

# THE ORIENTAL WATCHMAN

I have set thee a watchman unto the house of Israel; therefore thou shalt hear the Word at My mouth and warn them from Me.

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## THE POWER OF INFLUENCE.

GATHER up my influence, and bury it with me," a man upon his death-bed exclaimed. But could this be done?—No, no! Like the thistle seed carried by the wind, his influence had been borne everywhere, never to be recalled.

Throw a pebble into a lake, and a wave is formed, and another; and as they increase the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity. No man can be independent of his fellow-men; for the well-being of each affects others.

Each soul is surrounded by an atmosphere of its own, an atmosphere, it may be, charged with the life-giving power of faith and hope and courage, and sweet with the fragrance of love, or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us,

every one with whom we come in contact is consciously or unconsciously affected.

This is a responsibility from which we cannot free ourselves. Our words, our acts, our deportment, even the expression

hang results for good or for evil which no man can measure. Every impulse thus imparted is a seed sown which will produce its harvest. It is a link in the long chain of human events extending we know not whither. If by our example, we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence many may be blessed. On the other hand, one rash act, one thoughtless word, may prove the ruin of some soul. One blemish on the character may turn many away from Christ.

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others this holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience or of self-denial, will reproduce itself in others and through them in still others. So every act of envy, malice, or dissension, is a seed that will spring up as a "root of bitterness," whereby many shall be defiled.

And how much larger number will the "many" poison! Thus the sowing to



"The slightest wave of influence set in motion Extends and widens to the eternal shore."

of the countenance, has an influence. Upon the impression thus made there

good and evil goes on for time and for eternity.

No man will perish alone in his iniquity. However contracted may be one's sphere, he exerts an influence for good or for ill. That our influence should be a savour of death unto death is a fearful thought, yet this is possible. Many who profess Christ are scattering from Him. Frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honourable, noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling against temptation, trembling on the very verge of yielding to evil, such a life is one of the most powerful enticements to sin.

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to Him by the persuasive force of loving service. Men and women who commune with God, who because they co-operate with the heavenly angels, are surrounded by a holy influence, are needed at this time.

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

Mrs. E. G. WHITE.

#### THY WILL BE DONE I

YESTERDAY, when I said: "Thy will be done!"  
I knew not what that will of Thine would be,  
What clouds would cast their shadows o'er my way,  
What storms would gather dark across my path.  
I knew Thy love would give me what was best,  
And I am glad I did not know the rest.  
This morning, praying: "As it is in heaven,"  
I did not dream what heavenly joy would come,  
Before the perfect shadows of the even,  
To set its seal of blessing on my home.  
But all day long my watching eye could see,  
Thy gift of gladness coming near to me.  
"Thy will be done!" I say, And to the scroll  
Of unread years, consenting, set my name.  
Day after day, its pages will unfold  
In gracious gifts, that prove Thy love the same  
Until the unmeasured years, eternal, sanctified,  
Thy will be done!

ANON.

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#### A TOUCH OF THE WHIP.

I NOTICED once when riding on the top of a stage-coach, that the driver, at certain points on the road, gave one of the forward horses a slight touch of the whip, and, as the horses were going at a fair pace, I asked him why he did it. He replied that the horse had been in the habit of starting and sheering at something seen or imagined at that place in the road, and a touch of the whip just before arriving there, gave him something to think of, so that he passed by without noticing what had before startled him.

And is it too much to believe, that He who is conducting many sons and daughters to glory, notices all the perilous points they pass, and when the case requires it, he directs their thoughts and purposes from dangerous directions, by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad bereavement, a bitter disappointment, a serious illness, a pecuniary loss, as the hour of temptation is at hand, is the touch of the whip. It awakens serious thought. It drives the soul to prayer, dims the false brightness of things earthly, and gives fresh vividness and power to things heavenly and eternal; so that under such spiritual influences, the points of danger are safely

passed, and the rest of life's journey is travelled all the more safely, and the prospects of heaven are made all the brighter.—*Congregationalist*.

#### A PRECIOUS CARPET.

A PRECIOUS carpet has been recently destroyed in San Francisco. It had covered the floor of one of the rooms in the mint, and had been used for five years. The dust of the precious metals used in the coinage had during that period daily fallen upon it, and when it was taken up, the authorities had it cut in small pieces and carefully burned in pans. The ashes were subjected to the process employed with mining dust, and they realized *two thousand five hundred dollars* (about £500). Thus the carpet after years of wear was more precious than when it was new. It is an illustration of the lives of some Christians. The discipline they endure in the world enriches them, and when God tries them, they "come forth as gold," Job 23: 10.—*Christian Herald and Signs of our Times*.

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#### FACTS AND FIGURES.

MARK TWAIN disposes of some of the modern scientific methods in the following way:—

"In the space of 176 years the Lower Mississippi has shortened itself 242 miles. This is an average of a trifle over 1.3 miles per year. Therefore any calm person who is not blind or idiotic can see that in the old oolitic Silurian period, just 1,000,000 years ago next November, the lower Mississippi River was upwards of 1,300,000 miles long, and stuck out over the Gulf of Mexico like a fishing-rod. And by the same token any person can see that 742 years from now the Lower Mississippi will be only a mile and three quarters long, and Cairo and New Orleans will have joined their streets under a single Mayor and Board of Alderman. There is something fascinating about science. One gets such wholesome returns of conjecture out of such a trifling investment of fact."—*Christian Age*.

"THAT which seems to the Christian perfection is no longer perfection when attained, for the struggle to attain it develops new power to be consecrated, and higher views of duty."

Sometimes, if we only knew it, failure is only success in disguise.



**SPIRITUALISM AND THE NEW THEOLOGY.**

In the last number of a magazine of large circulation devoted wholly to the promulgation of the latest phases of spiritualistic teaching, we find an urgent invitation to join "The Mystic Success Club." There are "four mystic degrees" through which the members of this club are taken as the certain road to success: "First Degree, we lead you to health, strength, vigour, force, and power, and let you into some of the ancient occult and psychic secrets. The Second Degree leads you to the receptive state, where you begin to draw and attract to your aura, by psychic-mental power, the unseen powers. The Third Degree leads you to the acquirement of that blessed 'something' men are pleased to call Personal Magnetism, which is a tremendous factor in all success. The Fourth Degree leads you to a realization of all your powers, and you are put on the road to grand success. . . . At the end of four months all your psychic-mental powers will have been developed to a most wonderful degree, and new doors will be open to you for success, and life will be most beautiful." In urging readers to join this club it says: "Come, beloved, let us reach you and teach you, and fire and inspire you, and fill and thrill you with vibrations you never before knew about. . . . This is the golden opportunity of your life.

If you doubt it, go into silence, and ask *the God within the soul* about it." (Italics ours.)

This is only one of the many ways in which the people are being drawn into the net of spiritualism. Under the alluring promise of "health, wealth, a long, useful, and successful career," it leads thousands of unsuspecting people to accept the teachings and practice the principles of spiritualism. It declares that "some will develop the most perfect clairvoyant and clairaudient powers, which are always helpful to success." And then it seems to cover the whole scheme with the cloak of Christianity by urging each one to "ask the God

within the soul about it." This seems to be the conception of God which is pleasing to those who belong to this cult, and which they have adopted in their creed.

But how much does this idea of God differ from that which is set forth by the new theology, which is now being so widely accepted? Note the following utterance by one of the leading exponents of this scientific religion: "The aspect of prayer is changing. The New Experience does not look out and up to



The Light that lighteth every man.

a King upon a great white throne, nor back to a divine Man by the sea of Galilee; *it looks within to the God who tabernacles with men.*" (Italics ours.)

Jesus prayed, "lifting up his eyes to heaven," and his instruction concerning prayer is, "After this manner therefore pray ye: Our Father *who art in heaven.*" The psalmist in his prayer addressed God thus: "Thou that dwellest between the cherubim." But this modern idea of

God, which is the outcome of the scientific study of religion, really puts self in the place of God, and as a natural consequence "prayers become hardly distinguishable from meditation." It really means the leaving [of the true God] together out of the account, and the giving up of one's self to that intensity of self-consciousness which opens the door to those various degrees of demoniacal possession which appear in hypnotism, clairvoyance, and spiritual mediumship.

And so-called Christendom is being prepared to fall an easy prey to this last-day snare by the current teaching concerning the existence of God. It is true that the God who dwells upon his throne in heaven has promised to dwell "with him also that is of a contrite and humble spirit," but this is far different from that teaching which removes God from his throne in heaven, takes away the idea of his personal being, and substitutes for him a "spiritual consciousness." This is simply the modern way of putting self in the place of God, which always means to give to Satan the place which belongs to Christ.

We suggest a plan for success which has borne the test of the ages, and which does not deal in "ancient occult and psychic secrets." Here it is: "Behold, God is mighty, and despiseth not any: . . . If they hearken and serve him, they shall spend their days in prosperity, and their years in pleasantness." "Turn not from it [the law of God] to the right hand or to the left, that thou mayest have good success whithersoever thou goest."

W. W. PRESCOTT.

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**THE JUG.**

The jug is a most singular utensil. A pail, tumbler, or decanter can be rinsed, and you can satisfy yourself by optical proof that it is clean; but the jug has only a hole in the top, and the interior is all darkness. No eye penetrates it; no hand moves over the surface. You can clean it only by putting in water, shaking it up, and pouring it out. If the water comes out clean, you judge you have succeeded in cleaning the jug, and *vice versa*. Hence the jug is like the human heart. No mortal can ever look into its recesses, and you can only judge of its purity by what comes from it.

Sch.

## IN A MYSTERIOUS WAY.

"No," said the lawyer, "I shan't press your claim against that man; you can get some one else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

"There would probably be some money in it, but it would, as you know, come from the sale of the little house the man occupies and calls 'home:' but I don't want to meddle with the matter, anyhow."

"Got frightened out of it?"

"No, I wasn't frightened out of it."

"I suppose likely the old fellow begged hard to be let off?"

"Well—yes, he did."

"And you caved, likely?"

"No, I didn't speak a word to him."

"Oh, he did all the talking, did he?"

"Yes."

"And you never said a word?"

"Not a word."

"What did you do?"

"I believe I shed a few tears."

"And the old fellow begged you hard, you say?"

"No, I didn't say so; he didn't speak a word to me."

"Well, may I respectfully inquire whom he did address in your hearing?"

"God Almighty."

"Ah! he took to praying, did he?"

"Not for my benefit, in the least. You see,"—the lawyer crossed his right foot over his left knee, and began stroking his left leg up and down, as if to help state his case concisely—"you see, I found the house easily enough, and knocked on the outer door which stood ajar; but nobody heard me, so I stepped into the little hall, and saw through the crack of another door, just as cosy a sitting room as there ever was. There, on a bed, with a silver head way high up on the pillows, was an old lady who looked for the world just as my mother did the last time I ever saw her on earth. Well, I was right on the point of knocking, when she said, as clearly as could be, 'Come, father, now begin; I'm all ready'—and down on her knees by her side went an old, white-haired man, still older than his wife I should judge; and I couldn't have knocked then for the life of me. Well, he began: first, he reminded God that they were still his submissive children, mother and he, and no matter what God saw fit to bring upon them, they

shouldn't rebel against his will; of course it was going to be terribly hard for them to go out homeless in their old age, specially with poor mother sick and helpless, but still they'd seen sadder things than even that would be. He reminded God in the next place, how different it all might have been if only one of their boys had been spared them; then his voice kind of broke, and a thin, white hand stole from under the coverlet and moved softly over his snowy hair; then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated. But at last he fell to comforting himself with the fact that the Lord knew it was through no fault of his own that mother and he were threatened with the loss of their dear little home, which meant beggary and the almshouse—a place they prayed to be delivered from entering, if it could be consistent with God's will; and then he fell to quoting a multitude of promises concerning the safety of those who put their trust in the Lord; yes, I should say he begged hard; in fact, it was the most thrilling plea to which I ever listened; and at last he prayed God's blessing on those who were about to demand justice—"

The lawyer sat in silence for a moment or two, then continued, more slowly than ever:—

"And—I—believe—I'd rather go to the poor-house myself, to-night, than to stain my heart and hands with the blood of such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?" queried the client.

"Bless your soul, man, you couldn't defeat it!" roared the lawyer. "It doesn't admit of defeat! I tell you he left it all subject to God; but he left no doubt as to his wishes in the matter; claimed that we were told to make known our desires unto God; but of all the pleading I ever heard, that beat all. You see, I was taught that kind of thing myself in childhood, and why I was sent to hear that prayer I'm sure I don't know, but I hand the case over."

"I wish" said the client twisting uneasily, "you hadn't told me about the fellow's prayer."

"Why so?"

"Well, because I want the money the place would bring, but I was taught the Bible all straight enough when I was a

youngster; and I'd hate to run counter to such a harangue as that you tell about. I wish you hadn't heard a word of it; and another time I wouldn't listen to petitions not intended for your ears."

The lawyer smiled,

"My dear fellow," he said, "You are wrong again; it was intended for my ears, and yours, too, and God Almighty intended it. My old mother used to sing about God's moving in a mysterious way, I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted his claim-papers in his fingers. "You can call in the morning if you like, and tell 'mother and him,' the claim has been met."

"In a mysterious way," added the lawyer, smiling.—*Christian Union.*

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## THE SWEETEST JOYS.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full, separate melody of his own. And the master covers the cage, and makes it dark all about the bird, and then he listens and learns the one song that is taught him, until his heart is full of it. Then, ever after, he sings that song in the light. With many of us it is as with the bird. The Master has a song he wants to teach us, but we learn only one strain of it, a note here and there, while we catch up snatches of the world's songs and sing them with it. Then he comes and makes it dark about us till we learn the sweet melody he would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world they have been taught in the darkened chambers of sorrow.—*Selected.*

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THOU mayest be sure that he that will in private tell thee thy faults, is thy friend; for he adventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it; every man, for the most part, delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*

# RIGHTEOUSNESS AND LIFE



## ARE THE DEAD CONSCIOUS ?

### III. The Souls Under the Altar.

THE third question in this series is concerning the souls under the altar. Rev. 6: 9-14. The fourth has reference to the same, and to the spirits in prison, which we have shown has reference to sinners in this life. Rev. 6: 9-11 reads as follows :—

“ And when He opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they held. And they cried with a great voice, saying, How long, O Master, the Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth? And there was given them to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow servants also and their brethren, who should be killed even as they were, should have fulfilled their course.”

This account comes in a line of prophecy, at the close of the great persecutions and sufferings of the Dark Ages. Note, first, that the altar is that of sacrifice, here upon the earth. John sees no disembodied souls—there are no such. The word “soul” is used in a primary sense of the whole person. “Man became a living soul” (Gen. 2: 7); “he smote it with the edge of the sword, and all the souls that were therein” (Joshua 10: 28, 30, 32, 35, 37, 39), meaning simply persons; “eight souls were saved” in the ark (1 Peter 3: 20); “every living soul died in the sea” (Rev. 16: 3). John saw the horrible slaughter of God’s people by the direction of the rider of the red horse. He saw the thousands from pagan persecutions and Mohammedan persecutions; he saw the myriads from the papal persecutions of the long Dark Ages, lying slain under the altar of the bloody sacrifices of brute enmity to God and brute force in religion. They

were slain, not as active participators in sanguinary conflicts, but as soldiers under the leadership of the white-horse Chieftain, slain because the Word of God, for which they stood, condemned the deeds of men; and their lives witnessed to the power of His Gospel. For this John was on the Isle of Patmos. Rev. 1: 9. They were God’s noble army of martyrs—witnesses, for so the word means—who loved not their lives, even unto the death. John saw them as though the tragedy of centuries had culminated, and in its close he was looking upon the ghastly spectacle, the fruits of which were present in the dead lying before him.

The dead did not actually speak; for “the dead know not anything.” Eccl. 9: 5, 6. It is also contrary to all reason to think, as it has been expressed, that these souls are in heaven, enjoying the bliss of God’s presence, and yet praying for vengeance upon their persecutors. Rather they should rejoice that they are thus assisted to heaven. Moreover, even though these dead were conscious, it is inconceivable that Christ’s children would pray for vengeance upon their enemies. “Father, forgive them, they know not what they do,” and “Lord, lay not this sin to their charge” are expressive of the Spirit of Christ. Whence, then, the prayer?—It is the language of infinite justice calling for judgment upon men given to evil. So Abel’s blood called for vengeance upon Cain (Gen. 4: 10), and, in the house built by oppression, the stone and the beam are represented as crying out (Hab. 2: 11, 12). This is so clearly evident that Dr. Albert Barnes, himself a believer in the consciousness of the dead, makes this comment:—

We are not to suppose that this *literally* occurred, and that John *actually saw* the souls of the martyrs beneath the altars—for the whole representation is symbolical; nor are we to suppose that the injured and the wronged in heaven actually pray for vengeance on those who wronged them, or that the redeemed in heaven will continue to pray with reference to things on earth; but it may be fairly inferred from this that there will be *as real* a remembrance of the wrongs

of the persecuted, the injured, and the oppressed, *as if* such prayer were offered there [and much more to the same effect].— *Notes on Rev. 6: 10.*

In that appeal the lips of those who suffered are silent, their tongues speechless, but infinite justice cries in their behalf.

And God does not forget. The cry, “Come,” ever ascends from a groaning creation. The sufferings of the faithful call for judgment. But His people must wait. Though they died as martyrs, their worth generally has been recognized by later generations; and though covered with the obloquy of an apostate church, God recognizes in them their faithfulness; and in his purpose the children of faith stand in the white robes of Christ’s weaving. But a little time longer must they wait. Christ’s work for a lost world is nearing its end. A little longer must He suffer earth’s sin; For He is “not willing that any should perish;” a little longer must His people suffer with Him. Others still before His coming must lay down their lives for His sake. Justice pleads, but the dead must still rest till God’s time comes; and then, from the martyred graves of earth, God shall call them home to everlasting triumph and glory. M. C. WILCOX.

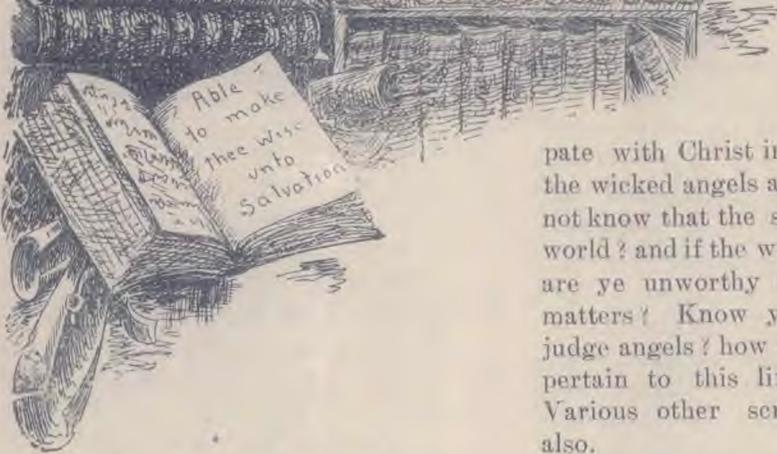
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### CLEAVING TO CHRIST.

I HAVE seen a heavy piece of iron hanging on another—not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with the mass, and hence its adhesion. Cut that wire through, or remove it by a hair’s breadth, and the piece of iron drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly that no power on earth or hell can wrench the two asunder. From Christ the mysterious life stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely; but if the circle be broken, the dependent spirit instantly drops off.—*Arnot.*

“The block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.”

# THE HOLY SCRIPTURES



## THE MILLENNIUM.

A PARTICULAR period known as the millennium, is mentioned in the Bible only in the first seven verses of Revelation 20. It embraces the period between Christ's coming and the resurrection of the wicked dead, after which comes the destruction of Satan and all who have followed him, whether angels or men.

One of the most interesting subjects in the Bible is a study of the events to take place in connection with Christ's coming, and the one thousand years brought to view in the above scripture. Christ comes in his glory with all the holy angels. He appears in midheaven. All the righteous dead are raised, and the righteous living are made immortal in a moment, and ascend with them to meet their Lord and ever be with him. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17; 1 Cor. 15: 51-55.

Then the redeemed ascend with Christ to the New Jerusalem, the Father's house above. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 1-3. Here they will remain for one thousand years.

During this long period they partici-

pate with Christ in the final judgment of the wicked angels and of men. "Do ye not know that the saints shall judge the world? and if the world be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6: 2, 3. Various other scriptures refer to this also.

At the end of the thousand years the saints will return to this earth with Christ, and will behold the reward of the wicked. The New Jerusalem will come down upon the earth. Outside of it the resurrected wicked will gather, and fire will come down from heaven and consume them as they surround the holy city; after this the new heavens and the renewed earth will be ushered in where the saints will ever dwell. Revelation 20 and 21; Ps. 37: 9, 10, 11; 52: 5-7; 2 Peter 3: 7-13; Mal. 3: 16-18; 4: 1-3, and other texts.

Having traced the reward of the righteous to the final consummation, we will now notice the final doom of the wicked.

When Christ comes at the beginning of the thousand years, every wicked man is slain by the revelation of his power, and remains dead until the resurrection of the wicked, the two resurrections being one thousand years apart. This is made very clear in Rev. 20: 4-6. The righteous dead had been raised when Christ came, "and they lived and reigned with Christ a thousand years. . . . This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." That is in the Father's house on high: but "the rest of the dead [the wicked dead] lived not again till the thousand years were finished."

That the wicked are all slain at Christ's coming at the beginning of this period, a large number of scriptures clearly demonstrate. For the benefit of any who care to study this point, we give a few references: Isa. 13: 6, 13, 24; Jer. 25: 15-33; Dan. 12: 1-3; Zeph. 1: 14-18; Rev. 19: 11-21.

The saints have ascended to the Father's house on high, all the wicked are slain. "Fear, and the pit and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he that fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." Isa. 24: 17, 19. Jeremiah 25 brings to view "a great controversy" between God and the nations, "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Verses 31-33. Is not this the utter destruction of the wicked?

In Revelation 19 Christ is represented as coming in terrible majesty to this earth. The armies of heaven follow him.

On his vesture is written "King of kings and Lord of lords." All the fowls of heaven are invited to a great feast, "to eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Verse 18. And what is the final result, the complete consummation? "And the remnant were slain with the sword of him that sat upon the horse; . . . and all the fowls were filled with their flesh." Verse 21.

In a remarkable scripture, Jeremiah describes our earth after the coming of Christ and the going to heaven of the saints: "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4: 23-26.

This is the condition in which our earth is left by the coming of Christ and the awful events connected with it. It is re-

duced to that chaotic condition it was in when first created before God brought it into order and beauty, when "the earth was without form, and void, and darkness was upon the face of the deep." Gen. 1: 2. So it is left after the reign of sin and Satan for one thousand years. Here Satan and his angels are left to meditate on the effect of their rebellion, and to anticipate their final doom at the end of the thousand years, in the lake of fire. Sin never did pay. Satan and his host will here have a chance to realise it.

It is remarkable that the original word rendered "deep" in Gen. 1: 2. in the Septuagint, the Greek version of the Bible, is precisely the same as that rendered "bottomless pit" in the common version. It means "abyss," and is so rendered in the revised versions.

That is precisely what it means—our earth reduced to chaos because of sin, to be reproduced, after its cleansing by fire, a new and glorious creation.

At the end of the thousand years the wicked dead are raised. Satan makes them believe they can take the holy city, New Jerusalem, which has come down upon the earth by the power of the Almighty. "And they went up on the breadth of earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20: 9. Then our earth as Peter describes it, is melted with fervent heat, and afterward the new earth, in which the righteous shall dwell, comes forth all glorious, forever to be the abode of God, Christ, the holy angels, and the saved of all ages. Then comes the lake of fire as described by John, in which all the unbelieving, the corrupt, the unrepentant, and the false professors, Satan, and his angels, all wicked men, will forever perish. Then will there be to all eternity a *clean universe*. The one long experience of what sin and rebellion against God will accomplish will have reached its logical result, and disappear forever. A glorious era of endless praise and bliss will follow. Dear reader, let you and me be sure to be there. It will be a glorious thing to us as long as God lives.

G. I. BUTLER.

"LYING is like trying to hide in a fog. If you move about, you are in danger of bumping your head against the truth; as soon as the fog blows up you are gone anyhow."

### BODY AND SOUL IN CREATION.

AND unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return. Gen. 3: 17-19.

Those who hold that man's soul has been endowed with inherent immortality, tell us, with much assurance, that the condemnation pronounced in the foregoing verses applies to man's body only. Let us notice two points first. It is conceded by all that the body alone does not have intelligence; that the soul is endowed with consciousness, intelligence, and the power of choice.

Is it probable that an allwise God would waste his time pronouncing upon a senseless object (the body alone) the penalty for sin? Is it not much more reasonable to conclude that the soul is included in the "thou" addressed? Second, The body does not act of its own volition; it is guided by the will, the soul, if you please. Now when our fore parents took of the forbidden fruit, the body was but the tool of the soul.

Question, Would a just God punish the body and let the soul go free?

H. H. VOTAW.

### HEATHEN PRACTICES OF CHRISTIAN PEOPLE.

It was recently discovered that an idol factory for the making of gods to be worshipped by the heathen, existed in the city of Philadelphia. The following facts with regard to this strange industry, and the extent to which "Christian" nations share in it, are given by the Chicago Record-Herald:—

Heathen idols are made in Philadelphia. This fact recently became known. It was not the idol-maker who announced the fact; it was a Korean, a native of Seoul, who has lately come to America to purchase some Yankee-made gods. The Korean's disclosure of the purpose of his visit has thrown the Philadelphia idol factory into disrepute. Bishops and missionaries have denounced it bitterly.

Nevertheless, the manufacturer, a strange, strong-willed man, does not propose to give up making idols.

For the heathen to bow down to Christian-made gods is not a new thing. Thousands of idols are turned out in Germany each year, and nearly all the outlandish little gods and fetishes that the Africans worship are the product of the enterprising English city of Birmingham. Frederic Poole, a missionary of Philadelphia, estimates that a good percentage of the world's idols are made by Christian nations, and Dr. William P. Wilson, the head of the Philadelphia Commercial Museum, says that the idol-making trade of Germany is enormous.

The Philadelphia idol factory is a wooden building of one story. Its owner is a German, and his trade used to be toy-making. He came from Germany to Philadelphia two years ago, and he says he took up the manufacture of idols because a friend of his, a resident of India, proved to him that there was a greater demand for idols than for toys, and that there was more money in the idol than in the toy business. Most of his trade is with India, and the principal idols he makes are Buddhas and Ganesas. He recently permitted some photographs to be made in his factory on condition that his name be not revealed.

The more expensive idols, costing fifty or seventy-five dollars each, are made by hand; but cheaper ones are made by machinery, one machine being capable of turning out ten wooden idols at one time. The gods are sold in Korea, Japan, Siam, and India. "I send a good many idols to Korea," the proprietor of the factory said to a visitor. "They buy Buddhas there. I make them little, cheap Buddhas out of wood. At the Korean temples, after prayers, each worshipper gives to the secretary at the gate a piece of money, and receives in return a little god. It is these gods that I make. I also make gods for India." The proprietor excused his participation in such a business on the ground that Buddhism inculcates good moral rules of conduct, and the idol served to turn the thoughts of the worshipper to these rules. It was not so bad, he said, as to send whisky and opium to the heathen; and in this statement he may have been right.

The dealings of the world's "Christian" nations furnish many an illustration of the truth of the Scripture, "the love of money is the root of all evil." *Sal.*

THE  
ORIENTAL WATCHMAN

Editorial.

STUDIES IN THE REVELATION.

The Sabbath and Idolatry.

In our study of the Seal of God brought to view in the seventh chapter of Revelation we found the Sabbath to be the sign or mark of our allegiance to God. This is in perfect harmony with the nature of that holy institution. The great feature of ancient heathenism which stood in most direct opposition to the worship of Jehovah, that abomination against which Israel was most sedulously warned, was sun worship. The day dedicated to this worship was Sunday, a day which so prominent an authority as the *North British Review* has styled "the wild solar holiday of all pagan times." Its tendency was to take away reverence for the day God had blessed; therefore when Israel apostatized it was on this very point of sun worship (2 Chron. 14: 5 margin), and when God sent a message of repentance it was a call to Israel to return to the observance of the true Sabbath which had been desecrated by the observance of the heathen day. Jer. 17: 1, 2, 21-27; Neh. 13: 15-18.

In these last days there is likewise an apostasy against the worship of Jehovah. As He did in olden time, so now God strikes at the root of the matter by sending out this sealing message,—a message that calls men to the former paths where is the good way that they may walk therein. The blessing of the Sabbath was not alone for ancient Israel, for God gives a blessing to the stranger who joins himself to the Lord to serve him and to keep his Sabbath. Isa. 56: 1-7.

The Seal and the Spirit of God.

Furthermore it is the power of the spirit of God that impresses this seal upon the heart of every individual. The Holy Spirit is not the seal but it is the power which directs the seal. Paul says God "hath also sealed us and given us the earnest of the Spirit in our hearts." He says further that we are "sealed with that Holy Spirit of promise;" not that the Spirit is the seal, but it is

the medium with which and through which the work is done.

This then reveals to us clearly the close relation existing between the Spirit of God and the Sabbath of God. No man can ever keep any part of the divine law without the help of Christ who works in man through his eternal Spirit. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh." It is a question of a carnal mind or a spiritual mind. Rom. 8: 6-9. But this when reduced to its real significance, is simply the question of conversion or non-conversion.

This then brings the Sabbath or seal of God back to the place it holds in the great plan of salvation. It is the sign of converting or sanctifying power to the child of Jehovah. Ex. 31: 13, Eze. 20: 12. When this testing message has gathered out a people to serve the Lord in the spirit of true obedience, then and not till then, will the Son of man be revealed in the clouds of heaven. Then and not till then will the winds of strife held by the four angels be loosed and earth's nations be plunged into the throes of the Great day of God Almighty, the Battle of Armageddon. Rev. 16: 13-16.

The 144,000.

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." In only one other place in the Bible is this number mentioned, and that is in Rev. 14. And it is remarkable, too, that this same company of sealed ones is designated in Rev. 14, as those "who keep the commandments of God." They are said to have the seal of God in their foreheads in contradistinction to the vast majority in the world who receive the mark of the beast in their right hands or in their foreheads. They are said to be faultless which would also indicate that they are commandment keepers.

Tribes of Israel.

Every one who has accepted Christ and through Him, has overcome the world is an Israelite. An Israelite is one who has prevailed with God. All the promises pertain to Israel, but he is a Jew who is one inwardly and circumcision is of the heart and not of the flesh. Rom. 2: 27, 28. If we are Christ's then are we

Abraham's seed. Gal 3: 29; see also Rom. 11: 1-26; Eph. 2: 1-3, 11-14.

The great consideration, then, for every child of God now is: What shall I do about this work of sealing? Am I a keeper of the commandments of God? and especially of that great command that distinguishes me as one of God's peculiar people? Dear Reader have you considered this question?

The Seventh Seal.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." The sixth seal brought us up to the coming of our Lord. When he comes he brings all the holy angels with him. Matt. 16: 27; 25: 31; 13: 41. These angels praise God continually, (Rev. 5: 11-13) and when Christ comes all the angels will be with him and silence will be in heaven. The half hour in prophetic time would be one forty eighth part of a day (or year) or seven and a half days. And this we believe is the length of time taken by our Saviour to come and call his people home to those mansions which he has gone to prepare for them. John 14: 1-3. J. C. L.

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CIVIL GOVERNMENT AND  
RELIGION.

A study of Principles.

THE question as to what relation subsists between religion and secularism, or the question of Church and State, seems destined eventually to command the attention of statesmen and law makers everywhere, and to an extent to which as yet we have no adequate idea. It is useless for us to say that the question will not affect us here, as England has met the issue long ago, and once for all settled it by recognizing one established church. The principles involved in the question of politics and religion, though seemingly settled, are constantly contested: and any stand taken, unless it be the right one, occasions endless controversy. It has hardly come two years since the theme of religion in the Public Schools threw Parliament into a fierce and prolonged struggle. Even now a clerical movement is on in England against Sunday desecration. Such efforts are usually forerunners of national movements.

The principles which govern Church and State are distinctly set forth in the Bible. To the Christian this is the great all in all, and what the Word of

God reveals is of manifestly more importance than all other considerations. Our reasoning therefore shall be from the standpoint of the Scriptures.

Beginning at the root of the matter, the Bible recognizes two great sets of relations which govern the rules of conduct of every intelligent being in the universe. These are (1) The relation of creature to his Creator; (2) The relation of creature to creature. They may be termed Primary and Secondary Relations. The first exists in the very nature of things as soon as there is one being in the universe to render God homage; the second exists just as surely, as soon as two or more intelligent beings are associated together.

Out of these two spring all laws of whatsoever nature. Christ calls them Love to God and Love to Man. Matt. 23; 37-40. He further tells us that all the law and the prophets depend upon them. Nor can we conceive of any duty of man, religious or civil, that is not met in one or the other of these two great principles. Furthermore these two with all they comprehend are summed up in the ten precepts of the decalogue. The first four commandments indicate our duty to God, and the last six our duty to our fellowmen.

If, then, man's whole duty is comprehended in the ten commandments, it must be true that so long as the State keeps within its proper sphere the man is blameless who keeps faithfully the divine law. This, however, does not mean that the State must be religious in order to keep within its sphere; but it does mean that all principles of right recognized by the State are included in some one of the precepts of the moral law.

As we have seen, the duty we owe to God is paramount to our duty to each other. Love to God expresses the first great commandment. The Apostles replied when brought before rulers to answer for their faith, "We ought to obey God rather than men." The three Hebrew children faced the fiery furnace and Daniel the lions' den rather than submit to civil enactment which was contrary to Holy Writ.

Man and civil government are necessarily very closely related, in fact man is a necessary complement of the State and the State is indispensably co-existent with man. God deals deeply enough

with this matter of religion and government to define not only the place upon which the individual conscience must stand, but likewise to erect a platform upon which the civil power rightly belongs. Nor could we know how far to surrender our rights to earthly powers had not God clearly defined the limit of their authority over us.

Nations are not Christian nor will there be a Christian nation until God sets up his eternal Kingdom. God does not save nations as such, but He calls out individuals from every nation under heaven. If a nation is ever saved it will be because every person in that nation has wrought out his own salvation with fear and trembling.

There is but one condition under which God speaks to a body of people, and that is to his church. But a true church is in no sense a political organization, for Christ says, "My kingdom is not of this world." It is not temporal but spiritual. And right here we draw, and also Christ draws, the distinction between secular and spiritual jurisdiction. When the Pharisees wished to entangle Christ in his talk they sent their disciples with some of the official class and asked the question, "Is it lawful to give tribute to Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

This answer of Christ's reveals (1) that some things belong to God, and some to Cæsar: (2) those things which belong to God are clearly and distinctively His; and those things within the realm of Cæsar are only and without limitation, Cæsar's: (3) that man's duty toward God and Cæsar is comprised in a distinct and separate relation to each. Our duty to Cæsar is entirely different from that to God; what we owe to God is in no sense due to Cæsar. But Christ also tells us that while the first great duty of man is to his Creator, there is a second like duty to his government. Thus we see the analogy between the original great principles of Love to God and to man and our duty to God and civil powers. More next month. J. C. L.

## STANDING ALONE.

It is said that a noted naturalist had in his collection two pieces of oak wood. One of them, though gnarled and twisted, had taken on a varnish so beautiful as to perfectly reflect the image of the beholder. The other, while straight and perfect in grain, gave no comparison to the first in beauty of polish. A friend, remarking upon their difference, ask what was the cause. The naturalist replied, "This beautifully polished piece came from an oak which stood in a bleak, open place where it battled with wind and storm for two hundred years. It was thus given a firmness of fibre which has enabled it to take on this polish. The other piece came from a forest where it grew with thousands of others, each of which protected the other from contact with storms. This is what causes their difference."

Patient heart, have you been discouraged because you had to struggle on alone without the joy of Christian fellowship? Have you felt that you are the loser by being alone? Bear up strongly against the storms that assail you, and know that God is trusting you where he could not trust another. He has marked your bleak and barren place, He sees the winds that beat against you, and He knows that under no other circumstances can you be so well prepared for the polish of Christ's righteousness. Only be strong in the Lord and in the power of his might, and when finally the Master has tried you He will see his own likeness in the beauty of your character.

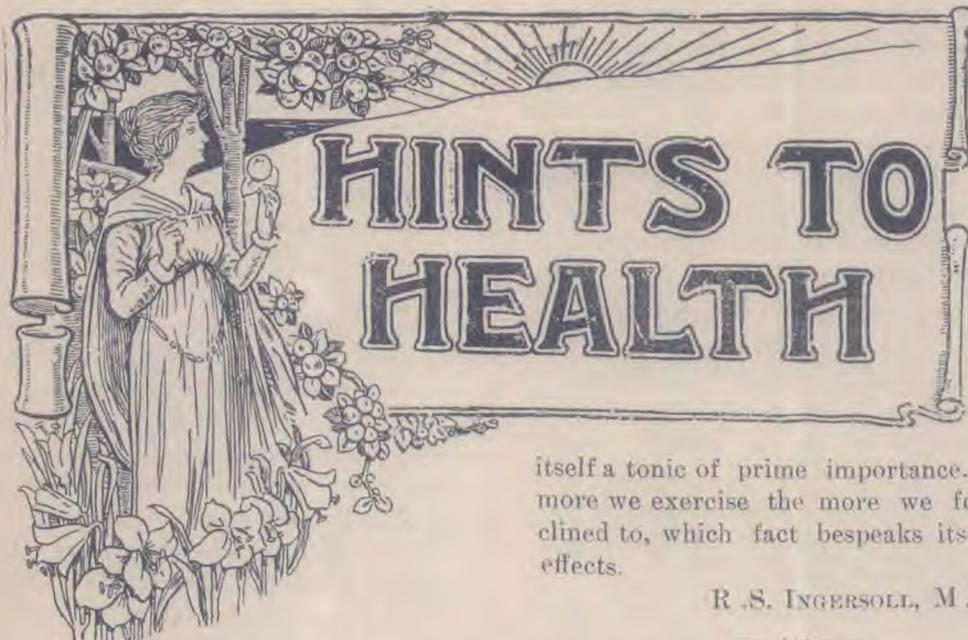
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ABRAHAM believed, and committing himself to his faith, he went out, not knowing whither he went. It was one feature of his faith, that he should not know. If he had known, he would not have believed. If the spiritual world were mapped out to us like our native village, it could hardly be said that we believe. Faith strikes its roots into darkness. Take up its roots to examine them, and it would be like unearthing the roots of a tree. It would die.—*James Drummond.*

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"Gentlemen, no reform worth having, was ever carried except in the teeth of clenched antagonists; and most reformers, though we build statues to them now, have had to

Stand pilloried on infamy's high stage,  
And bear the pelting storms of half an age."



### SOME SIMPLE TONICS.

A general cold application such as a cold plunge bath or shower or pour, the first thing in the morning when the body is able to react best, is a splendid tonic, and one which can be used in almost any place. It may be necessary for a person to train himself a little before he would be able to use water at a temperature below 85 degrees, but this can be done by beginning with water as cool as can be borne, and gradually lowering the temperature from day to day. Also if a person is especially sensitive to cold, a part of the body may be treated at a time and sponged, instead of pouring the water over. When the body warms up after the treatment and a glow of warmth is felt over the surface, the reaction is good and no bad results will follow. As the body responds best in the morning, it is advisable to take the bath upon rising.

A very valuable adjunct to the cold bath is the salt glow, which consists of rubbing the body part by part with moist salt till there is a good circulation of blood in the skin, as indicated by the red colour. This not only cleanses and improves the nutrition of the skin but also makes the condition more favourable for reaction.

In these days since ice machines are so common and ice is comparatively cheap we can have a treatment even in India which is far superior to any medicinal tonic. The feeling of exhilaration which results well repays one for the trouble and nominal expense. After a treatment of this kind a person will feel more fit for active exercise which is in

itself a tonic of prime importance. The more we exercise the more we feel inclined to, which fact bespeaks its tonic effects.

R. S. INGERSOLL, M. D.

### MAKING A DRUNKARD.

THE Lord does not arbitrarily make either drunkards or invalids: nor does he permit the devil to exercise such unlimited power. Modern medical science recognizes that it requires seed-sowing to produce either a dyspeptic or a drunkard. The fact that multitudes are born with strong predisposition in either direction does not alter the principle, for they only represent an extended harvest resulting from the sowing of their ancestors. The most emphatic statements of the leading men in the medical profession only serve to confirm the inspired declaration which was put on record long centuries ago: "The curse causeless shall not come."

The same energy which is spent in restoring one invalid to health, if utilized in a thoroughgoing health educational work, would save a hundred people from becoming sick. Similarly, the work required to reclaim a drunkard, would result in preserving thousands from a drunkard's career. Shall we therefore cease to treat disease intelligently or labour to save the drunkard? By no means. "These ought ye to have done, and not to leave the other undone." But it is not enough merely to portray to the young the terrible evils of intemperance, or paint in all its frightful truthfulness the picture of drunkard's fate. A child cannot be saved from diphtheria simply by teaching him the nature of its painful symptoms; he must be taught how to cultivate such a degree of health as shall lift him above the disease line. Likewise a young boy must be taught how to sow for temperance instead of deliberately sowing for

intemperance; for the saloon, instead of being the first step in the drunkard's career, is often the devil's hospital where he sends those who already have a thirst created within them.

When the child is daily taught to eat mustard plasters in the form of condiments and highly-spiced food, he is physiologically having a thirst created within him which the town pump knows not how to quench. Tea, instead of being "the cup that cheers but does not inebriate," is precisely the opposite. The free dispensaries of our large cities are crowded with women who are victims of tea intoxication, just as the hospitals are being filled with men suffering from the effects of drink. The mother who has to be "kept up" by the influence of her daily cup of tea, will discover to her sorrow that her boy, with his less sensitive nerves, will require one of these days something a little more stimulating to arouse his nerves than her cup of tea.—*David Paulson, M. D., in the Union Signal.*

### NERVOUSNESS IN CHILDREN.

Intelligent people are beginning to understand the importance of protecting the nervous system in infancy, and the dangers of a shock to childish nerves. As a rule, the more quiet a baby is kept during the first year of its life the better chance it has for a life of health and happiness. The fact that so large a proportion of the human family die in infancy is due largely to the folly of nurses and the ignorance of mothers. Over-bright babies do not commend themselves to physicians, who know that the first year of the child's life should be spent largely in sleep. All efforts to arouse the dormant mind of a child at this period are attended with danger. The foolish practice of tossing a helpless baby in the air, while it screams both with affright and delight, is a most dangerous one. A physician with a large practice tells the story of a precociously bright child which showed evident delight when tossed in this way by a doting grandfather, who was accustomed to play with it in this way every evening. The child trembled with delight when the night's frolic was over, but one evening from this trembling it passed into a spasm, the first indication of one of those fatal brain diseases against which medical science is helpless. Nothing could be done but to wait until the little life had flown.—*New York Tribune*

### A DIALOGUE ON SMOKING.

*Charles.*—Do you remember teacher telling us to avoid three bad things?

*George.*—Yes; he said it was bad to take strong drink, bad to swear, bad to smoke.

*Charles.*—It is fair to put the three together like that?

*George.*—They often do go together in practice. Do you know a drinker who does not both swear and smoke?

*Charles.*—I can't say I do; but smoking is not so bad as swearing or drinking.

*George.*—O, no! Losing a shilling is not so bad as losing a pound; but it is bad, for all that.

*Charles.*—What makes you think it bad of a lad to smoke?

*George.*—Well, it costs money; and when a thing costs money, it should be good for something. What is the good of a boy smoking?

*Charles.*—Don't you think it looks manly?

*George.*—I don't think it does! the practice of sucking through a tube belongs to babies rather than to men. It is childish to go back to that after you have grown up, even though you draw smoke instead of milk through the tube.

*Charles.*—But you would not call a cigarette a tube?

*George.*—Yes, it is; just a paper tube filled with tobacco scraps, mixed with scraps of rubbish.

*Charles.*—O, now! a cigarette is a very innocent affair.

*George.*—No, it is not! It is about the most hurtful kind of smoking you can try.

*Charles.*—Why, what harm is there in it?

*George.*—Well, I can't quite explain, but those who ought to know—doctors and other learned men—tell us it is bad in every way for boys to smoke at all, and, worst of all, to smoke cigarettes.

*Charles.*—In what way would it harm us?

*George.*—Many ways. I find one great doctor saying: The poison of the tobacco gets into the blood; another says it injures the heart; another, that it weakens the sight; another that it hurts the nerves, often even helps to bring on

paralysis; and other doctors tell us it is bad for the brain, and is one cause of insanity.

*Charles.*—Stop, stop! bad for the heart, bad for the blood, bad for the sight, bad for the nerves, bad for the brain? That's an awful character to give it. May not all these grand doctors be mistaken?

*George.*—Not likely: others than doctors tell much the same story. Many employers now will not engage a boy who smokes.

*Charles.*—If the boy can do his work, I don't see why the master should interfere with the boy's own affairs.

*George.*—Well, the masters say the smoking interferes with their business; and that the boy who smokes does not work so smartly or so well, as the boys who do not smoke. In one of the newspapers lately, there was an advertisement for a "sharp, intelligent, honest, and obliging lad," but all boys who smoked cigarettes were told not to apply.

*Charles.*—Well, but what if I don't need to apply for a situation and am able to live as a gentleman?

*George.*—To my thinking it is no more gentlemanly than manly to smoke.

*Charles.*—Why?

*George.*—Well, a gentleman will never needlessly annoy others, and the stench of tobacco is very offensive to many people.

*Charles.*—But I would not smoke in the presence of those who disliked the smell; that would be selfish and ungentlemanly.

*George.*—Ah! but one who smokes is scarcely ever free from the smell!

*Charles.*—Enough, enough! I give in. If it is neither manly nor gentlemanly, neither safe nor profitable, to smoke, I'd better not begin.—*Selected.*

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### WALKING UPSTAIRS.

A physician, who declares that but very few people know how to walk up-stairs properly gives these instructions: Usually a person will tread on the ball of his foot in taking each step, springing himself up to the next step. This is very tiresome and wearing on the muscles, as it throws the entire suspended weight of the body on the muscles of the legs and feet. You should, in walking or climbing stairs, seek for the most equal distribution of the body's weight possible. In walking

upstairs your feet should be placed squarely down on the step, heel and all, and then the work should be performed slowly and deliberately. In this way there is no strain upon any particular muscle, but each one is doing its duty in a natural manner. The man who goes upstairs with a spring is, you may be sure, no philosopher, or at least his reasoning has not been directed to that subject."

He might well have gone a little further in the same line, and protested against the habit that so many persons have of bending over half double whenever they ascend a flight of stairs. In exertion of this kind, when the heart is naturally excited to more rapid action, it is desirable that the lungs should have full play. But the crouching position interferes with their action, the blood is imperfectly aerated, and there is trouble right away. Give the lungs a chance to do their work everywhere and at all times.—*Selected.*

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### DO NOT URGE YOUR CHILD.

If your child can not concentrate its mind or commit to memory without great difficulty, or if it seems backward, do not urge it to study. No development which is forced is natural or normal. The mind may be developing unevenly. When the brain cells are more fully developed and the nerve cells more mature, the faculties will balance and the child will become normal, evenly developed. But he must be encouraged instead of being discouraged, for otherwise the result may be disastrous. It is cruel to keep telling a child that he is dull or stupid, or he is not like other children. The discouraging pictures thus pressed upon his plastic mind will cling to it and become indelible in the brain of the man, and handicap him for life.—*Success.*

—:o:—

"A great part of the strength of life consists in the degree with which we get into harmony with our appointed environment."

Hath thy heart sunshine? shed it wide:

The weary world hath need of thee.

Doth bitterness within abide?

Shut fast thy door, and hold the key.

*Priscilla Leonard.*

"Perfect digestion requires perfect mastication of the food. Chew every mouthful until the food has been reduced to a creamy consistency."

# THE HOME.

## THE LITTLE FOXES.

GIVE children an abundance of out-door exercise, fun, and frolic. Make them regular in their habits, and feed them upon plain, nourishing food, and they will seldom, if ever, complain of lack of appetite. But keep them over-tasked in school, confined closely to the house the rest of the time, frowning on every attempt at play; feed them upon rich or high-seasoned food, candies, nuts, etc., allow them to eat between meals and in the evening, and you need not expect them to have good appetites. On the contrary, you may expect they will be pale, weak, and sickly.

Don't cram them with food when they don't want or have no appetite for it—such a course is slow murder. If they have no appetite, encourage, and if need be, command them to take exercise in the open air. Don't allow them to study too much, and especially keep them from reading the exciting light literature which so much abounds in our book stores and circulating libraries. In addition to securing for the children, as above, change their diet somewhat, especially if they have been eating fine flour, change to coarse flour, or whole meal. — *Selected.*

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## CONCERNING FRIENDS.

A LARGE part of the pleasure of life springs from social intercourse and depends on our relations to our friends. There are, of course, people who have no genius for friendship. They live in isolation and seem contented with loneliness. Others are willing to be treated with friendly consideration, but they give nothing in return. Their attitude is that of the sovereign who must be sought, but cannot seek; or of the hermit who shuns society, but does not refuse the loaf that is left in a basket at the door of his hut. In the first instance they have an overwhelming degree of self-conceit. In the second, they have a measure of unkind and ungrateful indifference.

The majority of us care a vast deal about our friends. We like to give them pleasure. Our happiest hours are spent with

the men or women congenial to us. The love of the neighbour, implanted deeply in our hearts, ranks next to the love we bear our elder Brother, the best and dearest friend of all.

A group of friends, meeting often informally, or organized in an association for some definite end, may wonderfully broaden and bless one another. Staying closely at home is praiseworthy, but she who never ventures abroad finds that presently she is the bond slave of an iron routine, and he who spends his days in business and his evenings exclusively in his family, inevitably becomes a narrow and dull sort of man. Public spirit is necessary in both sexes, if we are to serve the present age and to do our duty to the community. To devote our whole energy, our entire strength to the small circle of our immediate kinsfolk, is a mistake which may have far-reaching consequences of evil.

The Bible says, "A man that hath friends must show himself friendly." Whoever can stand this test will not lack comrades loyal and true to stand at his side. Faithless and fickle natures may attract friendship for awhile, but they will not hold fast their friends. Once one has been disappointed in friends, the lost confidence cannot easily be restored. The cracked cup may be repaired, but it is pretty sure not to hold water as well as it did before damaged. A friendship is the worst for wear when a friend shows selfishness, meanness or jealousy.

Essential to the highest friendship are a common education, a common ideal, and a common hope. Friends may meet on the lower planes and yet be of varying degree of culture; but for the highest expansion and efflorescence of regard, it is needful that there be comprehension of one another. Two who speak the same language will get on better, than if one speak a foreign tongue that his friend cannot understand, or if one express himself only in dumb show. The man or woman with low ideals as to honour, as to courtesy, as to self-denial, as to aspiration after righteousness, cannot find union of spirit in a friend, who is striving

after perfection in these qualities and endeavours. A hope in one divine Saviour, an anticipation of one eternal home, a love and faith that take God's goodness for granted, and never entertain a doubt, build a foundation for real friendship.

—*Margaret E. Sawyer in Christian Herald*

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## A WOMAN'S WIT.

A woman's advice is generally worth having; so if you are in trouble, tell your mother or your wife or your sister all about it. Be assured that light will flash upon darkness. Women are commonly judged inexperienced in all but purely womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insights are the most subtle, and if they cannot see a cat in the meal there is no cat there.

I advise a man to keep none of his affairs from his wife. Many a home has been saved and many a fortune retrieved by a man's full confidence in his wife. Woman is far more of a seer and a prophet than man, if she be given a fair chance. As a general rule, the wives confide the minutest of their plans and thoughts to their husbands. Why not reciprocate, if only for the pleasure of meeting confidence with confidence? The men who succeed best in life are those who make confidants of their wives. — *Selected.*

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## ROB EMMET'S PRIZE

It was last day at the Military Academy. For three days the graduating exercises had been going on. The numbers upon the program had, one after another, been gone through with more or less success and appreciation, and, one after another, the cadets had improved the opportunity to show what the year had done for them. Johnson, the athlete of the Academy, had covered himself with glory and medals; Hassett had "scooped" the award for general scholarship; Hardman had come from the Field Day contests wearing the conqueror's crown; Marston wore upon his breast the well-earned proof of leadership in the classics

but the one prize not yet awarded, but the one that Rob Emmet had been longing for to the very verge of covetousness, was the gold medal for conduct.

The uncertainty of winning it enhanced its value. In the history of the school there had been instances where a single demerit at the very moment of announcement had settled the question of ownership, so that no one knew until the moment who was to be the winner. It is not difficult, then to understand what great interest centered finally in the awarding of this medal. To the assembled patrons and well-wishers of the Academy it was the happy culmination of three days of gratifying enjoyment; to the cadets it was the moment of fate, weighted with momentous consequences.

For reasons wholly his own, Rob had early fixed his eyes on this shining mark, and for the entire year had pressed toward it with unfaltering earnestness. As the end drew near he became more and more satisfied that the prize was his, and the gathering of the crowd in the gymnasium was the multitude come to witness his triumph. The final ceremonies were only so many preliminaries to the thrilling instant when the head master should announce, "The prize for good behaviour is awarded to Robert Emmet."

It is unnecessary to say that the boy's imagination, with a single exception, played him no tricks. The crowd did gather. The cadets did fall into line and march like the well-trained soldiers they were to the seats assigned them in the assembly hall. There were the usual speeches with the usual flattering commendations. Then came the stir of expectancy when the head master took his place at the prize burdened table. John, son received his well-won rewards in overwhelming applause, which was repeated when Hassett, the favourite of the school master and pupils received his. Hardman proudly—and justly so—returned to his seat girded with the sword which his proficiency in tactics had won. Marston, with the air of a hero, carried away with him the Roman Eagle; and then, in a silence unbroken by a breath, the head master read from his fateful paper: "The gold medal for good behaviour during the year is awarded to Edward Ashton."

To Robert Emmet the next few minutes were a blank. He sat motionless until the applause was subsiding, and then,

while the throng was crowding forward with congratulations and praise for the prize-winners, he staggered through the dark to his room and threw himself upon his bed. He made up his mind to bear it like a man, but he "must also feel it like a man," and only the darkness should ever know what that was.

With a bitterness too intense to express, he was giving himself up to certain revengeful solutions which the conditions seem to call for, when he heard approaching steps in the corridor. A moment later his door quietly opened, and soon afterward a hand he knew and liked was placed upon his shoulder. There was something soothing in its caress, and finally yielding to its influence, the boy found his tongue.

"I could stand it better, Mr. Maiter," he said brokenly, "if it wasn't for mother. You see I have never been a good boy at home, and I used to be glad that I wasn't; but after father died and she came near dying, too, I promised her and my uncle that if I could only come here where nobody knew me, and could begin all over again, I was sure I could make up a little for what I had been, and so they let me come. I thought it would be like the public school at home, and so I promised them I would be first in everything; but when I got here I saw right off that I couldn't. You see, I had never studied any, and I didn't know anything, and I had to go in with boys a good deal younger that knew a good deal more. Of course they made fun of me. I knew they would and didn't mind it; but it was pretty hard to find but one thing where I had any chance of winning. I clung to that with all my might and main, and I felt as sure of getting it as I am of being here. I did want to see mother's face when she looked at it—and—now—"

Words failed, as they always do when they are needed most, and the boy buried his face in the pillow. The master waited until the paroxysm was over, and then, putting his hand under the pillow where Rob's were, he said, "You seem to forget, Bobbie, that it isn't the prize, but what it stands for, that you are after. Marks may decide the ownership of the medal, but they can do nothing more. Ashton's standing was only a thousandth ahead of yours, and that makes him in no respect your superior. For three years he has been trying for this same medal, and has just missed it twice before. Can't you see

how much it now means to him?"

"Oh, I know; but mother won't see it in my hands, and there will be the same look in her face when she sees me come home empty handed. She would have been so proud of it, and she would begin again to have a little faith in me, and—and—" The thought failed to find fit expression, and the face was again hidden in the pillow.

"But, Rob, can't you see that a dozen gold medals couldn't make you better or worse? What if you should go home with the prize and be the same bad boy you say you were when you came? You might as well have Marston's prize without knowing a word of Latin. But you're not that boy. You show it in your walk and in your talk. Your face and your manner declare it, and they all tell better than words can what has been going on within. There's where the grand truth lies, and the folks at home, from mother to playfellow, need no prize to tell them of the change, any more than they need one in June to tell them that summer has come. Brace, up, now, and be a man. Go home to-morrow with your visor up. Let them see for themselves what the year has done for you, and, my word for it, your mother will tell you that she would rather have, without the prize, what it stands for, than gold medals enough to cover you with the old Rob under them! Come on, now, and make me proud of you. Hunt up Ashton and congratulate him, and when another year comes around we shall see what we shall see."

That was a year ago. And this year when Rob Emmet went home he took with him the prize for good behavior and the one for excellence in military drill, and still another—"The Sir Philip Sydney Prize," which his mother insists is her very own, because it stands for all she had in mind when she sent the boy to school. *Richard Malcolm Strong.*

—:o:—

"It is doing which takes time and effort. A spark dropped in the dry leaves lay low the forest which has been growing for centuries. One foolish word may mar, or even destroy a precious friendship. Let us not only try to do things that are worth while, but to be on our guard against the thoughtless words and deeds which are responsible for so much undoing."

## OUR LITTLE ONES.

### THE BOY WHO DARED TO BE A DANIEL.

SABBATH-SCHOOL was dismissed, and the children were going, some in one direction, some in another, to their homes. The majority of them were chatting merrily of the proposed treat, but one little fellow seemed to be engrossed with more serious thoughts. He was alone, and apparently unconscious of the nearness of his companions, until a lad about his own age joined him and enquired: "Say, Ralph, what are you thinking of? You look wise as an owl."

"I should hope I was a little wiser than a bird," answered Ralph with a smile. "And I was just wondering, Ned, if I would be brave enough to go into the lion's den like Daniel did. I wouldn't like to stop praying to God, but it would be pretty hard to make up your mind to face a lot of lions."

"Yes, indeed; but then father says that we don't need grace to do those hard things until we are called upon to do them, and then if we ask God He will give us the strength we require. All we've got to do is the duty nearest us, and seek for strength for that."

Ned was the minister's son, and had enjoyed many an instructive talk with his kind father.

"He says, too, that we are often called upon to face other kinds of lions in this life, if we persist as we ought in doing right. But here we part, Ralph. Good-bye." And the boy turned off into a side road leaving Ralph again alone.

Ralph's way led through a quiet country lane, for his home was beyond the village where nearly all of his companions lived.

"Well, I won't have to go into the lion's den to-day," he said to himself, as he sauntered along; "and when I do, I think God will give me the strength," and with this thought a gayer frame of mind came to him. "But it must be grand to be a Daniel."

Just then two big boys crept stealthily from the bushes that lined one side of the road and looked anxiously round.

"Say John, there's Ralph," one of them muttered. "He will tell we didn't go to Sab-

bath-school. Let's frighten him into promising not to."

"Hello!" cried John in a loud voice.

Ralph turned and was surprised to see his brothers approaching him.

"Going home?" one of them asked.

"Why, yes, Tom, ain't you?"

"No, not yet; and if anyone inquires where

plied, "because your teacher came and asked me where you were, and I told her I didn't know; I thought you were coming."

"Well, it isn't any of your business whether we went or not," growled John. "All you've got to do is to say we were there if you're asked."

"I can't tell a lie about it can I?"

"Yes, you can, if you just make up your mind to do it."

"But I won't tell a lie about it," said Ralph sturdily.

"No, I suppose you had rather get your brothers in a scrape. You know what will happen if we're found out."

Ralph hesitated. He was an affectionate child and disliked to see anybody in trouble, especially his own brothers, but he had a very decided opinion that he was in the right, and therefore concluded to speak the truth at all hazards.

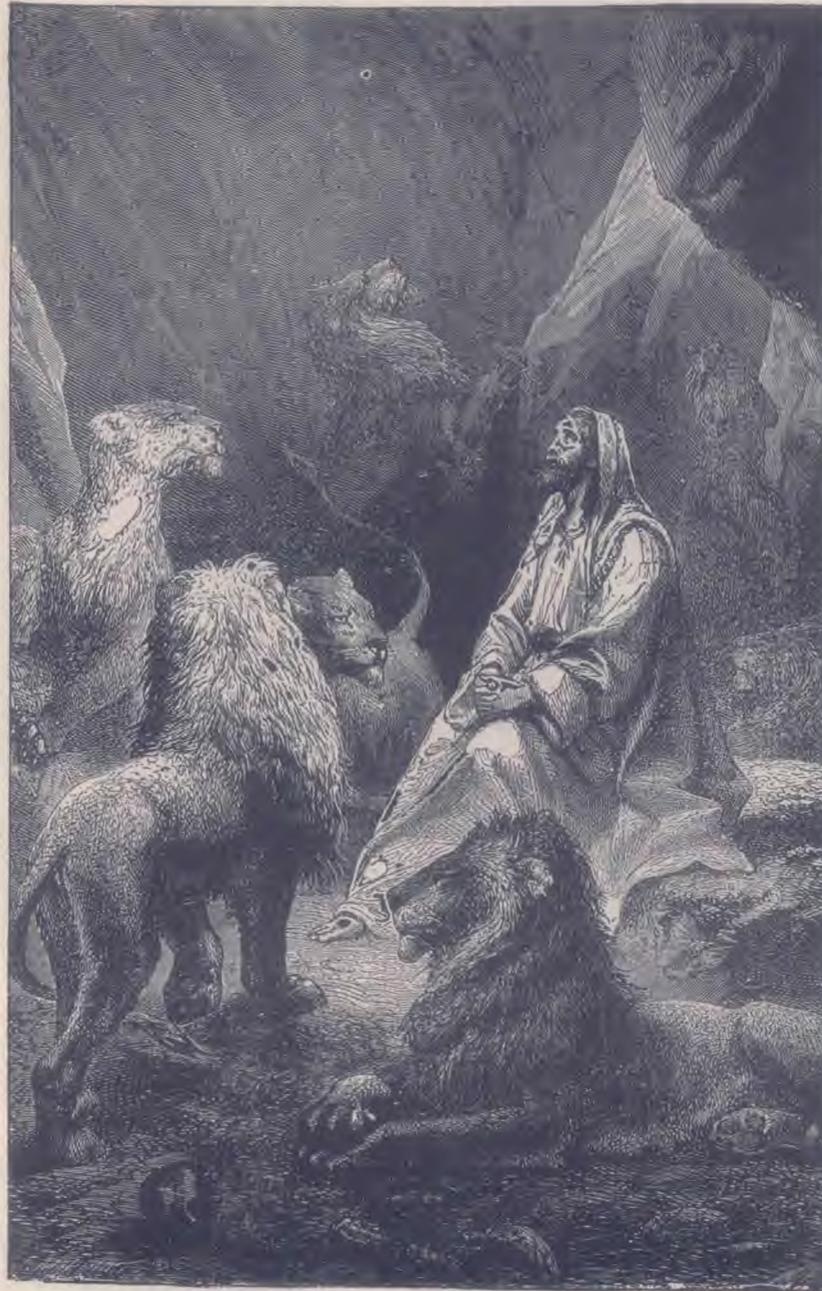
"I'm just as sorry as I can be," he returned sadly, "and I'll beg papa to forgive you, and say I know you won't ever do it again, but if they ask me, I can't tell a lie about it."

"You won't, eh, little saint?" cried John angrily, grabbing his brother's arm. "Now promise to do as we say or we'll pitch you into that deep pond over there."

Ralph was too young to realize that this was only an idle threat, and he was much frightened, yet in that moment of terror the thought of Daniel in the lions' den flashed through his mind and gave him the strength that he had not dared to hope for. He saw in an instant that he had come to his temptation and his den of lions, and he felt that as God had protected Daniel in that far-away time, He would now protect him. Ralph had never learned to swim, and he was in fear of the big frogs and other creatures that inhabit ponds, but he did not flinch; with a boldness that surprised even himself, he looked steadily at his brother and replied: "You cannot frighten me into doing that wrong thing. I will not

pray to the image of falsehood that you have set up."

It was now his brother's turn to be astonished. They had never thought of Ralph



DANIEL'S TRUST.

we are, just mention that we've been to Sabbath-school and will be home soon."

Ralph's eyes opened wide in astonishment. But you didn't go to Sabbath-school," he re-

anything but a timid little boy, who could be overcome by the slightest threat, and for a moment they were at a loss what to say. Of course Ralph was merely repeating some of his teacher's words, but they were not aware of that fact, and consequently wondered at his remarks. Finally John managed to stammer, "Do—do you want to go in that pond?"

"No manner of hurt was found upon him, because he believed in his God," continued Ralph, his mind still on his Sabbath-school. "God delivers His faithful ones in times of trouble."

Turning away, John was about to walk off, but Tom detained him. "Wait a moment, John," he said, and then the others noticed that there were tears in his eyes. "I want to tell my brave little brother that I honour him for sticking to the truth. As for me, I shall confess to father, and promise not to repeat the offence."

"I am with you" John replied, "Come, Ralph, we'll go together now and hereafter. We need never be afraid to go where Daniel leads."—*Sabbath Readings.*

THE FORCE OF EXAMPLE.

THREE or four score of common envelopes in a tattered wrapper, and a dozen or so of boot-laces formed the stock-in-trade of a poor hawker who was shambling along one of the streets of Worthing. A strong wind was blowing, and a sudden gust opening the wrapper scattered the envelopes in all directions.

Although several idlers were standing about who saw what had happened, and the futile attempts of the owner to collect his envelopes, not one offered to help, until a passer-by stooped to pick up those within reach, returning them to the hawker with a few pence and kindly words of sympathy.

The kind example was instantly followed by so many of the by-standers that the poor man went on his way rejoicing, being not only the

possessor of his regained stock-in-trade, but of more pence than he could have made by the sale of it.

This is a trifling incident, and would be scarcely worth recording were it not for the striking instance it affords of the marvellous effect of example. Surely we ought to take good heed to our ways and to walk warily; especially those of us who are much with children and young people, lest we should cause them to err through our example.—*Fanny Waller*

—:o:—

BE A TRUE FRIEND.

It is a fine thing to be a true friend. Nobody can care very long for one who is friendly to-day and unfriendly to-morrow.

John is very nice to his neighbour Paul when John cannot find another play-mate. But just as soon as he does find one, then he runs away and leaves Paul to play alone. That is not being a true friend.

Mary calls for her schoolmate Jane to walk to school when Sally is not going. But when

Sally is going, Mary calls for her, and the two little girls hurry along as fast as they can, so that Jane may not catch up with them. That is not being a true friend.

A true friend is a friend all the time; not just now and again, whenever it best pleases him to be. It helps to make one a true friend to remember the Golden Rule, and the Golden Rule is this—to always do to others as you would like them to do to you.—*Dew Drops.*

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HOW IS IT WITH YOU?

THE minister had preached a simple sermon from the text, "And they brought him to Jesus."

As he was going home, his little daughter walking beside him said, "Papa, I like that sermon very much."

"Well," inquired her father, "Whom are you going to bring to Jesus?"

She thought a moment, and then said, "I will bring myself."

Have you brought yourself to Jesus?

"Now is the accepted time! behold, now is the day of salvation."—*Little Friend.*

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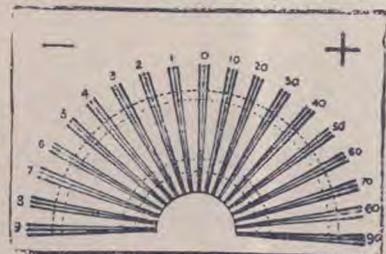
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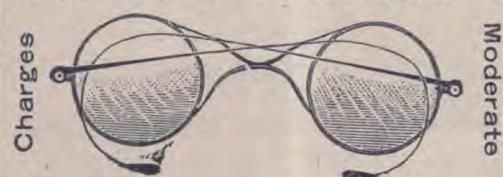
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We call special attention to the series of articles on the state of the dead, of which the third article appears on page 5 of this issue. The question of man's Nature and Destiny has ever been one of controversy, and there is but one great source of true information. The writer has found this in the Word of God: and the clear decided treatment of the questions under consideration show careful search and close, spiritual discernment. We trust that our readers will receive the word with all readiness of mind.

Few people appreciate the power of environment to mould character. A prominent physician and scientist tells us that a feather passed over the surface of perfectly motionless water tends to divide and break up the different molecules. Were it not for a counter tendency on the part of nature, the slightest disturbance would forever change the structure of the water particles. But let even a slight disturbance be repeated two or three times at close intervals and the change is beyond possibility of return. This, adds the doctor, may illustrate the power of the slightest influence upon the brain's delicate structure. If this be true, how careful ought every person to be of the company he keeps, of the books he reads, and even the work he does.

But there is one encouraging feature, and that is that influences for good may turn the plastic mind at least almost to the same extent as evil surroundings. God has certainly placed before human beings untold possibilities for good if he will but improve them.

Many times Christians might draw lessons from the courage and zeal men manifest in worldly undertakings. In the great conflict of a few weeks ago that ended so gloriously for Japan, we are told of many signal acts of bravery on both sides. One time as the victors were seeking to capture one of the most difficult strongholds they found it necessary to crawl upon their hands and knees and to pass over pitfalls and mines laid by the enemy. Finding at one place twenty four wires connecting with the mines, and having no tools with which to cut them, the soldiers lay upon the ground and bit the wires off with their teeth. What an example of valour for soldiers of the heavenly king!

The question of Capital and Labour in the United States is assuming immense proportions. An illustration of the power of monopoly was recently enacted in New York City. The Pennsylvania Railroad, a wealthy corporation, demanded certain favours of the city; and being refused by the board of aldermen threatened to carry the measure anyhow. The city mayor most strongly declared against the course of the company, and did all in his power against it. But a bill was introduced into the legislature depriving the board of aldermen of any voice in the matter. In spite of all opposition the bill became a law, and thus the only governing power the city has was forced to cower before the giant,—capitalization. And the United States is not the only country in which it is rising with a giant hand. And yet men tell us the world is growing better.

Spain has long been known as a zealous champion of the church of Rome. Usually she loses no opportunity of showing her loyalty to the church, and Protestant missions sometimes feel the brunt of her ardent partiality. Recently in the city of Barcelona a Protestant chapel was in process of construction. The site chosen was a prominent one, and all the outward architecture showing the nature of the building was put on. But heretofore no Protestant building has been granted a conspicuous situation or an exterior

church appearance; therefore as the time for dedication drew near there was no small stir among the Catholic population. The movement was started by the city bishop, who after two or three unsuccessful local attempts, addressed a letter to His Majesty, King Alfonso, asking that the "chapel shall disappear." The government favoured the request by commanding all outward architecture obnoxious to the bishop to be removed. This command was issued notwithstanding a protest from the English government; and it gives us at least one secret (slavery to the church) of the growing weakness of the Spanish kingdom.

No force of character is called for, when a person sings at success. Indeed any one can do that. But it is quite another thing to be able to sing in the face of misfortune. What inspiration we find in some sweet-tempered soul, bowing beneath life's burdens, yet cheering not only her own heart but also others who are even less burdened than she. God bless cheery hearts.

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