. 3.

EVERY moment of each hour
Has its power to raise and lift,
Or its little hindering power.
Nothing idly passes by;
Naught too small to give its gift:
Bind their wings then as they fly—
Till they bless you, hold them tight.

—Susan Coolidge.

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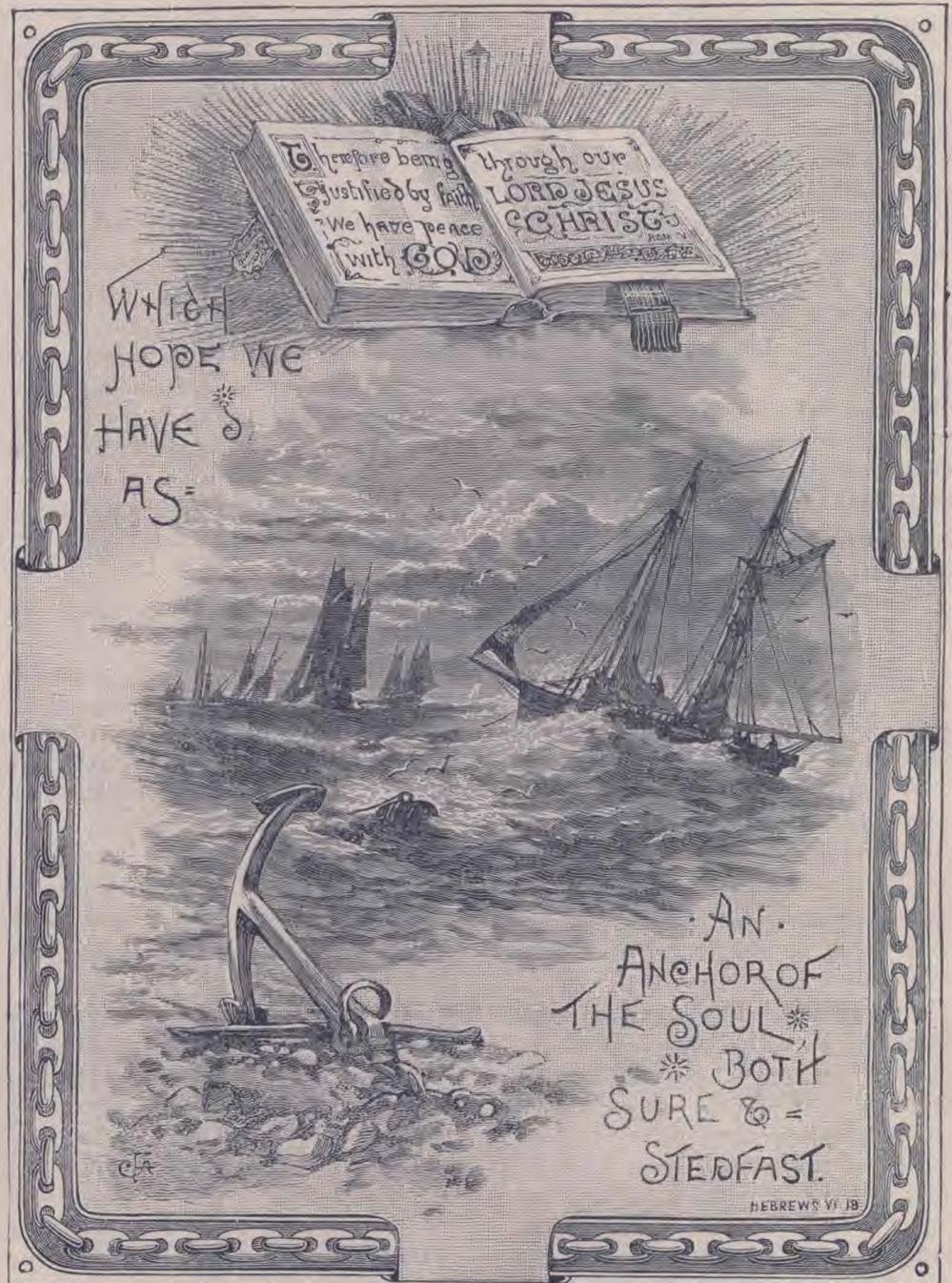
"STAND, AND REJOICE."

LIFE is disciplinary. While in the world, the Christian will meet with adverse influences. There will be provocations to test the temper; and it is by meeting these in a right spirit that the Christian graces are developed. If injuries and insults are meekly borne, if insulting words are responded to by gentle answers, and oppressive acts by kindness, this is evidence that the Spirit of Christ dwells in the heart.

The standard is high to which we must attain if we would be children of God, pure, holy, and undefiled. How could we reach this standard if there were no difficulties to meet, no obstacles to surmount, nothing to develop patience and endurance? Trials are not the smallest blessings that come to us. They are designed to nerve us to determination to succeed. Instead of allowing them to hinder, oppress, and destroy us, we are to use them as God's means of enabling us to gain the victory over self.

In the daily life we often come in contact with those who are full of pettishness. In dealing with such ones, we are enjoined to "stand, and rejoice." By obeying this injunction we shall be able always to gain the victory. When some one speaks fretfully, simply "stand, and rejoice." Do not speak a word in reply to the provoking utterance. If the lips are opened to speak in vindication of self, a volume of words will flow out. Keep silent. This is the easiest way to gain the victory.

Words spoken in reply to those who are angry, usually act as a whip, lashing the temper into fury instead of soothing it.



Great blessings are lost because of passionate words. Let us learn lessons of self-control. Feelings of anger, when met with silence, die out very quickly. Silence

is eloquence, and puts to shame the one who is full of wrath. We can mortify Satan by keeping the tongue with all diligence.

Not only are we to rejoice, but we are to "glory in tribulation also; knowing that *tribulation worketh patience*; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly." Wonderful love! "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him."

The apostle Paul declares, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Those who do not have this peace are liable to become irritable. He who manifests a fretful, scolding spirit may well ask himself the question, Am I a Christian? So long as he frets and scolds, he is not a Christian, and is exerting an influence that does great harm. Let us put on Christ; let us be Christ-like in every word and act; let us so live that others may see the difference between the disposition of a Christian and the disposition of one who makes no claim to be a follower of Jesus.

We are to realize that the divine Presence is constantly by our side. Christ has said, "Lo I am with you always even unto the end of the world." He hears every unkind word, every harsh, cutting expression. Could we see Him standing by our side, would we speak such words? Words that create heart-burnings and disunion should never escape our lips. Let us guard carefully every word and act, walking in all lowliness of mind, cherishing a spirit of meekness and kindness.

Fathers and mothers, whether you are in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly to yourself, "This is from Satan. He wants me to echo his words, to communicate his spirit; but this I will not do." Determine to speak in love; to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why?—Because you are Christians; because you are preparing for the society of the heavenly angels, for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who prompts men and women to speak unkindly. Sanc-

tify your talent of speech. Words are a precious gift, capable of doing much good, of accomplishing a great work for the Master. Every thought, every word, is recorded in the books of heaven. Guard well your thoughts and words, that in the judgment you may not be ashamed to meet your record.

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we will act sensibly. Let us firmly resolve that when the enemy tempts us to speak hastily, feeling that we are treated unjustly or are misunderstood, we will not open our lips. If we should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn the lesson of silence. With tongues bridled, we may be victorious in every trial of patience through which we are called to pass.

Mrs. E. G. WHITE.

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THE NO-LAW THEORY.

FOR any one to assume that the law of God was done away when Christ died, and is no longer operative, and then to profess faith in Christ as a Saviour from sin since that time, is the height of inconsistency; for "where no law is, there is no transgression." Rom. 4:15. "Sin is not imputed when there is no law." Ch. 5:18. If this no-law theory be true, then there is no need of Christ as a Saviour.

Again, not only the inconsistency, but the fallacy, of the no-law doctrine is shown in the fact of Christ's priesthood in heaven. He is a "high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. This inspired record was written at least thirty years after the ascension of Christ; yet it asserts in the present tense that "He is set," etc. Now what is the character of the office of a high priest? The next verse tells us: "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this Man [Christ] have somewhat also to offer." As a high priest, what does He have to offer?—It must be blood, for "without shedding of blood is no remission." But the blood of "bulls and of goats" is not sufficient; so He presents His own blood.

Some claim that He did this on the cross; but His crucifixion was not a priestly act. He was representing the sinner then, and gave Himself as the vic-

tim to be slain. The slaying of the victim was always outside of the sanctuary, and the atonement was made inside with the blood. He could not offer His blood in the sanctuary, then, for three reasons: (1) He was dead; (2) that sanctuary was no longer recognized; (3) He could not be a priest on earth because he was not of the tribe of Levi. The earthly priests served "unto the example and shadow of heavenly things." So when Christ ascended to heaven, He began His priestly work, offering His own blood (His life, Himself) in mediation for penitent sinners. There was then a change of the law of the priesthood, a "disannulling of the commandment" that reposed the priesthood in the tribe of Levi; and Christ is a "priest forever [as long as there shall be any priesthood at all] after the order of Melchizedek."

Thus the inconsistency of the no-law doctrine to which we are referring, is emphasized by the fact that Christ is still mediating for sinners (Eph. 1:7; Col. 1:14; 1 John 1:7), and that "sin is the transgression of the law." 1 John 3:4.

W. N. GLENN.

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THE THREEFOLD MESSAGE OF

REV. 14: 6-12.

Another Angel.

THE introduction to the book of Revelation states the general nature of its contents. It is "The Revelation of Jesus Christ, which God gave him to show unto his servants, even the things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare the witness of the word of God, and of the testimony of Jesus Christ, even of all things that he saw." The book of Revelation is, then, a record of what John saw "in the Spirit." The expressions "I saw," "I looked," and "I beheld" occur nearly fifty times in this book. And the different views have a close relation one with another. Taken together, they form connected lines of prophecy.

The keynote of this book is the coming of the Lord. It begins with this thought and it ends with this thought. "Behold, he cometh with clouds," says the revelator at the beginning of his record; and after giving a prophetic view of the events from his own time until the saints enter upon their eternal reward in the paradise of God, he closes with this statement and petition: "He who testifieth these things saith, Yea, I come quickly. Amen: come, Lord Jesus."

The coming of the Lord is therefore the objective point in each line of prophecy. Again and again we are led up to this glorious event as we see what John saw. And each separate view has its definite place in the series of views which lead up to the coming of the Lord. To find this place is to determine the time when each view has its application.

The threefold message of Rev. 14: 6-12 is introduced by the statement, "And I saw another angel." This view must therefore be connected with a view which has preceded it. And as this angel speaks "with a great voice," we may naturally expect that the other angels in the same series will also speak in the same way. There are many angels mentioned in the book of Revelation, but some are distinguished from others by the fact that their message is delivered "with a great voice." The next one of this class preceding the one in Rev. 14: 6 is mentioned in Rev. 10: 1-3. And this angel declares with a most impressive oath that "there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." The mystery of God is the gospel of the incarnate Son. The finishing of the mystery of God will be the proclamation of the final offer of salvation before the coming of the Lord. This is the preparation for the sounding of the seventh angel in the series of the seven trumpets. Under the sounding of this angel come the downfall of the world and the setting up of the everlasting kingdom of God. "The seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." And among the events mentioned by the four and twenty elders as taking place in connection with this announcement of the establishment of the Messiah's kingdom is the time of the judgment. "And the nations were wroth, and thy wrath came, and the time of the dead to be judged." But the angel of Rev. 14: 6 makes the same announcement. "Fear God, and give him glory; for the hour of his judgment is come." It is plain, then, that the message of Rev. 14: 6-12 is the closing work of the gospel, the judgment hour message. The judgment, as described in

Dan. 7: 9, 10, is actually going forward while this message is being given. This will bring us to the time when "the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

The purpose of this threefold message, then, is to prepare a people for the judgment hour, to strengthen them to stand in the climax of the great controversy, and to present them faultless before the presence of his glory with exceeding joy. What a wonderful message! What a solemn time! What a privilege to have a part in such a message in such a time!

The closing work is now being done. The last warning and invitation are now being given. The judgment is in session. Soon the decree will go forth, "He that is unjust, let him be unjust still: and he that is filthy let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The words of the angel have been taken up anew, "There shall be delay no longer." The long, dark night of sin is almost ended. The morning begins to dawn. This generation will see the fulness of the day of the Lord. Longing souls are crying out, "We would see Jesus," and their faith is grasping the fact that their desire may be satisfied without seeing death.

But the message of the angel must be given "unto every nation and tribe and tongue and kindred and people." The gospel of the coming King must be made known to all nations, and then shall the end come. There is no other message to follow this threefold message. The very next view is thus described: "And I saw, and behold a white cloud; and on the cloud I saw one sitting like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a loud voice to him that sat on the cloud, Send forth thy sickle and reap: for the hour to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped." And from the words of the Master we know that "the harvest is the end of the world."

Let us take up our heaven-appointed work, under the leadership of the angel with the great voice, and thus speedily prepare the way for the coming of our blessed Master.

W. W. PRESCOTT.

RICH, BUT DIDN'T KNOW IT.

A beggar one day found a neatly printed slip of paper by the road, and though he could not read it, he thought it might be worth putting away in his bundle. Days and weeks of hunger followed; sickness came; and for want of care and food, he died. The authorities were about to consign his bundle to the fire, when the printed slip fell out, and lo! it was a fifty pound note! Right there in his grasp he held the means of food, and care, and comfort; but alas! he knew it not.

How many a poor Christian, all unmindful of its value, is carrying that great talisman of God, the name of Jesus Christ; and that wonderful cheque book, the Word of God! Sick, long-faced, disheartened, and poor, when up there in the bank of infinite resources he has unlimited credit. Do we believe it? Do we receive it? Why not? Here is the book filled with promises to pay; there is the treasure; and the Banker's voice comes down to us, "If ye shall ask anything in My name, I will do it." "Ask, and ye shall receive, that your joy may be full."—*Selected.*

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THE PENALTY OF SIN.

If sin had never darkened our world, all men should have received eternal life through Adam, the father of the race. But Adam sinned. He suffered the penalty, which was death, and thus entailed a dying nature on all his descendants. So in consequence of his sin, death passed upon all men.

"It is appointed unto men once to die." Both righteous and wicked fall under this universal fiat. But this death is abolished by the gospel. The resurrection releases all, regardless of character, from its power. "As in Adam all die, even so in Christ shall all be made alive." Then at the resurrection it will be determined whether men will have real, permanent, never-ending life, or eternal, abiding death. None but the wicked will suffer the second death.

These two deaths are mentioned in Eze. 18: 26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die." The unrepentant sinner dies once in his sins, then after the judgment he dies for his sins. "But the fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone, which is the second death." Rev. 21: 8.

"The wages of sin is death." "The soul that sinneth it shall die." Webster defines death thus: "To cease to live; to expire; to de cease; to perish." This, then, is the penalty with which the sinner is threatened—death, loss of life, cessation of existence. The question is not, then, Where shall we spend eternity? but, Shall we have eternal life, or the opposite—death, loss of life, non-existence, oblivion, nothingness? "To be or not to be" is the question.

It is the mission of Jesus and the gospel to save men, not from misery, but from utterly perishing. "But," says one, "this second death is the death that never dies." Where in God's word do we read of the "death that never dies?" It would be as reasonable to talk of the life that never lives. But we read of a time when there shall be "no more death." Rev. 21:4.

"But," some one may say, "this is an awful fate to contemplate, to be blotted out of existence, utterly to cease to be." Yes, it is a terrible penalty, a destiny from which every intelligent being may well shrink with horror. But God did not aim or intend to threaten wicked men with a punishment which they would desire. He meant it to be severe enough to deter men from a life of sin, and to lead them in the path of holiness and life.

Jesus came to save men from death, not from eternal misery. "I am come that they might have life." "I am the . . . life." "Ye will not come to me that ye might have life." "In him was life." "He that hath the Son hath life." "The gift of God is eternal life." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

W. C. WALES.

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THE WORD OF GOD.

ALL human words, whether of power or affection, are bounded within brief periods. The mandate of authority may cause their subjects to tremble, but soon they are hushed in death. The words of father and mother charm their children for a short time, but soon the matured offspring, scattered in the distance, only treasure those words in memory.

But the Word spoken of in our text, is that of Jehovah. Since the morning stars sang together, it has rolled down through all the ages, expressing infinite wisdom, almighty power, and eternal

love for His works and creatures. It has enthroned kings, and hurled potentates from their seats of power. The earth, and all its elements, and beings, exist, and continue in existence, solely at the behest of God's word. It is the word of Infinite wisdom, distinguishing between truth and error, offering light for darkness, peace for war, and life for death. It contains a sweet promise to the "pure in heart" and all the loyal of our race, offering them, through Christ, joy that has no sorrow, and life that has no end. It is a transcript of the divine Mind, the utterance of Deity. It is the grand prophetic announcement of earth's future history.

Among the beautiful trees and flowers of Eden the word of God warned against disobedience. Down through the dark and tragic scenes of the Antediluvian age, it communed with the faithful, and laid upon Noah the responsibility of warning the world of strange and unheard-of judgments. Philosophy scoffed, and science ignored it, but, when "the windows of heaven were opened," and the ark rode upon a shoreless ocean, it was demonstrated that, "Thy word is truth." That Word promised Israel that the bands of their servitude should be broken, and that the Almighty, with a resistless hand, should lead them triumphantly to a land flowing with milk and honey, the ancient home of their fathers. After the object-lesson, teaching Christ, there came the foretold emancipation. According to appointment, the cloud appeared and moved, the tribes marched, the sea retired, and the song of victory sounded beyond the waves, all showing as the text reads, "It shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

This word, from the world untrodden by mortal feet, sounded upon the listening ear of the holy prophets. It came to Daniel through the agency of an angel, and his inspired pen told us of earth's four universal monarchies. Beyond that he opens to our vision a redeemed earth, where, "under the whole heavens," a loyal race should obey God.

Not only this, but it outlines moral perfection: "The law of the Lord is perfect, converting the soul." Ps. 19:7. This law was spoken by the Word from the summit of the flaming mount. At the Creation that Word had crowned all the phalanx of coming weeks with a Sabbath at the close of each. In the centre of that perfect law, the Word repeated, "Remember the Sabbath day to keep it holy.

Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God;" and through this world and the world to come, each week is crowned with a diadem by the hand and word of God.

Through the Holy Spirit that Word outlines the future. As time has rolled its ever varying tide of human experiences down through the centuries, the angel of history has stood upon his mountain, and shouted across the vale of the silent generations, to the angel of prophecy saying, "Thy word has been clothed with almighty power commanding the earth, its elements, and creatures, wheeling nations into line, for fame or infamy." He says, "I have duplicated on my historic scroll every word that thou hast uttered in the sanctuary relating to the future. Thy word is that of a God in whose hand lies the destiny of the world, and of our race."

The thunders of that Word will send the forces of life to the ashes of the dead, scattered over the great cemetery of the world, thrilling them with the vital power of a new life. Soon will come the final consummation of all things. The four empires can say, "We have filled our measure; our days are ended." The great harlot will say, "I mourn as a widow, and weep the loss of my children." The nations will say, "Peace and safety;" and the Word, which has been heard through all the centuries, will say, "It is finished." Human destiny is forever fixed. O my friend, my brother, where will that day find you?

L. D. SANTEE.

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COMPLAINERS, READ THIS!

A CLAPPER in an old church tower professed to be greatly grieved because the bell it hung in was cracked. It was ever and anon telling of its grief in most dolorous tones, and excited the sympathy of many unsophisticated people. But the ghost of Diogenes coming along said, "Cease your whining, Master Clapper; remember in the first place that you cracked the bell, and in the second place nobody would know it was cracked if you didn't tell them." When you meet a man who is always complaining of the coldness of the church and the want of harmony among its members, tell him this fable. Those who make the most complaint are often those who are the most to blame. How is it with you, anyway? Is there a cracked bell in your church? and are you the clapper?—*Southern Watchman.*



THE BUSY MAN AND HIS BIBLE.

THE late George Muller thus testifies concerning the reading of the Bible:—

“The vigour of our spiritual life will be in exact proportion to the place held by the Word in our life and thought. I can solemnly state this from the experience of fifty-four years. Though engaged in the ministry of the Word, I neglected for four years the consecutive reading of the Bible. I was a babe in knowledge and in grace.

“I made no progress because I neglected God’s own appointed means for nourishing the Divine life, but I was led to see that the Holy Spirit is the instructor, and the Word the medium by which He teaches. Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before.

“In July, 1829, I began this plan of reading from the Old and New Testaments. I have read since then the Bible through one hundred times, and each time with increasing delight. When I begin it afresh it always seems like a new book. I cannot tell how great has been the blessing from consecutive, diligent, daily study. I look upon it as a lost day when I have not had a good time over the Word of God.

“Friends often say to me, ‘Oh, I have so much to do, so many people to see, I cannot find time for Scripture study.’ There are not many who have had more to do than I have had. For more than half a century I have never known one day when I had not more business than I could get through.

“For forty years I have had annually thirty thousand letters, and most of them have passed through my own hand. I have nine assistants, always at work, corresponding in German, French, English, Italian, Russian, and other languages.

“As pastor of a church with twelve hundred believers, great has been my care; and, besides these, the charge of five immense orphanages, a vast work; and also my publishing depot, the printing and circulating of millions of tracts and books; but I have always made it a

rule never to begin work till I have had a good season with God, and then I throw myself with all my heart into His work for the day, with only a few minutes’ interval for prayer.”—*Union Gospel News.*

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TRANSGRESSION OF THE LAW.

UNRIGHTEOUSNESS, ungodliness, iniquity, disobedience, rebellion, transgression, lawlessness, uncleanness, and all other words of like import, as used in the Word of God, are comprehended in that little word, of frequent occurrence, and only three letters, namely, *SIN*. And sin is defined by Inspiration as, “the transgression of the law.” “Whosoever committeth sin transgresseth also the law; for *sin is the transgression of the law.*” 1 John 3:4. “By one man *sin* entered into the world, and *death by sin*; and so death passed upon all men.” Rom. 5:12. Sin, when it is finished, always brings forth death. James 1:15.

Thus we see that the transgression of the law of God, sin, is the cause of all sickness, all trouble, and all death, in the world. It is the one thing above all others against which the Word of God warns.

Christ was manifested to take away sin, and in Him was no sin. Jesus died for sinners, and by His sinless life, and vicarious death, a remedy for sin has been provided and made available to all men. Christ is the great Physician of the sin-sick soul, and His glorious Gospel is the only remedy for sin. No other remedy is needed, as this is absolutely infallible, and always accessible to all. A fountain has been opened for sin and uncleanness, and whosoever will may come to the fountain, wash, and be made clean.

God, Christ, the Holy Spirit, and the holy angels, all antagonize sin, and this antagonism will never cease till sin is destroyed, and God has a clean universe. With the destruction of sin will come also the destruction and utter perdition of all who will persist in the neglect of the great salvation provided. Refusing to be separated from the unclean thing, sin, God can do nothing better in the eradica-

tion of rebellion from His government, than to destroy the incorrigible sinner with his sins.

The perfect law of God will never be vindicated until the curse of sin and death is no more. “If we confess our sins, He is faithful and just to forgive us our sins.” 1 John 1:9. “By the law is the knowledge of sin.” Rom. 3:20. By the Gospel is the all-sufficient remedy. “The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” Rom. 6:23.

Thus we see that the law was ordained to life, and if it had always been obeyed, death could never have entered our world. No pen can describe, no mortal mind can conceive, the fearful results of transgression that have spread over our world for nearly six thousand years; and the devastating flood of sin, iniquity, and transgression, of the perfect and holy law of God, still continue, with ever-increasing volume and violence, and will continue until the earth is devoured by the curse. Then, when the transgression of God’s law has done its worst; when ruin, and desolation, and darkness, shall reign everywhere; when a most terrifying object-lesson of the consequences of transgression has been given the universe, the possession purchased by the precious blood of Jesus will be redeemed to the praise of God’s glory.

By the element of fire the Lord will burn up all the works of sin and Satan. All the marks and scars of sin will be forever erased. It will be the day of the utter perdition of all rebels and rebellion. The slimy path of the old serpent will be wiped out forever. Ungodliness, unrighteousness, iniquity, will forever cease. Sin, sickness, suffering, and death, will be no more. The first dominion, with all its pristine glory, will return, to be eternally inhabited by the Redeemer and redeemed. Then, and not till then, will the Lord’s Prayer, so oft and long repeated, be fully answered; the will of God will be done on earth as it is done in heaven.

O sinner, break off your transgressions by turning to the Lord, and put on His beautiful robe of righteousness, and thus be enrolled among the subjects of His coming kingdom of glory and immortality, of light, love, and loyalty.

H. A. ST. JOHN.

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“SIN and slavery came into the universe together, and have gone hand in hand ever since.”

BLOTTED OUT AS A CLOUD.

I HAVE seen in the morning sky a thick cloud barring the gates of the sunrise. It seemed like a wall, and dark and strong as the solid hills. But lo, the sun arose and smote upon it, and the dark masses were touched on the edge to silvery brightness, and they broke asunder in woolly flakes, as the sun's rays fell on them, till they faded and vanished from sight in the deep blue sky.

The thick cloud was no more. I beheld only the sun in his summer might, and the glory of his morning splendour. And never, amid all the clouds that drift across the sky, can that cloud appear again. It has vanished for ever and for ever, and no eye can ever again behold it.

Though darkest clouds may obscure the sun, we shall see him again. Though the stars fade at the dawn, we shall see them again when the evening comes. And the comet, which shines for a few nights in our sky and then departs into far-off space, will return when many a year has come and gone, and men will say it is the same comet that was seen before.

But that cloud never, while the light shines on this world, will come again. Never will man or angel be able to say it is the same cloud that once was seen before. No; its particles are scattered. They descend in the dews; they fall in the rains; they flow in the streams; they dash in the waves; they freeze in the icebergs. They are scattered to all the winds of heaven, and never more as that same cloud can they appear again.

Think how completely it has been blotted out, at once and forever.

And thus it is that God blots out sin, as completely and as fully.

"I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." It is God who does this, and He alone. You cannot blot out the smallest cloud in all the sky; no more can you blot out the smallest sin in your life. But God can blot out all your sin, and He does it as freely as the sun disperses the cloud in the sky.—*Friendly Greeting Leaflets.*

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WHERE GOD HAS PLACED US.

THE place in which we find ourselves is the place in which the Master desires us to live our life—

Thou can'st not to thy place by accident; It is the very place God meant for thee.

There is no haphazard in this world. God leads every one of His children by the right way. He knows where and

under what influences each particular life will ripen best. One tree grows best in the sheltered valley, another by the water's edge, another on the bleak mountain-top swept by storms. There is always adaptation in nature. Every tree or plant is found in the locality where the conditions of its growth exist; and does God give more thought to trees and plants than to His own children? He places us amid the circumstances and experiences in which our life will grow and ripen the best.—*Present Truth.*

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A SAW OF CONTENTION.

"O FRANK, come and see how hot my saw gets when I rub it! When I draw it through the board, it's almost hot enough to set fire to it."

"That's the friction," said Frank, with all the superior wisdom of one two or more years older than Eddie.

"Yes," said sister Mary, who was passing, "it's the friction; but do you know what it makes me think of?"

"No! what?" asked both the boys at once.

"Of two little boys who were quarrelling over a trifle this morning, and the more they talked the hotter their tempers grew, until there is no knowing what might have happened, if mother had not thrown cold water on the fire by sending them into separate rooms."

The boys hung their heads, and Mary went on.

"There is an old proverb which says: 'The longer the saw of contention is drawn the hotter it grows.'"—*Selected.*

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FOR PROTECTION OF LIFE AT SEA.

OCEAN travel is constantly being rendered safer. One of the latest and most interesting of the appliances designed to lessen the dangers of the sea, is a life-saving globe, the invention of Captain Donvig, of Copenhagen, Denmark. The globe is a large cylinder of steel, and is practically non-sinkable. In case of a shipwreck, passengers to the number of sixteen, may enter the life globe, which, well stored with water and provisions, is cast overboard. Ample means of ventilation are provided. There is a rudder, and the upper structure of the globe is so arranged that a sail may be hoisted, enabling the shipwrecked party to make slow but safe progress to port, or to toss on the sea until rescued, with comparatively no danger from the largest waves or even from rocks. The globe

has been tested with entirely satisfactory results on the ocean in tempestuous weather, and mariners predict that it will take the place of the open life boat. Its advantages over the latter in the matter of safety are obvious.—*Selected.*

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WHAT A BILLION MEANS.

The following remarkable calculation on the length of time which it would take a person to count one billion recently appeared:—

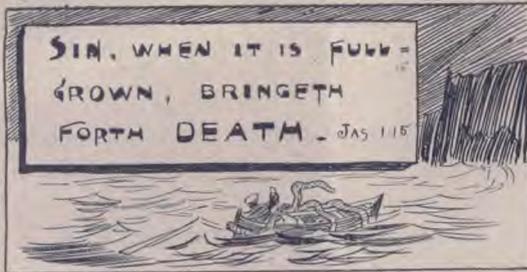
"What is a billion? The reply is very simple. In England a billion is a million times a million. This is quickly written, and quicker still pronounced. No man is able to count it. You will count 160 to 170 a minute. But let us suppose you go as high as 200 a minute, hour after hour. At that rate you would count 12,000 an hour, 288,000 a day, or 105,120,000 in a year.

Let us suppose, now, that Adam at the beginning of his existence, had begun to count and continued to do so, and is counting still. Had such a thing been possible, he would not yet have finished the task of counting a billion! To count a billion would require a person to count 200 a minute for a period of 9,512 years, 342 days, 5 hours, and 20 minutes, provided he should count continuously. But suppose we allow the counter twelve hours a day for rest, eating and sleeping. Then he would need 19,025 years, 319 days, 10 hours, and 40 minutes in which to complete the task."

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AN INDEX OF CHARACTER.

WHEN the parents of a young man in Russia decide that a certain young lady would make a suitable mate for him, they say nothing about the matter to any one, but on some evening they will drop round unexpectedly to the prospective bride's home, and will stay for supper. During the meal they will keep a close watch on the young lady. If she eats fast, she will perform her work speedily; if she goes neatly and cleanly about her plate, she will perform her work neatly and cleanly; if she does not talk much, she will work and not talk, and prove a faithful and obedient wife to her husband; if she prefers rye bread to white, she will be satisfied with her lot; if she does not gaze and stare at the visitors, she will be a wife that will not continually pry into her husband's business; and if she immediately proceeds to clean up the dishes after the meal, she will bring prosperity to her husband, and will be economical with his money.—*Australian Signs of the Times.*



NATURE OF MAN.

THERE is one passage of Scripture which settles the whole question of the nature of man: "All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth: because the breath of Jehovah bloweth upon it; surely the people is grass."

It is because men have rejected these simple truths that they ever set up the claim that man is by nature immortal. He who really believes that he is grass will know that "as for man, his days are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more."

How forcible and how plain is this teaching! Since all flesh is grass, a man has no more power of himself than has the blade of grass in the field. For a man to claim an eternity of existence, apart from the salvation of God, is to set himself up as God, having life in himself. But there is only one Man who has life in Himself, and that is the Son of Man. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." Jesus, the Son, "brought life and immortality to light through the Gospel." Those who believe on Jesus receive Him, and in receiving Him they "lay hold on the life which is life indeed." Therefore "He that hath the Son hath the life; he that hath not the Son of God hath not the life."

All the reasonings of the theologians, all the speculations of the philosophers, and all the "manifestations" of Spiritualism cannot overthrow these simple statements of the Scriptures. How much better it would be for men to receive with thanksgiving the gift of life, rather than to spend their time in the useless effort of trying to prove that they have the gift already. This is one of Satan's ways of cheating men out of the gift. "I have set before you life and death, . . . therefore choose life, that thou and thy seed may live."

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." Man is mortal. God "only hath immortality." W. W. PRESCOTT.

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A "BETTER COUNTRY.

A Christian does not turn his back upon the good things of this world because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house; and having secured a new one, he is no more anxious to repair, much less to embellish and beautify, the old one; his thoughts are upon the removal. If you hear him talk it is about the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.—*Cecil.*

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WALK IN THE LIGHT.

It is said that when Galileo discovered with a telescope of very moderate magnifying power, four of the five moons of Jupiter, and announced the fact to his friends, they were very sceptical. Some said the moons must be in the telescope, for they were not in the sky, while others refused even to look through the telescope lest they should be convinced.

The attitude of these last especially, is so like that assumed by many toward God's truth. They refuse to investigate for fear they will find that their way is not God's way. They argue, "Father and mother believed this way; they were good people, and will be saved. If I live up to the light they had, I shall be saved. Why need I change?" This is a trick of the devil. The path of the just shineth more and more unto the perfect day. Truth is light, but a ray rejected is a ray lost, and to just that extent is the light dimmed. Truth does not stand still. It is progressive. The command is, "Walk [keep moving] while ye have the light, lest darkness come upon you." There was a time when God winked at the ignorance of the people, but now He commands all men everywhere to repent,—accept all the light that shines on their pathway.

But why assume this attitude when it is the truth and the truth only that can save any man? Why deceive ourselves? Strange

as it seems, there is a reason for it. In us there is no good thing, and though we know it, yet we dislike to acknowledge it, especially when the "hidden works of darkness" are to be brought to light. We know we are bad, but we dislike to have other people know how bad we are, and so think to keep our wickedness hid by refusing the light. But this the Saviour says is our condemnation—"that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Oh, why will men be so blinded to their best interests? What if they have sinned? That has all been made right long ago. "Comfort ye, comfort ye, my people, . . . and cry unto her that her iniquity is pardoned." All that remains is for the sinner to accept the pardon, and then the Lord says, He will "cast all their sins into the depths of the sea," and "remember them no more for ever." Christ is the way, the truth, and the life. The truth makes a man free, and whom the Son maketh free is free indeed.—*Present Truth.*

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A vessel will sink whether filled with heavy stones or with sand. Fine grains of sand will bury travellers in the desert. Fine flakes of snow, so light that they seem to hang in the air and scarce to fall, will, if they gather over the sleepy wayfarer, extinguish life; if they drift, they will bury whole houses and their dwellers. Fine, delicate sins, as the people think them, will chill the soul and take away its life.—*Pusey.*

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BROODING over the evil that you have done will never correct that evil. Rather will it make possible a repetition of the thing dwelt on. Set your mind the other way. Think honest, pure, kind, courageous thoughts all the time, and your mind will have no time for their opposites.—*Success.*

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"GUPTA TATTYA."

OR

How I Came into the World?

WE can safely recommend this little book, written in simple, idiomatic Bengali by the Rev. A. Jewson of the Baptist Mission, to all young men, containing, as it does, things which every youth, Christian or non-Christian, ought to know and which will help him to keep his body which is the temple of God, undefiled.

The parents and guardians of young men are requested to buy a copy of this valuable book for **4 As.** only.

THE
ORIENTAL WATCHMAN

Editorial.

THE HOME OF THE SAVED.

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." In the beginning God gave man this earth and dominion over every thing upon it. Gen. 1: 26. Psa. 115: 16. This is God's purpose concerning the earth, and, though man has lost his dominion through transgression, yet the Lord, in his goodness and love, has promised it back again to the obedient. We read in Prov. 10: 30, that the righteous will never be removed, but the wicked shall not inhabit the earth; again, in Prov. 2: 21, 22, that the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

God chose Abraham to be the father of the faithful, and called him out of his country, and from his kindred and from his father's house, unto a land which He promised to shew him. Abraham was told to look northward and eastward and southward and westward, and, that all the land, which he saw, would be given to him and to his seed forever. Gen. 13: 14, 15. Yet the record tells us that when Sarah died, Abraham, having no possession, bought land upon which to bury her, and that Abraham himself died not having received so much as to set his foot upon. Paul, writing of the faith of "a multitude of Abraham's posterity, says, "These all died in faith, not having received the promises but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God for he hath prepared for them a city." Heb. 11: 13-16.

Now, if these all died in faith without receiving the country God had promised them, how will the promise be fulfilled? We are not left in darkness in regard to this, for the Lord, speaking through the prophet Ezekiel, tells us plainly just how it will be accomplished. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried and our hope is lost; we are cut off from our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Eze. 37: 11-14.

Notice that the Lord will place them in their own land, the land that he promised to Abraham and his seed, the land in which they dwelt while here on earth; for Abraham was in the place he was afterward to receive for an inheritance. "By faith he sojourned in the land of promise, as in a strange country."

From texts quoted, it is evident that this earth will be the home of the redeemed; but before God places his people in their own land, he will renew the face of the earth. Isa 65: 17 says, "Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Peter, looking forward to the time when the heavens shall pass away, the elements melt with fervent heat, and the earth with the works that are therein shall be buried up; said, "Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet 3: 13. The man of Patmos declares, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Again, "And he that sat upon the throne said, Behold I make all things new." Rev. 21: 1, 5.

Now if any man be in Christ he is a new creature; the same man but made new. Just so will the Lord make new, the present heaven and the present earth. The renewed man will dwell on the renewed earth, where the tabernacle of God will be with men, and He will dwell with them, and they shall be his people, and

God himself will be with them and be their God. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And they shall see his face; and his name shall be in their foreheads." Rev. 21: 3, 4 and Rev. 22: 4.

Isaiah, describing the homes of the earth made new, says, "And they shall build houses, and inhabit them; and they shall plant vineyards, and, eat the fruit of them. They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.

Man ate food in the garden of Eden; he worked also, for he was to dress the garden and keep it. The righteous will do the same in the new earth, and they will enjoy it.

The little children of the faithful will be found there. When Rachel was weeping for her children, the Lord told her to refrain her voice from weeping and her eyes from tears: for her work should be rewarded, and they should come again from the land of the enemy. Jer. 31: 15-17. When Herod sent his soldiers to put the children to death in the vicinity where Christ was born, hoping he might also put the coming King to death, he slew all the children from two years old and under. There was the prophecy of Jeremiah fulfilled. Matt. 2: 16-18. Yes even these babes were to come again into their own border.

What a blessed thing it is to know that God doeth all things well! What a happy meeting that will be! "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

A voice will be heard saying, "Open ye the gates that the righteous nation, which keepeth the truth may enter in." While probation lingers, and the Lord still calls after us, let us prepare for that glorious kingdom, wherein dwelleth righteousness. May all who read this have a home with the saved is the prayer of the writer.

W. W. MILLER.

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"God puts each fresh morning, each new chance of life, into our hands as a gift, to see what we will do with it."

"True goodness is accounted of Heaven as true greatness."

STUDIES IN THE REVELATION.

The Seven Seals.

IN dealing with the Word of God there is one rule which may be always safely followed. That is, that every statement of the written word must be given its literal meaning if possible. We say if possible because in some instances portions are plainly designated as parables; also in many cases, especially in the books of prophecy, symbols are used which make the language highly figurative.

When it is thus figurative we are, even then, not at liberty to place upon it our own construction, for God's Word is self-explanatory. Comparing scripture with scripture and symbol with symbol, light breaks forth upon the darkened page of vision and similitude, showing us the mighty march of events and nations from the time of the prophet until the final dissolution of earthly powers, and the ushering in of the glorious kingdom of God,—an event foreshadowed in the writings of all the holy prophets since the world began.

Oft times the hand of man pens unconsciously the record that corroborates the written prediction of Scripture and establishes our confidence in the "sure word" which is given us as "a light that shineth in a dark place." It is because of the bearing of this line of prophecy upon our own times that we take up this study of The Seven Seals.

This subject is opened in the fifth chapter of Revelation, where God is represented as sitting upon his throne and challenging the universe to open a book which contains seven seals. No one was found able to open it until the "Lion of the tribe of Juda," Jesus Christ, "prevailed to open the book."

There was a reason why none could open this book and why Christ must prevail to open it. As we shall learn, this book contained the struggles of the church and people of God from the apostle's time until the end. No one could enter into those struggles but one who had experienced them himself; and only one being in the universe, "the man Christ Jesus," had borne them. Therefore we read, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood." He, the "man of sorrows and acquainted with grief," was the one who could loose the hidden scroll of affliction that awaited the people of God: and oh reader, He stands even yet "in the midst of the throne of God," the "Lamb slain

from the foundation of the world;" the one to whom alone you can bring the burden of sin and sorrow, and who alone can look upon it with compassionate heart and pitying love.

As each seal was opened the experience or condition described therein was caused to pass in panoramic view before the apostle. Step by step the Lord leads the prophet's mind into the far future to behold the final end of the lessons and trials of his beloved children here on earth. As each successive seal is opened the bidding is given to him, "Come and see."

The First Seal.

"And I saw and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:2. This horse and rider are fit emblems of the gospel church in Apostolic times. White denotes purity (Rev. 3:4, 5; 19:8); the weapon in the hand of the rider is a symbol of that which pierces or pains (Ps. 64:3, 4, 7; 38:2; 45:5; and the horse is a symbol of strength. (Ps. 147:10; Job 39:19.) The church went forth, animated with the enthusiasm of a new faith, armed with the pure Gospel of Jesus Christ, fresh with baptism of the Holy Spirit, in active, aggressive warfare against the corrupt and effete idolatry of Paganism. And she was "to conquer." According to the witness of the Apostle Paul in about thirty years after the Crucifixion the Gospel had gone "to every creature which is under heaven." God's power crowned the witness of the Word, and the potent principles of the Gospel were fast undermining the sophisticated and pretentious, yet now decaying, structure of heathenism. God's message pierced like an arrow to the heart of every wicked and lying institution of the devil, and thousands were converted to God.

This period of purity and power continued during the ministration of the apostles, and may be said to reach to about 100 A. D. The opposition of the forces of evil prepared the way for

The Second Seal.

"And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." If white in the first horse denotes the purity of the principles of truth, red in this horse would represent a corruption of that purity. Red represents sin, for we read in Isa. 1:18;

"Though your sins be as scarlet," and "Though they be red like crimson." Sin is represented in Rev. 12:9 by the great red dragon who is said to be the impersonation of evil.

"Power was given to him that sat thereon to take peace from the earth." The death of the last of the apostles was the signal for an avalanche of dissension and strife which almost engulfed the church. At this time, if we are to believe the record of history, a flood of confusion and controversy burst in upon the church which shook her to the very foundation.

Nor was it to end here. Proud, ambitious men, more zealous for their own glory than for the advancement of the work of God, had lowered the glorious banner of Truth in an unholy effort to exalt themselves. Rivals soon appeared upon the field, and the words of Paul in Acts 20:29, 30 were fulfilled: "For I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them."

Even this was not sufficient, for when men once leave the power of God they must seek some other power; and seldom do they stop till the limit is reached. The limit here was reached when the sword was placed in the hand of the rider, and this was accomplished by the illicit alliance of the church with Constantine in A. D. 323. This date marks the close of the second seal and thus the way was paved for another and still greater departure from God under the next seal.

J. C. LITTLE.

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THE story is told of a lady who for a time kept a list of impending troubles. It was a relief to see them down in black and white. Some months later, in looking over the list, she was surprised to find that nine-tenths of these troubles had never materialized. They had an existence only in her imagination. The troubles that never come, form the heaviest part of our daily load. The worry, the fear caused by these apprehended miseries, often work sad havoc with brain and nerves. The actual sorrows, the bereavements, the disappointments have their comfort and cure. But there is no cure for troubles that never come. There is toil in our daily living, there is weariness; still blessed rest will follow. But the weariness of imagined burdens drags the very heart and hope out of those who indulge in these unhealthful fancies."

—Selected.



THE GOSPEL OF HEALTH.

"THE Gospel of Christ is the power of God unto salvation to every one that believeth. It embraces the whole being, body, soul and spirit. Jesus was manifested to destroy the works of the devil, but where, more than in our bodies, do we see the results of Satan's work?"

We are told to glorify God in our bodies and in our spirits which are His. Our bodies, then, are precious to the Lord. Even the hairs of our head are all numbered, and in a book in heaven all our members are written, says the Psalmist. God has a purpose for every cell in our body. Not one is abused, but our Father sees it, not one member suffers, but our Saviour feels it.

God's greatest wish for us is that we prosper and be in health even as our soul prospers, but we cannot go on abusing our bodies and expect to continue in health, neither can we overcome disease unless we are willing to lay aside the cause of it. Only those who walk in harmony with God's law are promised a right to the tree of life, whose leaves are for the healing of the nations. God is willing to forgive all our iniquities and heal all our diseases. The iniquities must go if we would have health. Now is the time to let the power of God work in us to sanctify us wholly, that the whole spirit, soul, and body may be preserved blameless unto the Coming of the Lord.

RUTH MERRITT MILLER, M.D.

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HOW TO GIVE A SALT GLOW.

THE salt glow is a treatment for tonic effect. For giving this have a wooden stool, one pint of course salt moistened

with hot water at a temperature of from 105° to 110°, and two half sheets. Lay one of the half sheets, folded, on the stool, to protect the patient from unpleasant contact; and place the other half sheet over the front of the patient, tying the upper corners at the back of the neck. Have the patient sit on the stool with his feet in the foot-bath.

Take a good-sized handful of salt, and beginning with the foot, rub briskly to the hips, being careful to cover all the surface. After finishing the lower extremities, which requires about one minute, treat the arms in the same way. Next, with one hand in front and the other to the back, rub the shoulders, the back, the chest, and the abdomen thoroughly: then have the patient stand, and rub the hips.

Follow the rub with a spray or pail pour. If the treatment is given at home, and you have no facilities for giving a spray, the pail pour may be employed by having the patient stand in a large tub and pouring a pail of water at a temperature of 90° over his shoulders.

After the salt has been carefully rinsed off, wrap the patient in a dry sheet, remove the rubber cap, if he has worn one, and beginning with the feet, rub the whole body quickly to take up the large drops; then rub again vigorously and more thoroughly until the patient is in the "glow" which this treatment is intended to produce. Now remove the sheet and wrap the patient in a dry blanket. Have him sit on a stool or chair, and give the feet a brisk rubbing.

ABBIE M. WINEGAR-SIMPSON, M.D.

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"A word kindly spoken, a smile or a tear, Though seeming but trifles, full often may cheer.

Each day to our lives some treasure 'twould add,

To be conscious that we had made somebody glad."

HYGIENE OF THE EYE.

In Infancy—The eye of the new-born is hypermetropic, or far-sighted, which probably accounts for the fact that the young child reaches out for distant objects as if they were near. For the first few days of life the infant can see nothing definitely, and the eye is very sensitive to light. All know the dazzling effect of light after they have been in the dark for some time. To the new-born, light is painful, for the eye is not accustomed to it. This fact emphasizes the necessity of protecting the eyes of an infant from the direct rays of a bright light. At this period of life the eye may be permanently injured by carelessness in this matter. As soon as a child is born, the eyes should be washed with a piece of lint dipped in a solution of boracic acid. The hands should also be washed at once, to avoid infecting the eye. Neglect of this has cost many an infant the loss of an eye.

In Childhood.—During this period, and while in school, the eyes need to be carefully guarded from overwork and abuse. More than thirty per cent. of school children have defective eyes, due to bad position, improper light, over-study, bad food and malnutrition.

The light should fall over the shoulder, upon the work or printed page and never come from in front of the reader. The type should be large, broad faced, the ink black, and the paper or book held at a proper distance from the eye.

Myopia or near-sightedness, is developed during youth and young adult life, and is very much increased by continuance at near work.

Effects of Tobacco and Alcohol on the Eye—Those desiring to retain good eyesight should avoid these poisons. Tobacco has a decided effect upon the sight, and weakness of the eyes is often due to its use. Tobacco may produce total blindness, colour blindness, and marked congestion, which in time leads to disease of the optic nerve, producing blindness beyond recovery. Alcoholic poisoning has a profound effect upon the eye, and the vision is impaired.

Things to Avoid.

1. Avoid reading in a dark room, in the dusk of evening, or by a poor light.
2. Avoid reading with the light in front of you, but rather have the light fall over the shoulder. A lamp should be shaded.
3. Avoid dazzling lights and sudden changes in extremes in light, and never

use the eyes when light is painful to the sight.

4. Avoid reading during sickness, and after measles, scarlet fever, and any exhausting disease.

5. Avoid reading while lying down. This is an unnatural position, straining the eye and producing congestion.

6. Avoid reading, at least for any length of time, on a moving train or when riding in a carriage, for the constant jar changes the focus of the eye, necessitating the constant action of the ciliary muscles in accommodation.

7. Avoid prolonged use of the eyes for near or fine work; rest the eye frequently by looking at objects at a distance.

8. Avoid reading in a stooped position, for this interferes with the return circulation, and congests the eye and the brain.

9. Avoid rubbing the eyes with the hand or with a rough cloth, but rather bathe them in cold water twice a day.

10. Do not persist in using the eyes when everything appears hazy and the letters blur, but obtain suitable glasses.

F. M. ROSSITER, M. D.

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SNAKE BITE CURED BY LIME JUICE.

An Extraordinary Case.

MR. Frederick Lewis writes to the *Times of Ceylon* :—

I was working in a rather remote village some years ago, and as the natives of the place knew that I generally carried medicines, I was, if you like to call it so, called in "professionally" to see a boy who had been bitten by a *tic-polonga*. I went at once to the spot and saw the unfortunate boy, who, at the time, appeared to be unconscious, and, as far as I could see, was quite beyond aid or help. I told the people what I thought, and informed them that I could do nothing, as I thought the lad would die in a few hours more. I examined the wound, which was on the side of the foot, and which looked as if two broad needles had been driven into the flesh. I then saw the snake, which had been killed. It was a *tic-polonga* about 4 feet long, handsomely marked, as these deadly beasts are.

The parents of the boy, on declaring my inability to help, asked if they might call in the *vederala* of the village, to which application, I need hardly add, I had no objection, but I had considerable doubt as to his power of assistance. I decided, however, to watch proceedings. The man was instantly called, whilst people busily

collected, a very large quantity of limes. These were squeezed into a big bowl, and nothing else added.

The boy was then stripped of his clothing and the lime juice rubbed into every part of the body; into his eyes, nose, and ears. A large quantity was forced down his throat, and external application only ceased when the surface of the skin ceased to absorb the juice.

After watching this operation for more than an hour, during which time the boy lay limp, I left, fully expecting to hear that he had died an hour later; but on my returning from my work in the evening I revisited the patient at about 5 P. M., and found him sitting up in a very dreamy sort of state, but, to my surprise, distinctly alive. Further supplies of limes had been brought in and evidently, further doses had been applied externally, and down the boy's throat.

At noon the following day I saw the boy again for the third time, and found him able to stand, rather unsteadily, but decidedly better.

The swelling on his foot had gone down, and the skin of his body looked more normal.

I again saw the boy on the next day, when he was walking about, and quite able to speak and eat. His eyes as you may suppose, looked very bad, and he said he suffered pain in his throat, and no wonder either! As far as I could find out the boy had had nothing else given to him—except a little rice-water—than lime juice, and of these fruits some thousands must have been used, judging by the skins I found scattered about. When last I saw the boy, he appeared to be perfectly cured, and none the worse for his terrible experience. The *vederala* assured me that he only used lime juice, and I have no reason, from what I saw, to disbelieve his statement.

I do not pretend to be able to explain the action of the lime juice upon the snake poison, but I give the case as I saw it, and I can vouch for the fact that the snake was a true *tic*.—*Indian Witness*.

—:o:—

CHANGED ITS MIND.

As mama was preparing her boy for breakfast she said, "How many cakes can Eugene eat for his breakfast this morning?"

"I can eat four, mama."

Seated at the table, his appetite seemed to have materially diminished, for he ate only one of the cakes. "Mama thought

you were going to eat four cakes this morning. What is the matter?"

"Well," said the five-year-old, "my stomach changed its mind."

It occurs to us that the wise man's stomach often "changes its mind," as in this case, but too often that much abused organ is so pressed upon as to be convinced against its will, though of the same opinion still, and, yielding to the demands of an abnormal appetite, finds itself wishing the real man had been master over the lust of the flesh.—*Selected*.

—:o:—

FOOD DRUNKENNESS.

THOMAS A. EDISON is not only a wizard in matters scientific, but he has a keen instinct into dietetics.

He said the other day that he ate anything he wanted, but in small quantity, adding that most people eat too much. "I know men and women who are food drunk all the time," he declared.

"Food drunk" is a happy invention to describe a notorious condition. Mr. Edison is not the only one who knows people who are continually gorged with food, with the result that their intellects are beclouded as truly as if the excess had been liquid instead of solid. Every one has experienced the mental disturbance produced by occasional overeating. It is easy to see that the man who is continually gorged is continually off his mental balance. He is "food drunk," as the sage of Menlo Park puts it—*non compos mentis*—rendered unstable in his head by the overwork which he forces upon his stomach.

It is a common-enough saying that if you want a favour from a man you should approach him just after he has had a good meal. The philosophy of the advice is apparent enough. The man who has his stomach full of food is more or less stupefied. He is in the primary stage of the condition which is fully exemplified by the gorged snake. His faculties are blunted. Hence, he is likely to accede to requests which he would promptly refuse were he in full possession of his judgment. He is "food drunk."

Mr. Edison is right, and his theory is shared by a good many shrewd physicians nowadays. A man can fuddle himself with the contents of a beef platter as well as by emptying a wine bottle.—*Selected*.

—:o:—

In place of using narcotics to cure headache, and so-called stimulants to relieve nervousness, we recommend such a change in our methods of living as will maintain a normal physical balance.



THE HOME CONVERSATION.

"The angry word suppressed, the taunting thought,

Subduing and subdued, the petty strife
Which clouds the colour of domestic life;
The sober comfort, all the peace which
springs

From the large aggregate of little things,—
On these small cares of daughter, wife, or
friend,

The almost sacred joys of home depend."

Few things are more important in a home than its conversation, yet there are few things to which less deliberate thought is given. We take great pains to have our house well furnished. We select our carpets and pictures with the utmost care. We send our children to school that they may become intelligent. We strive to bring into our homes the best conditions of happiness. But how often is the speech of the household left untrained and undisciplined?

The good we might do

in our homes with our tongues, if we would use them to the limit of their capacity of cheer and helpfulness, it is simply impossible to state. That in most homes the best possible results from the gift of speech are not attained, is very evident. Why should so much power for blessing be wasted? Especially why should we ever pervert these gifts and use our tongues to do evil, to give pain, to scatter seeds of bitterness? It is a sad thing, when a child is born dumb; but it were far better to be born dumb, and never to have the gift of speech, than, having that gift, to employ it in speaking only sharp, unloving, or angry words.

Cultivate Tenderness,

While in all places at all times our words should be well chosen, and should be full of the pure and gentle spirit of Christ, there are many reasons why the home conversation, pre-eminently, should be loving. Home is the place for warmth and tenderness; it should be made the brightest and sweetest spot on earth to those who dwell within its walls. We should all carry there our very best moods, tempers, and dispositions. Especially by our speech should we seek to contribute to the enrichment of the home life, helping to make it elevating and refining, and in every way ennobling in its influence. Home should inspire every tongue to speak its most loving words, yet there is in many families a great

dearth of kind speech.

In some cases there is no conversation at all worthy of the name; there are no affectionate greetings in the morning, or hearty good

nights at parting when the evening closes; the meals are eaten in silence; there are no bright fireside chats over the events and incidents of the day. A stranger might mistake the home for a deaf-and-dumb institution, or for a hotel where strangers were together only for a passing season. In other cases it were even better if silence did reign, for there are words of miserable strife and shameful quarrelling heard from day to day; husband and wife, who vowed at the marriage altar to cherish the one the other until death, keep up an incessant petty strife of words; parents who are commanded in the Holy Word not to provoke their children to wrath, lest they be discouraged, but to bring them up in the nurture of the Lord, scarcely ever speak to them gently and in tenderness. They seem to imagine that they are not governing their children unless they are perpetually scolding them. They fly into a passion against them at the smallest irritation. They issue their commands to them in words and tones which would better suit the despot of a petty savage tribe than the head of a Christian household. It is not strange, that, under such "nurture," the children, instead of dwelling together in unity, with

loving speech

only wrangle and quarrel, speaking only bitter words in their intercourse with one another. That there are many homes of just this type, it is idle to deny. That prayer is offered every morning and evening in some of these families, only makes the truth the sadder; for it is mockery for the members of a household to rise together from their knees after morning devotion, only to begin another day of strife and bitterness.

Nothing in the home life needs to be more carefully watched and more diligently cultivated than the conversation; it should be imbued with the spirit of love. No bitter word should ever be spoken.

"The ill-timed truth we might have kept,—
Who knows how sharp it pierced and stung?
The word we had not sense to say,—
Who knows how grandly it had rung?"

The talk of husband and wife, in their intercourse together, should always be tender. Anger in word, or even in tone, should never be suffered; chiding and fault-finding should never be permitted to mar the sacredness of their speech: the

warmth and tenderness

of their hearts should flow out in every word that they utter the one to the other; as parents, too, in their intercourse with their children, they should never speak, save in words of Christlike gentleness. It is a fatal mistake to suppose that children's lives can grow up into beauty in an atmosphere of strife. Harsh, angry words are to their sensitive souls what frosts are to the delicate flowers. To bring them up in the nurture of the Lord, is to bring them up as Christ himself would do; and surely that would be with infinite tenderness. The blessed influence of loving speech, day after day and month after month it is impossible to estimate: it is like the falling of warm spring sunshine and rain on the garden. Beauty and sweetness of character are likely to come from such a home.

These are hints only of the almost infinite possibilities of good which lie in the home conversation. That so little is realized in most cases when so much is possible, is one of the saddest things about our current life. It may be that these suggestions shall stimulate in some families, at least, an earnest search after something better than they have yet found in their desultory and aimless conversational habits. Truly there should be no home in which, amid all the light talk that flies from busy tongues, time is not found everyday in which to say, at least, one word that shall be instructive, suggestive, elevating, or at least, in some way, helpful. J. R. MILLER.

—:o:—

AN INCIDENT FOR THE BOYS.

AT the head of an important department in one of the great stores in New York City is a man with an interesting history. His career affords a fine illustration of the kind of spirit that wins in the business world of to-day. Only a few years ago he appeared at this store as an applicant for a position. "No place for you," gruffly said the manager. "But I've got to have a place," persisted the man. "My family will starve unless I get something to do. Look at me. Things have gone against me, but through no fault of mine. Am I a decent fellow?" "Yes you are," replied the manager, "but I have no place which I can give you."

"But my wife and children are dependent upon me, and will soon be at the point of suffering unless I get work. Is there not some way in which I could be useful, and for which I could receive a sufficient amount with which to buy bread at least?" There was an earnestness of voice that made its appeal. "What are you willing to do?" said the manager. "Anything and everything," replied our friend. "Well I suppose I could give you a place as sort of lackey boy. You will have to do plenty of work, some of it very disagreeable, and your pay will be about six dollars a week." "All right, sir, I'll take the job, and I thank you for it."

Thus humbly did he begin. He studied to make himself useful. He was one of the first to be on hand in the morning, and often lingered after close of hours to put everything in perfect order for the next day. He did not wait to be told what to do. He could not have taken a livelier interest had he been one of the proprietors. In a short time promotion came. After a few months he was put in charge of a delivery route. Some way he found time to do extra work. Every day he brought in new orders for goods. The increase of trade on his route attracted attention. Little by little he won his way until he was placed at the head of a most important department. For several years he has drawn a salary of eighteen thousand dollars a year. How silly we cry that there are no opportunities for young men in business! There were never better opportunities than now. Push, pluck, and a right spirit are the great needs, and are sure to win.—Selected

"Worry kills ten where work kills one; if long continued, it completely breaks down the strongest constitutions and the most iron-like nerves. Calmness and serenity are highly conducive to health and longevity."

IF WE HAD BUT A DAY.

We should guide our wayward or wearied wills
By the clearest light ;
We should keep our eyes on the heavenly hills
If they lay in sight :
We should trample the pride and the discontent
Beneath our feet :
We should take whatever a good God sent
With a trust complete.

—:O:—

EL HAFED'S LOST OPPORTUNITY.

DR. RUSSEL CORNWELL tells a suggestive story of the discovery of some famous diamond mines in India. He obtained it from an Arab guide, and it is said to be historically true. Whether that is the case or not, the tale carries a lesson which makes it well worth re-telling.

There lived on the banks of the Indus, long ago, a Persian named El Hafed, a man of wealth. His orchards and fields yielded plentifully, and he had money at interest. His roof sheltered a beautiful wife and happy and well-beloved children. One day there came a Persian priest to El Hafed's house, who, sitting by his fire, told him of the wonderful diamonds that were found in other parts of the world.

"If you had one as big as your thumb you could purchase many farms such as this," he said, "and if you had a bushel of them you could own the whole neighbourhood."

Then El Hafed felt that he was poor. He longed for diamonds, and asked the priest to tell him where he could find them.

"Search for high mountains," said the priest, "with a deep river running between them, over white sand. In this sand you will find diamonds."

El Hafed sold his farm, and went away to search for diamonds. He passed through Egypt and Palestine, and years later went over to Europe. The diamonds were never found, and one day, a broken-hearted, hungry stranger, he stood by the shore of the Bay of Barcelona. Crushed with disappointment, he looked at the big waves that came rolling in, and longed for peace. Then, in despair, he threw himself into the waters and sank.

The man who purchased El Hafed's farm led his camel one day to the stream in the garden to drink. While the camel buried his nose in the water, the man noticed something sparkling at his feet. He reached down and picked up a black stone with an eye of light in it that seemed to reflect all the colours of the rainbow. He took the curiosity to his house, and laid it upon a shelf and forgot it.

One day the same old priest came to visit El Hafed's successor. He saw a flash of light

from the shelf "Here is a diamond! Has El Hafed returned?" he asked.

"Oh, no;" was the answer. "That is no diamond. It is a stone that I found out in the streams."

But the priest went out, and together the two men stirred up the white sand, and there came up in their hands other beautiful diamonds more valuable than the first.

This was the discovery of mines which enriched El Hafed's successor and led to the founding of a great mine. The Arab guide who told the story, swung his cap and said, "Had Hafed remained at home and dug in his own garden, he would have been the wealthiest man of his time and the most honoured."—*Sel.*



A THOUGHT.

The sunshine and the gentle summer rain
Bring us the blossoms and the flowers again :
The birds sing with a tenderness of love ;
Can so much sweetness here exist without a
God above ?

..... Love divine is ours :
We breathe it with the air perfumed with
flowers.

We see it in the beauty all around :
Love, purity, and truth are nowhere found
Except in God ; there is no other way
But to believe, and he will show the way.

THE OFFICE OF THE FATHER.

The paramount duty of a father, from a practical point of view, is to provide the means of supporting his family in a manner suitable to "that state of life to which it hath pleased God to call him," as the church catechism has it. The man who finds fate too hard for him and fails in the struggle to obtain a livelihood, is often to be pitied rather than blamed, but it is none the less a sad condition of affairs when the mother must assume duties which take her away from the home. It is the theory of society that men "protect, represent, and support women." They are usually good protectors of the women of their own families, but are sometimes but poor protectors of the women of other men's families, and they are always willing to "represent the ladies" in public functions where glory is to be won. There is no doubt that the man who honestly earns the money to make wife and children comfortable is happy in so doing.

An important duty of a father is to spend his time with his family. There are homes where the father is rarely seen except at breakfast, for engagements of business or pleasure take him out even at the dinner hour, and the children grow up without the guidance and the instruction which he alone can give, in the affairs of the world. In the case of "the travelling man" who must be away from home to earn a living for those who are dependent upon him, this unfortunate state of affairs reaches an extreme which is illustrated by the story of the small girl whose father was almost constantly away, and who came weeping to her mother one morning. When asked to explain her grief she sobbed out, "That man who comes to see you sometimes, boxed my ears just now."

An important office of the father, in many families of moderate circumstances, is to do certain work about the house which is beyond the limits of the mother's strength.

Through countless centuries and by many races the father was held not only to be the head of the family, but also to be entitled to a sacerdotal position. His word was law, implicitly to be obeyed, and he had power over wife and children that was little short of absolute.

It is not well for any frail human being to be endowed with so much authority, and in the higher development of humanity such extreme pre-eminence was finally curtailed.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Ephesians 5 : 25.

"So ought men to love their wives as their own bodies."—Ephesians 5 : 28.

"Let every one of you in particular so love his wife even as himself."—Eph. 5 : 33.—*Selected.*



SUPPOSE.

Suppose there were never any quarrels between brothers and sisters.

Suppose brothers were never thoughtless and rough, and sisters never peevish or perverse.

Suppose girlish lips never said "I shan't" and boyish fists were never clenched to fight.

Suppose all this were true; would not some homes be brighter?

Suppose we see this is true in our homes!—
Selected.

—:o:—

WHICH GOT AHEAD?

The bell had rung twice, very loudly; and Mrs. Stimson, who happened to be up in the garret, hurried down to the door, thinking it must be something very important. For a moment she did not see any one at all, and she looked about in surprise. Then a voice spoke close beside her, and Mrs. Stimson jumped.

"Would you like to have all the weeds pulled out of your lawn?" the voice said, and another sweeter voice added, "It will cost but sixpence."

There were really two persons at Mrs. Stimson's door, but they were so small that at first she had looked right over their heads. Mrs. Stimson smiled, and glanced at her lawn, where the weeds had got good start. Then she looked at the boys.

"It needs weeding badly enough," she said, "but it's quite a good deal of work. Don't you think you'll get tired before it's done?"

"No ma'am," said both voices at once, and the boys set to work without delay. Mrs. Stimson watched them, smiling a moment, before she went in. George had often pulled weeds before. Willie never had. He fluttered from one to another like a big butterfly. When he hurt his hands, he looked at the red marks in the soft palms, and said, "Ow!" But in spite of this he was enjoying himself. His face was bright with smiles, and the little curls on the

head bobbed about as if they liked it too. For several weeks Willie had been saving his money for something that was a secret. George would have liked to know what that was, but he was too proud to ask any questions.

A strange feeling was creeping into George's heart as he worked. He said to himself that he was very foolish to ask Willie to come. "I can work twice as fast as he can," thought George, which was quite true. "I might have done it all myself, and got a six pence instead of three pence." George was saving his money to buy a bat and ball. There was no secret about that.

"Aren't you tired Willie?" he said by and by. "Because you'd better not work any more if it's too hard."

"I like to get tired," said Willie, raising his flushed little face, and smiling bravely.

"Threepence isn't much, anyway. You've got such a lot of money in your bank I shouldn't think you'd care for any more," said George, who had not learned that the more money people have, the more they want as a general thing.

"I want threepence more," and Willie smiled happily, "and then I am going to buy something. But it's a secret."

George looked cross. He was getting tired of Willie's secrets and of Willie himself. And then such a mean unmanly thought whispered to his heart that he would not have listened if he had stopped to think. But as other people do sometimes, he spoke without thinking.

"Willie, if we had a rake, we could work a lot faster."

"I could get our rake, but it's an awful long way to my house. Maybe the lady that lives here has got one."

"I don't believe she has," answered George, quickly. "You'd better go home for yours. You needn't hurry, you know, because it's so hot."

After Willie had gone, George worked very fast. His face grew flushed, from stooping, and he breathed as if he had been running. Altogether he felt very uncomfortable, and he said to himself that it was because he was hot and tired.

When he rang the bell again, Mrs. Stimson brought her purse to the door. "Oh, the other boy went home, did he?" she said.

"Yes, ma'am," answered George. His voice dropped down into a whisper.

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"I thought he'd get tired and give up, said Mrs. Stimson. "He's such a little fellow." Then she dropped a shining coin into George's hand, and he hurried away, almost forgetting to say, "Thank you."

People usually can find excuses for their own wrong-doing. George found a great many for what he had done. He told himself that Willie had worked only a little while, and that very likely he got to playing when he went for the rake, and never came back at all. Mrs. Stimson must have thought he deserved all the money, or why had she given him sixpence? But after he went to bed, he found himself thinking of Willie's happy face as he pulled up the weeds, and of his smile as he started away to get the rake. What could he think except that his friend was a cheat?

George's father and mother had gone to a lecture that evening; and when they returned, about ten o'clock, they were surprised to find George sitting on the stairs, dressed and waiting for them.

"I want to go over to Willie's," he said, and his voice sounded as if he had been crying.

"To Willie's! at this time of night!" his mother exclaimed, and his father asked gravely, "What is the trouble, my boy?"

George explained, though it was not easy to tell the story; and before he had finished, his father had taken up his hat again. "You are right, George," he said. "This should be settled to-night. You must not wait even till morning."

Willie's father and mother had gone to the lecture, too, and they had barely reached home when George and his father came. Willie's mother seemed to understand George's errand almost before he spoke it.

"Oh, yes, that threepence," she said. "I told Willie you would bring it over either to-night or to-morrow morning. Thank you very much." And George's cheeks burned over her thanks.

It was still worse next day when Willie made his appearance with a long, queerly shaped package in his arms.

"It's for you," he explained joyfully. "Because I didn't have any money when it was your birthday."

It was the longed-for bat and ball. George gasped as if some one had struck him. Then he pushed the gift away, and looked at Willie.

"I never meant to bring you that three pence yesterday," he said. "And I sent you on purpose. I was trying to get ahead of you, I meant to cheat." There was a choke in his voice. He felt as if he hated himself.

"But I want you to have it," pleaded Willie in distress. "I've been saving my money for so long. And you won't ever try to cheat anybody again."

"Well, I hope not," George answered. "I've had enough of that." And he meant every word. That was the last time he ever tried to get the better of people by unfair means. But more and more as the years go by, he practises the way Willie taught him,—the way of kindness and love. —*Selected.*

—:o:—

MOODY AND THE ROWDY.

A few years ago, when Evangelist Moody was preaching in the slums of a large city, he was delayed in leaving the hall till late in the evening. The exit was in a back street, and

as he left the building he found a number of roughs waiting to annoy him. As he walked along he heard them say, "Here he comes!", and they prepared to jostle him from the side-walk. Going straight up to the ring-leader, Mr. Moody held out his overcoat, and with self-possession that commanded complete respect, said:—

"My friend, won't you just help me on with this overcoat? I am not quite so active now as I was at your age, and some day, when you are as old as I am, I'll be glad to do you the same favour."

No bully was ever more completely taken back with surprise. He held the overcoat for the Evangelist to get into it, and then thanking the young man for his aid, Mr. Moody went along unmolested—*Ladies' Home Journal.*

—:o:—

DIMPLES AND FROWNS.

DIMPLES are pretty,
Wrinkles are ugly,
On faces fair or brown,
Smiles make dimples,
Frowns make wrinkles,
So it's better to smile than frown.
Eph. 1:6.

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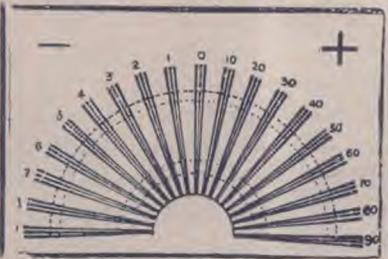
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Russia still groans under the strain of internal political and social revolution. However she has promised reforms, her steady opposition to the present reformatory movement is not tending to settle the discontent or to quiet the outbursts of her murmuring populace. Rebellion is put down in one locality only to break out in another. We ask ourselves day by day, What will to-morrow bring forth? Oh that men would realize that quietness and assurance are only the working out of a heavenly principle, and are not gained through either oppression or violence.

Never complain at what you cannot help. After the water is spilled it must run, and why bemoan its running, especially if another hand and not yours has been the cause. Your own faults, magnify and bemoan as much as you like, but another person's, never. It ill-bespeaks any man to complain of the weeds in his neighbour's garden when they are growing rank and untouched in his own.

Immortal soul.—Modern theology seems fond of the expression "immortal soul," though the word immortal is found nowhere in the Old Testament and only once in the New, where it is applied to God:—"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever. Amen." 1 Tim. 1:17.

The word *soul* and the Hebrew and Greek words from which it is taken,

though occurring 874 times, are never limited by the words immortal, unending, never-dying or any expression of similar meaning. On the other hand it does say: "The soul that sinneth it shall die." Eze. 18:4, 20.

We believe that to every close student of God's Word no apology need be offered for a study of the book of Revelation. In the opening verses we read, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein;" and as a closing admonition, "Blessed is he that keepeth the sayings of the prophecy of this book." This month we have two articles on phases of truth from the book of Revelation. One is the beginning of a series of articles on the Seven Seals of Revelation 6-8, and the other is on the Threefold Message of Rev. 14:6-12. We trust that the messages borne through these studies will be of thrilling interest to all our readers.

God's calls are not always reasonable from a human stand-point. Noah's message was most unreasonable from the natural outlook. God's command to Abraham to offer his son Isaac was absurd to human reason. When Israel marched seven times around the city of Jericho it was vain to put forth any logical reason why the city should fall. Dear friend does God call upon you to keep his law, and does it seem unreasonable? Let not an evil heart of unbelief turn you from the plain command of God. Step forth in faith upon His promise.

A life in violation of the law.—To ask Christ to live in us a life in violation of the ten commandments, is asking Him to break the law of God and become a sinner; a thing which He will not do. He has ever kept the commandments of God, and says to us, "If ye love Me keep my commandments." Not one nor two, nor even nine, but all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The proof that His love is in the heart, is commandment-keeping. For this is the love of God that we keep His commandments. Martin Luther said: "He, who pulls down the law, pulls down at the same time the whole framework of human polity and society—I never rejected the law." John Wesley said in his discourse on the sermon on the mount: "The moral law contained in the ten commandments, and enforced by the prophets, He (Christ) did not take

away. This is a law which never can be broken. Every part of this law must remain in force upon all men and in all ages."

There is a distinction to be made between God's glory and man's glory. To the Christian, Christ stands as the exemplification of God's glory. But Christ in order to manifest to mankind *that* glory had to put off his outward glory. How many Christians are willing to sacrifice the external glory that they may experience the "far more exceeding and eternal weight of glory" in the inner man. This may mean suffering as Christ suffered, or it may mean the giving up of cherished plans or ideas. Are you willing?

The world's advance is due only to the hopes, the plans, the progress, and the work, of living men and women who have tasted of the waters of life for themselves, and know what it is to live, and are determined that the rest of the world shall have life more abundantly, as Jesus Christ himself has promised.—*Edward Everett Hale.*

The conclusion theoretically has been much on my mind—it is the increase, importance, necessity, and benefit of prayer—on the life of obedience and self-sacrifice. May God use me as a vessel for His own purposes, of whatever character and results in relation to myself May the God who loves us all, still vouchsafe me a testimony of His abiding presence in the protracted, though well nigh dormant life of a desire which at times has risen high in my soul, a fervent and buoyant hope that I might work an energetic work in this world, and by that work (whereof the worker only is God,) I might grow into the image of the Redeemer.—*Entry in W. E. Gladstone's diary, Dec. 29, 1831.*

No revival of religion that New York has seen in the last decade has awakened anything like the deep religious feeling that the Ecumenical Conference seems to be arousing. Literally thousands upon thousands of people who before this had probably not given foreign missions more than a passing thought, have developed intense interest and intense enthusiasm on the subject since the Conference opened last Saturday.—*The New York Sun.*

ALWAYS remember that no hills are as great as those we never experience, no hills so steep as those we never climb.