

# 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 BIBLE TO BE UNDERSTOOD BY ALL.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand."

By searching the Scriptures we are to know God, and Jesus Christ, whom he hath sent. The Bible has not been given for the benefit of ministers only; it is the book for the people; it is the comfort of the poor man. It is a great mistake for ministers to give the impression to the people that they should not read the Bible because they cannot understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the word of God. Ministers who thus educate the people are themselves in error. The Bible and the soul were made one for the other, and through the agency of the word and the Holy Spirit, God moves upon the heart. To him who receives the love of the truth, the word of God is as a light that shineth in a dark place, pointing out the path so plainly that the way-faring man though a fool need not err therein. He realizes that "the entrance of thy words giveth light; it giveth understanding unto the simple."

The uneducated man, in earnest desire of soul, may in his humility and simplicity reap from the Bible far greater consolation than the learned or more exalted and honoured man. He may never be able to present to another the same evidences of the inspiration of the word that a learned man could, but he can bear in



SEARCH AS FOR HIDDEN TREASURE.

his life and character a testimony of strength, showing forth in his outward demeanour the evidence of the power of the truth. God means that the poor and

uneducated should have his word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they



will not be left in darkness. It is the privilege of every one to be wise for himself in reading the Scriptures. No man can safely trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and the power of God. Those to whom God has intrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savour of life unto life to many a soul. As men diligently search, the Bible will open out new treasures of truth, that will be as bright jewels to the mind.

If the poor and unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for he says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The command to search the Scriptures, Christ addressed not only to the Pharisees and scribes, but to the great multitude of the common people who crowded about them. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What profit would there be in searching that which could never be understood? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, and would not lead men to an understanding of the revealed will of God to man?

Let every one who has been blessed with reasoning faculties take up the neglected Bible and search the Scriptures, that he may understand what is the will of God concerning him. In this book heavenly information is given to men. The Bible has been addressed to every one—to every class of society, to those of every clime and age. The duty of every intelligent person is to search the Scriptures. Each one should know for himself the conditions upon which salvation is provided. Satan has interposed his shadow between your soul and the bright beams of light that shine from heaven to guide you to the portals of bliss.

Through his confederacy of evil angels and evil men, Satan has wrought in such a way as to bury up the truth under the rubbish of human traditions, customs, and practices.

In Christ's day, as in our day, the people were looking to the educated men, to the scribes and Pharisees, to explain to them the meaning of that which the God of heaven had revealed. These teachers had departed from God, and were following their own understanding, and did not follow the ways of the Lord. They thought they must interpret the Scriptures in a way that would harmonize with their course of action. They were seeking the praise of men, and departing more and more from the plainly revealed way of the Lord, following the traditions of men's devising. Of them Christ declared, "In vain do they worship me, teaching for doctrines the commandments of men."

The Pharisees and the religious teachers so misrepresented the character of God that it was necessary for Christ to come to the world to represent the Father. Through the subtlety of Satan, men were led to charge upon God Satanic attributes; but the Saviour swept back the thick darkness which Satan had rolled before the throne of God in order that he might intercept the bright rays of mercy and love which came from God to man. Jesus Christ revealed the Father in his true character to the world, representing him as full of mercy, love, and light. Christ took upon him humanity in order that the light and radiance of divine love should not extinguish man. When Moses pleaded, "I beseech thee, show me thy glory," he was placed in the cleft of the rock, and the Lord passed by before him. When Philip asked Christ to show them the father, he said, "He that hath seen me hath seen the Father." He revealed the Father to Philip as he had revealed him to Moses when he passed by before him, and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Jesus proclaimed himself to the world as the perfect representation of the Father, and invited the love and confidence of the world to be centred in the Father. He said; "I am in the Father and the Father in me." "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. . . . Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak

not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake."

In plain language the Saviour taught the world that the tenderness, the compassion and love that he manifested toward man, were the very attributes of his Father in heaven. Whatever doctrine of grace he presented, whatever promise of joy, whatever deed of love, whatever divine attraction he exhibited, had its source in the Father of all. In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. Christ clothed his divinity with humanity, that his humanity might touch humanity, and divinity reach divinity.

MRS. E. G. WHITE.

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#### THE TRUEST BEAUTY.

It was only a poor lonely flower in an out-of-the-way place, but it had its own peculiar, delicate odour. No one would have said it was beautiful, but when we turned the microscope upon it what a wealth of beauty it displayed. But man said, "That flower lacks improvement." So he passed the shears over it and grafted upon it another scion. Under his fostering care it donned a new coat and put forth new blossoms. Every one who looked upon it said, "How beautiful!" But its sweet and delicate odour was gone and when we turned the glass upon it,—oh, how tame compared with the original beauty.

She was only an obscure, lonely Christian. No one would say she had personal beauty, but when the glass of truth was turned upon her inner life what a rare excellence it revealed. All could sense the quiet fragrance of her gentle presence. But a friend said, "she needs improvement." They took from her the heavenly dignity and the quiet, unseen beauty, planting in their stead the scion of worldliness. "How beautiful!" said the superficial on-looker. But the sweet perfume of the life had fled; and as the perfect eye of the Master turned upon her, what lack of true beauty was revealed.

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"Men's lives should be like the day—more beautiful in the evening; or like the summer—aglow with promise; and like the autumn—rich with golden sheaves, where good deeds have ripened in the field."



**THE THREEFOLD MESSAGE OF  
REV. 14: 6-12.  
"Fear God"**

This threefold message is such a proclamation of the everlasting gospel as will meet the need of the world in the period just before the coming of the Lord. The Lord foresaw what would be the condition of things in these closing days, and he revealed to his servant John, for the benefit of the church, just the way in which the gospel message should be given in order to save men from the delusions of the enemy of their souls.

The line of prophecy, of which this threefold message is a part, begins with the twelfth chapter of Revelation, and covers the time from the birth of Christ to his coming "on the cloud." The

whole prophecy reveals to us the working of the great dragon, "that old serpent, called the Devil, and Satan," in paganism, in the papacy, and in apostate Protestantism, which are simply variations of the one principle of self-salvation. In all this deception it is the purpose of Satan to hide from view the revelation of God in Christ as the Saviour from sin, to lead men to trust in some form of self-effort or self-revelation, and thus to keep him in the bondage of sin.

In the twelfth chapter the dragon is revealed in his true character as the enemy of the man child, Jesus, and the persecutor of the woman, the church. This chapter throws a true light upon the whole prophecy, as we see that the same dragon spirit works against the church all through this period, and at the last is found wroth with the woman, and making war "with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." In the first part of the thirteenth chapter we find the dragon hiding himself behind the composite beast to whom he gives "his power, and his throne, and great authority." By comparing the specifications given in

Rev. 13: 5-7 with those given in Dan. 7: 8, 23-25, it will be evident that this composite beast of Revelation 13 corresponds to the little horn of the fourth beast of Daniel 7, that horn in which were "eyes like the eyes of man, and a mouth speaking great things." And this is modern Babylon, the papacy, described by the apostle Paul in 2 Thess 2: 3-7, and characterized as "the man of sin," and "the mystery of iniquity." In the latter part of the thirteenth chapter of Revelation we find another beast with two horns, through which the dragon still speaks. This dragon voice, speaking through the two-horned beast, directs those who dwell on the earth to make an image to the composite beast, and then the same

dent that these two powers are active in the closing days of the great controversy.

Now it is the special purpose of the threefold message to unveil the deception of the dragon, to call the whole world to a recognition of God in his true character, and to set forth in its purity again "the gospel of God . . . concerning his Son." But the principles of the papacy and of apostate Protestantism are identical with the principles of ancient heathenism. They all spring from the same root idea, the putting of self in the place of God. They are expressed by putting man's idea of God in the place of the revelation which God has made of himself. In paganism the false conception of God takes the form of a visible image

of dead matter, of wood or stone. In the papacy there is a variation of paganism; the images of paganism are supplanted by the images of saints, angels, the virgin Mary, and Christ; and a pretended vicegerent of the Son of God, humanity without divinity, is made the head of the church. This is "the man of sin" described by the apostle Paul, "he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting



The Dragon's wrath against the church.

persecuting spirit is revealed against those who refuse homage to this image of the beast. But under the symbol of the two-horned beast we have set forth the rise of the United States as the one nation in which are revealed in their purity the genuine principles of Protestantism, standing in their own strength as apart from the civil power, followed by that apostasy in which the principles of the papacy gain the ascendancy, and the persecuting spirit of the dragon reveals itself.

The false prophet of Rev. 19: 20 is the same as the two-horned beast of Rev. 13: 11, as the same work is ascribed to him; and inasmuch as both the beast and the false prophet are "cast alive into a lake of fire burning with brimstone," it is evi-

dent that these two powers are active in the closing days of the great controversy. In apostate Protestantism we have the most refined form of paganism. All visible images are discarded, but a mental image, a false conception of God, is put in the place of the revelation of God as made in his Word. What is called "spiritual consciousness" is substituted for the Word of God, men are taught to look within for God, and the personal being of God becomes "the Universal Presence." Thus in paganism, in the papacy, and in apostate Protestantism there is one common principle, the setting aside of the true God as revealed in the person of his Son, and the accepting of a false conception of God inspired by "the deceiver of the whole world." In each case man is left



without any barrier against sin. He is led to trust in his own weakness, and thus becomes an easy prey to the author of sin.

The very wording of the message, "Fear God, and give him glory," reveals the true situation and the remedy. It is the very message which the Lord sent to his people through the prophet Jeremiah in the olden time when they were enticed by the image making of the pagan nations around them. The whole passage is well worth reading in this connection: "Hear ye the word which Jehovah speaketh unto you, O house of Israel: Thus saith Jehovah, Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them. For the customs of the peoples are vanity; for one cutteth a tree out of the forest, the work of the hands of the workman with the ax. They deck it with silver and with gold; they fasten it with nails and with hammers that it move not. They are like a palm tree of turned work, and speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither is it in them to do good. There is none like unto thee O Jehovah; thou art great, and thy name is great in might. Who should not fear thee, O King of the nations? for to thee doth it appertain; forasmuch as among all the wise men of the nations, in all their royal estate there is none like unto thee." Jer. 10 1-7. And through the prophet Isaiah the Lord says, "I am Jehovah that is my name; and my glory will I not give to another, neither my praise unto graven images."

In view of this instruction through the prophets, the message, "Fear God and give him glory," makes it clear that the same principles of heathenism are now enticing the people away from the true God as in the days of old, even though the image making may be mental instead of material, and that there is the same necessity of setting forth the true God in his true character. Thus the issues at stake to-day are shown to be the same as in the time of the prophets. Modern infidelity is simply the old paganism in a refined form. It is the work of this three-fold message to expose the wolves that are parading in sheep's clothing, and to declare in its purity and power the gospel of the Son of God, the union of divinity and humanity through his incarnation, his atoning work, and his heavenly ministry as the one only Mediator and

Saviour from sin. This is the very essence of the threefold message.

W. W. PRESCOTT.

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#### STOCK IN HEAVEN.

A FEW years ago a poor emigrant fell from a steamboat and was drowned, leaving his wife and one or two small children, who were on board, in destitute and distressing circumstances. On coming into port, the case was spoken of among a number of "river men" on the wharf, when one of them with characteristic bluntness observed, "*Come boys, let's take a little stock in heaven!*" at the same time taking from his pocket a few shillings as his part of a contribution for the benefit of the poor widow. His example was followed by others, and a handsome present was the result of this rough, impromptu exhortation. May we not hope that like the alms of Cornelius this act came up "as a memorial before God?"

It is a glorious truth, whether our generous friend of the steamboat understood it properly or not, that we are privileged to take stock in heaven. The poor widow who threw in two mites became a large stockholder, and her certificate is recorded both here and there. Reader, *have you ever taken any of this stock?*

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#### THE METROPOLIS OF THE SCRIPTURES.

A YOUNG man had been preaching in the presence of a venerable divine, and after he had done, he went to the old minister, and said:—

"What do you think of my sermon?"

"A very poor sermon, indeed," said he.

"A poor sermon?" said the young man.

"It took me a long time to study it."

"Aye! no doubt of it."

"Why! Did you not think my explanation of the text a very good one?"

"Oh, yes," said the old preacher, "very good indeed."

"Well, then, why do you say it is a poor sermon? Did't you think the metaphors were appropriate, and the arguments conclusive?"

"Yes, that was very good, so far as that goes; but still it was a very poor sermon."

"Will you tell me why you think it was a very poor sermon?"

"Because," said he, "there was no Christ in it."

"Well," said the young man, "Christ

was not in the text; we are not to be preaching Christ always; we must preach what is in the text."

So the old man said, "Don't you know, young man, that from every town and every village and every little hamlet in England, wherever it may be, there is a road to London?"

"Yes," said the young man.

"Ah!" said the old divine, "and from every text in Scripture there is a road to the metropolis of the Scriptures—that is, Christ. And, my dear brother, your business is, when you get a text, to say, 'Now what is the road to Christ?' and then preach a sermon, running along the road to the metropolis—Christ. And," said he, "I have not yet found a text that hasn't a road to Christ in it. If I should, I would make one. I would go over hedge and ditch, but I would get at my Master, for the sermon cannot do any good unless there is a savour of Christ in it."—*Selected.*

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#### NOTHING LEAVES US AS IT FOUND US.

If a sheet of paper on which a key has been laid be exposed for some minutes to the sunshine, and then instantaneously viewed in the dark, the key being removed, a fading spectre of it will be visible. Let this paper be put aside for many months, where nothing can disturb it, and then, in darkness, be laid on a plate of hot metal, the spectre of the key will again appear. This is equally true of our minds. Every man we meet, every book we read, every picture or landscape we see, every word or tone we hear, leaves its image on the brain. These traces, which under ordinary circumstances are invisible, never fade, but in the intense light of cerebral excitement start into prominence, just as the spectre image of the key starts into sight on the application of heat. It is thus with all the influences to which we are subjected.—*Selected.*

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As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and blighted expectations.—*F. W. Robertson.*

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EVERY child is a hand mirror; if you see some ugly features in your looking-glass, correct your own face and figure.—*Dr. Lyman Abbott.*



# RIGHTEOUSNESS AND LIFE



## ARE THE DEAD CONSCIOUS ?

### II. Spirits in Prison.

BELOW is the second question of the series we presented one month ago.

How could Christ speak to the spirits in prison (1 Peter 3: 19, 20; 4: 6), if the spirits know nothing in any sphere.

In reply to this let us ask two questions: (1) What is meant by the spirits in prison? (2) When did Christ preach to the spirits in prison ?

1. The sinner is led captive by Satan (2 Tim. 2 : 26), "holden with the cords of his sins" (Prov. 5 : 22), "the servant [literally the "bound slave"] of sin" (John 8 : 34). Even the earth itself has passed from man's dominion, to whom God gave it (Gen. 1 : 26), to the control of Satan (John 12 : 31; 2 Cor. 4 : 4). In this world sinful man is under the dominion of Satan in the prison-house of sin, doomed to death. Rom. 7 : 23, 24.

Into this prison-house comes Jesus Christ, to set free from the bonds of the enemy every trusting soul. For thus spoke the prophet of our Lord: "The spirit of the Lord Jehovah is upon Me; because Jehovah hath anointed Me to preach good tidings unto the meek; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favour," Isa. 61: 1, 2. Again: "I Jehovah, have called Thee in righteousness, and will hold Thy hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." Isa 42: 6, 7. And so, when Jesus came, "the people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." Matt. 4: 16. And in His own home place of Nazareth Jesus quoted from Isa. 61: 1-3 and said: "The Spirit of the Lord is upon Me, be-

cause He hath anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives; . . . to set at liberty them that are bruised." Luke 4: 18. The word spirit, representing the highest in man, stands for the whole person.

2. Jesus Christ is the same yesterday, to-day, and forever. Heb. 13: 8. What He did in His own person when present He did through His servants before He came, and through His servants after He went away. For the prophets declared that which "the Spirit of Christ which was in them did signify." 1 Peter 1: 11. Through them the Gospel was preached to sinners in the prison-house of sin and darkness, holden by the cords of their iniquities, "dead in trespasses and sins." Abel, Enoch, Noah, Abraham, Moses,



He opens the Prison House.

Isaiah, and all God's servants preached that Gospel which made men free as truly, though not as fully, as did Jesus or Paul, for all wrought by the same Spirit.

And all this makes plain the question at the head of this article. Read carefully 1 Peter 3: 18-20:—

"For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

What did Christ do?—"Once suffered

for sins, the Just for the unjust."

Why did He thus suffer?—"That He might bring us to God."

What was done to Him in the flesh?—"Being put to death in the flesh."

How was He made alive?—"But quickened by the Spirit."

What illustration is given of the work of the Spirit?—"By which also He went and preached unto the spirits in prison."

What put these spirits in prison?—"Which sometime were disobedient."

When did He preach to the spirits in prison?—"WHEN once the long-suffering of God waited, in the days of Noah, WHILE the ark was a preparing, wherein few, that is, eight souls were saved by water."

By whom did He preach?—"By Noah "a preacher of righteousness." 2 Peter 2: 5; Heb. 11 : 7.

And all this will be clearer still if we will but remember that "the dead know not anything." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The wages of sin is death, and Christ preaches by His Spirit through His servants *now* to the spirits and souls in the prison-houses of sin, in order to bring them to God. Are you in the prison-house, reader?—Let Jesus Christ deliver you.

M. C. WILCOX.

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## WHAT OUGHT TO BE BELIEVED.

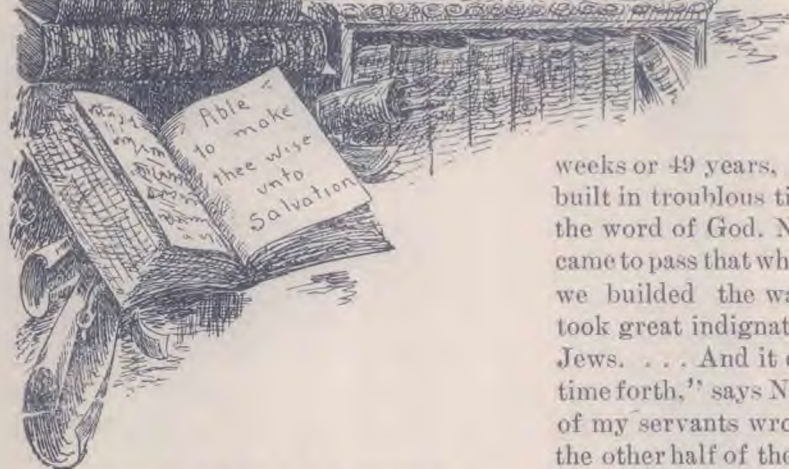
I RECOLLECT here the words of a Persian traveller writing from France to his friends at home: "Father," said I, to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I, "the Scriptures must have been very dark formerly and must be very clear at present. Do there remain still any doubts? Are there now any points contested?" "Are there?" answered he, with surprise, "are there? There are almost as many as there are lines." "You astonish me," said I. "What, then, have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they did believe themselves."—*Royal Gage.*

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THE grand essentials to human happiness are something to do, something to hope for, and something to love.



# THE HOLY SCRIPTURES



## THE HEAVENLY SANCTUARY.

THE time prophecy measuring rod by which is measured the period of time of 2,300 days, when the sanctuary shall be cleansed reaches from 457 B. C. to 1844 A. D. This we have noted in our earlier articles, but now we may apply a prophetic test which having now become an historical fact, doubly confirms this conclusion, and serves to inspire confidence both in the time and the work to be accomplished at its fulfilment.

There is nothing "more sure" than the sure word of Prophecy, and as it has been given and written "for our admonition upon whom the ends of the world are come," we shall do well to "take heed" unto it, as unto a "light that shineth in a dark place." Standing where God does, He is able to see the end from the beginning and when He declares that "It shall be," it is only necessary for the lapse of time and events to turn that Prophecy into history declaring "It has been;" for "Prophecy is history in advance."

"Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks, the street shall be built again, and the wall even in troublous times. Here we have a further division of this long time Prophecy which marks off out of the seventy weeks or 490 years determined upon the Jews and Jerusalem; first 7 weeks or 49 years then a further period of 62 weeks or 434 years: thus accounting for 483 years of the 490 years or seventy weeks.

### Building the Wall.

In turning to history we learn that the building of the wall occupied just seven

weeks or 49 years, and also that it was built in troublous times in fulfilment of the word of God. Nehemiah says. "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. . . . And it came to pass from that time forth," says Nehemiah, "that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and rulers were behind the half of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held his sword girded by his side, and so builded. . . . So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared."

### Forty-nine Years.

Forty-nine years were allotted to the building of the City and the wall. "On this point Prideaux (connection, Vol 1 P. 322) says, 'In the fifteenth year of Darius Nothus ended the first seven weeks of Daniel's prophecy. For then the restoration of the Church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation which is recorded in the thirteenth Chapter of Nehemiah, from the twentythird verse to the end of the Chapter, just forty-nine years after it had been commenced by Ezra in the seventh year of Artaxerxes Longimanus.'" This brings us down to 408 B.C.

We now take the next measurement of three-score and two weeks or 434 years which when added to the seven weeks or 49 years make a grand total of sixty-nine weeks or 483 years, extending to the Messiah the Prince. Dating from 457 B.C. they end A.D. 27. What event of significant importance at that time took place? Luke thus informs us,— "Now when all the people were baptised, it came to pass, that Jesus also being baptised, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved

Son; in Thee I am well pleased." Luke 3: 21, 22; margin, A. D. 27

### Baptism of Jesus.

After the baptism of Jesus at which He was anointed, He came "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1: 14, 15. It is very evident that Jesus recognised that the predicted prophetic period of time had been fulfilled, when He, coming up out of the water, saw "the heavens opened unto Him, and the Spirit of God descending like a dove, and lighting upon Him."

So far as we have gone we have found perfect harmony in the fulfilling of events which were to mark the time, make sure the interpretation, and seal up the vision and prophecy. But further; "And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." This remaining one week of seven years, completes the seventy weeks or 490 years which were allotted to the Jews and reaches to the year A. D. 34

### Crucifixion of Jesus.

In the midst of the week, the prophecy informs us, He should cause the sacrifice and the oblation to cease. This was a prophetic utterance of the lifting of the Son of Man on the Cross of Calvary when Messiah the Prince "should be cut off, but not for Himself." This gives us three years and a half for his public ministry, corresponding exactly to the prophecy. As that work of years commenced in the Autumn of A. D. 27, the middle of the week would occur three and one half years later in the Spring of A. D. 31 when the crucifixion took place."

"The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul about A. D. 514: "In the consulates of Tiberius Caesar Augustus V and Aelius Sejanus (W. C. 784, A. D. 31), our Lord Jesus Christ suffered on the 8th of the calends of April (25th of March), when there happened such an eclipse of the sun as was never before or since."

### Gospel to the Gentiles.

As we move forward three and a half years from the Spring of A. D. 31, we are brought down to the end of the week of years A. D. 34 which is the terminating



point of the whole period of seventy weeks allotted to the Jews. At this date Stephen suffered martyrdom and the disciples under bitter persecution from the Jewish Sanhedrim, turned to the Gentiles. We have now remaining of the 2300 days but 1810 days which reckoned from the Autumn of A. D. 34 bring us down to the Autumn of A. D. 1844. This then is conclusive that in A. D. 1844 the most solemn work of cleansing the Sanctuary began.

#### Sanctuary in Heaven.

We have seen that the sanctuary of this dispensation could not refer to a sanctuary on the earth, but to the heavenly Sanctuary of which the earthly sanctuary with all its round of service was a type, serving unto the shadow and example of heavenly things. The sanctuary in heaven is the "true Tabernacle, which the Lord pitched and not man." Moreover, being the "house not made with hands," it is the place where Jesus our great High Priest ministers in the presence of God on behalf of penitent sinners. Just as the sins of Israel, confessed, were removed from the earthly sanctuary by the high Priest on the day of atonement, so the sins of God's penitent people, which in a figure are transferred to the sanctuary in heaven, written in books, will be removed or blotted out by our Great High Priest, Jesus Christ. And when that work of investigation closes, then will be heard sounding, in solemn tones, the great voice from the throne in the temple of heaven saying, "It is done." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."

#### Judgment began 1844.

In the year 1844 there was due this world the threefold message of Rev. 14: 5, announcing the time of the entering into judgment. Since that time we have been living in the hour of the judgment; and as we sense the solemnity of the hour, and consider that each one has a case in court, we shall do well to follow the example of Israel by putting away sin, so that our names maybe retained in the Lamb's Book of Life.

The Apostle Paul reasoned before Felix of a judgment to come, but in fulfilment of Prophecy, in the year 1844, the "loud voice" of the heavenly messenger was heard preaching the Everlasting Gospel, making a final appeal to all who dwell on the earth, and declaring "the hour of His Judgment is come."

The import of this message and its

special relation to those who are living at this time may be considered later. Let us renew our consecration, refresh ourselves at the throne of God's grace, so that when the voice shall be heard saying "It is done" we may also hear it saying "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

H. ARMSTRONG.

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#### WHERE DID MOSES GET THAT LAW?

An infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian church as follows: "What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible. And," he continued, "I will give you my reasons. Most infidels are very ignorant of the Scriptures. Now to reason on any subject with correctness, we must understand what it is, about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever. "At the New Testament?" "No," said the elder; "at the beginning—at Genesis."

One evening, the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir," said he, "to be in a brown study. Of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I *used* to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired a great influence over a superstitious people; and that on Mount Sinai, he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the nature of that law. I have been

trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is *perfect*."

"The first commandment," continued he, "directs us to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him, and none other, as such. The second forbids idolatry. That certainly is right. The third forbids profaneness. The fourth fixes a time for religious worship. It is suitable that there should be an outward homage significant of our inward regard. If God be worshipped, it is proper that some time be set apart for that purpose, when all may worship him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little. The fifth defines the peculiar duties arising from the family relations. Injuries to our neighbour are then *classified* by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice that the greatest offence in each class is expressly forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greatest offence must include the less of the same kind. Murder must include every injury to life; adultery, every injury to purity; and so of the rest. And the moral code is closed and perfected by a command forbidding every improper desire in regard to our neighbour.

"I have been thinking," he proceeded, "Where did Moses get that law? I have read history: the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law, in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age, as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven, I am convinced of the religion of the Bible."—*Selected*.



THE  
ORIENTAL WATCHMAN

Editorial.

THE FALL OF BABYLON.

"AND Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Isa. 13:19. "Come down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate. Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called, The lady of kingdoms. And thou saidst, I shall be a lady forever: so that thou didst not lay these things to thy heart, neither didst remember the latter end of it. Therefore hear now this, thou that art given to pleasure, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee in a moment in one day, the loss of children and widowhood; they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I am and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know." Isa. 47:1, 5, 7-11

Thus was the overthrow of Babylon predicted though she was the greatest of kingdoms, for God never sends judgments on a nation without first warning it that it may have opportunity to repent. "We would have healed Babylon, but she is not healed: forsake her and let us go every one into his own country for her judgment reacheth unto heaven, and is lifted even to the skies." So, instead of being healed, she grew more and more wicked until her doom was sealed.

Daniel told Nebuchadnezzar that the

time would come when an inferior power would destroy his kingdom, and the prophet Jeremiah named the very people whom the Lord would use to accomplish its destruction. "Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it: because it is the vengeance of the Lord, the vengeance of his temple."

One hundred and thirteen years before Cyrus was born, the Lord, through the prophet Isaiah, called him by name and declared his purpose in regard to him. Isa. 45:1-5.

In the fourth year of Zedekiah's reign, Jeremiah sent Seraiah to Babylon with the prophecy recorded in the fiftieth and fifty first chapters of Jeremiah. After reading this prophecy in Babylon, Seraiah was instructed to tie a stone to the roll and cast it into the river Euphrates, saying, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." Jer. 51:59-64. This was sixty years before her overthrow. Had she desired to do so, Babylon was given time to repent, but, alas, she prided herself that she was "the Lady of Kingdoms, that she would not become a widow nor suffer the loss of children." So, trusting in her wickedness, she grew worse and worse, until her sins reached unto heaven. She had filled her cup of iniquity, and the Lord's vengeance came upon her.

Cyrus, an Elamite, was the recognized chief of the Susianians. Elam, or the Susiana of ancient geography, was a province of Babylon, but when Darius, king of the Medes, called his nephew Cyrus, to assist him in his war with Babylon, the Elamites were ready to revolt and join him in his conquest, thus fulfilling the words of Isaiah, "Go up, O Elam: besiege O Media." Isa. 21:2.

Under the command of Cyrus, the army left Ecbatana, the capital of Media, in the spring of 539 B. C., on its expedition against Babylon, but, while crossing the river Gyndes, one of his sacred white horses was drowned and Cyrus became so enraged that he determined to weaken the river until a woman might cross without wetting her knees. To accomplish this, he set his army to digging trenches through the banks in order to let the water out, thus lowering the river. This consumed almost a year, so, just as the prophet had said, he did not reach Babylon until the second year.

Seraiah had brought a message to God's

people in Babylon saying, "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint for the rumour that shall be heard in the land; a rumour shall both come in one year; and after that in another year shall come a rumour, and violence in the land, ruler against ruler. Jer. 51:45, 46.

When the first rumour reached Babylon, the Babylonians prepared to defend their city, but as Cyrus was engaged wreaking his vengeance on the river Gyndes, he was delayed a year. In the spring of 538 B. C. he again marched toward Babylon, this time without interruption. Nabonadius, the king of Babylon, met him in the plains but was easily defeated. He took refuge in Borsippa, while the greater portion of his army escaped within the walls of Babylon where Belshazzar was in command. Having closed the gates with heavy bars of iron, they felt secure and mounted the high walls to look down upon their opponents, whom they supposed would be unable to overthrow them; but God, who had anointed Cyrus to destroy Babylon, could not be defeated. He would prepare a way for the accomplishment of his purpose.

Leaving behind only certain corps of observation, Cyrus withdrew the greater part of his army. To the Babylonians it appeared that he had abandoned the siege; but not so. He began the same operations on the river Euphrates that he had accomplished on the Gyndes, hoping thereby to so lower this river, which ran through the city, that he would be able in the darkness of night to enter through its channel. Thus he fulfilled the word of the Lord, "I will dry up her sea, and make her spring dry." Jer. 51:36.

Leaving the history of the attack which was made on Babylon for another time, let us consider the Israelites who were captives there. Though God had permitted them to be taken captive, yet his watch-care was ever over them, and, in this crisis, He sent them words of comfort that they might not be either destroyed or confused by the plague which was to come upon Babylon.

Surely captive Israel must have watched earnestly for the second rumour, must have prayed earnestly that God would not leave them in darkness in reference to the time when there would be "violence in the land, ruler against ruler." (Read the prayer recorded in the ninth chapter of Daniel.)



Sixty years were given to the inhabitants of Babylon to prepare for the time of her visitations. Forty years before the destruction of Jerusalem, Christ gave his disciples a sign whereby they might know when to flee out of the city. In the meantime they were to pray that their flight might not be in the winter nor on the Sabbath-day. God never sends his judgments on a land without first warning his faithful ones that they in turn may warn others. Thus all who will may escape.

Now, since God has punished wicked nations in the past, may we not expect him to do the same to-day? How do we stand in relation to our God? Are we listening to His word telling us what is to take place in the future? If not, why not? Surely He is anxious to have us know these things, "lest darkness come upon us and we know not whither we go."

"Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13; 35-37. W. W. MILLER.

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## STUDIES IN THE REVELATION.

### The Sealing.

THE sixth chapter of Revelation closes with the events which take place under the sixth seal. The next and last seal is not introduced until we reach the first verse of chapter 8; and the question naturally arises, Why is the seventh chapter introduced between the sixth and seventh seals? A brief examination of this chapter will shed some light on the reason for its being thus parenthetically thrown in.

While the first verse opens with the words "After these things," yet we would not necessarily conclude that the work here spoken of is posterior to the events which occurred under the sixth seal. That seal led us to the final culmination of earthly scenes in the setting up of the Everlasting Kingdom of God. All work of the nature here described must take place prior to Christ's Coming, for the reason that this work, as will yet appear, is a part of the Gospel which shall be preached in all the world for a witness to all nations, before the end shall come. Matt. 24: 14. When the gospel of mercy has been preached then will go forth the mandate of God; "He that is unjust, let him be unjust still: and he that is filthy, let

him be filthy still: he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold I come quickly." So it is evident that this Gospel work of Rev. 7 which takes place before the seventh seal opens, must take place sometime before the last event of the sixth seal, which event is Christ's second coming. The thing that separates this chapter from the record of the sixth seal is the fact that that seal is a record of events while this is a work of such an entirely different nature as to require a peculiar setting of its own.

### Four Angels.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." God always has agents to do His bidding even causing sometimes the wrath of man to praise him. Ps. 76: 10. Angels are here said to be standing on the four corners of the earth doing their appointed part in God's great plan for this earth. This being a prophecy the winds are symbolic and represent upon the earth political upheaval and commotion. Cf. Dan. 7: 2, 3; Jer. 25: 31-33; Isa. 21: 1, 2. The Most High rules in the kingdoms of men, and here we are informed that the unheavals of war are held in check by heavenly forces.

### The Seal of God.

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Here is opened before us a work in which all heaven is interested. God holds the striving powers of earth in check that its accomplishment may not be hindered.

What is this seal of the living God? There is only one way of determining and that is by consulting the Word of God to find what is there recognized as the divinely appointed seal. A seal is that which imparts authority or authenticity to any legal document. We find in Rom. 4: 11 that the words "seal" and "sign" are used synonymously. In Eze. 9: 1-6 we read of a like work to that of Rev. 7 where the word "mark" is used instead of seal. God was pouring out His judgments upon ancient Jerusalem and passed by those with the mark in their foreheads. Here

also the seal of the living God is placed to identify the servants of God.

In no case could we conceive of this mark (sign or seal) being a literal mark, but rather a prominent characteristic of obedience that would distinguish them from the world and mark them as servants of God. The seal in the forehead would indicate that men's minds were worked upon and through the influence of the spirit of God were made to yield to some great saving truth.

In Isa 8: 16 we find the seal used in connection with the Law of God. "Bind up the testimony, seal the law among my disciples." Now where a seal is used in connection with Law, it is used to make authoritative or stable. From the context it is evident that this work of Isa. 8: 16 occurs at the same time that the sealing work of Rev. 7 takes place.

The Sabbath is said to be the sign (seal) given to the people of God to mark them truly His. Ex. 31: 13, 17; Ezek. 20: 12, 20. It is the only commandment in all the decalogue that carries with it that which makes the whole law authoritative, and that which fulfils the definition of sign or seal. When the governor places his seal upon any legal document, thus ratifying it, we expect that seal to contain (1) his name; (2) his authority; (3) the territory over which he has jurisdiction. If the PostMaster General of India should issue some new Postal regulation, simply appending his name, or even his office, would be insufficient. But when name, office, and territory are included the superscription is complete, and the law carries behind it all the authority of his office.

It is just thus with the law of God. Other commandments contain God's name, but none but the fourth contains the Lord, Creator of the universe. The most zealous worshipper of Zoroaster could read the first command and contend that his worship was most earnestly given to his deity to the exclusion of all others. The Chinese Confucian could read the fifth or the sixth or almost any other command except the fourth, and contend that he is following it to the letter. But when we come to the fourth commandment, we find God distinguished from every other deity as the one who created heaven and earth, and who therefore has all power to command obedience.

Furthermore by no other means could God so well distinguish his people than by having them observe that command which all the world is disregarding. It is a mark of allegiance indeed.





### WHAT SHALL WE DO FOR THE BABY?

Perhaps he is only a few days old, and is having such bad days and worse nights with colic. The first thing always suggested is dill water, and as this is the favourite remedy for this almost universal complaint, the baby is given the medicine. He is much relieved at the time, so the next time he cries the dose is repeated, and the result is equally satisfactory. May be he is also obliged to swallow a dose of oil, and I have even known *paregoric* to be given to a little one only four days old!

But it may be urged, "Can there possibly be any harm in such simple remedies as these? Why I have always given them to my babies, and they are perfectly well and growing fast." But are they? If they are, why do you keep giving them the various drugs? Mothers have often said to me "My child is perfectly well," yet to my knowledge they were continually putting into that child's stomach something either to help its digestion, or to regulate the bowels, or possibly simply to stop its crying.

Whatever may be the cause, there is no question but that just such practices as these result in the production of the many nervous invalids and chronic dyspeptics that are seen in these days. This promiscuous drugging at the advice of friends who have had extended experience (?) with their own children without doubt is what lays the foundation of the many petty ailments which darken the homes throughout this world.

When the baby has colic, a few spoon-

fuls of hot water to drink will help to cleanse the little stomach and bowels from the fermenting foods, and will often give relief quite as quickly as the famous dill water. If the baby does not stop crying at once, have a little patience. An hour now may save you days and weeks of anxiety a few years from now. Wash out the bowels by the simple enema. Keep his hands and feet warm. Give food regularly and lessen the amount when that which has been already taken is decomposing, instead of being properly appropriated by the body.

If every young mother would study carefully to find out why her baby is crying, or why he is suffering, then seek to remove the cause of the trouble by regulating first her own habits, then those of the baby, and shun the first dose of medicine as she would a dose of poison, she could save herself many sleepless nights and the child will be far healthier and happier as the years go by.

OLIVE P. INGERSOLL, M. D.

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### PHYSIOLOGICAL BREATHING.

In physiological breathing the entire chest cavity is expanded. The chest is constructed in such a way as to facilitate normal breathing.

The trunk is divided by a flexible, movable curtain,—the diaphragm,—which moves to and fro. When air is taken into any part of the trunk, the whole cavity must be enlarged. The lower part of the trunk must necessarily expand with the upper part. Normal breathing is the means of rhythmically compressing and relaxing the viscera, and so pumping the blood out of the large veins of the abdomen. At the same time, with each breath the diaphragm comes down and squeezes water out of a sponge. The movement of the viscera is necessary for health.

The diaphragm is a pump; it pumps air

on one side, and blood on the other. Breathing has an important relation to the circulation; for the movement of the diaphragm pumps the blood out of the liver, sending it into the general circulation.

It is an interesting fact that four women have gall-stones to one man. This is because of the compression of the waist, which interferes with the movement of the diaphragm. The same movement that pumps the blood through the liver, also sends the bile out through the bile ducts and discharges it into the intestines. When the diaphragm can not act, the bile stagnates in the liver. The diaphragm is a bile pump, as well as an air and blood pump.

By emptying the blood vessels of the portal circulation, the way is prepared for the absorption of food, and food is actually pumped out of the stomach into the intestines. So the diaphragm is also a stomach pump. Deep breathing is very beneficial in a variety of ways.

In the process of digestion a kneading movement is required. The kneading movement of the diaphragm upon the stomach and small intestines is of the greatest importance. The diaphragm has five functions: it is an air pump, blood pump, bile pump, stomach pump, and kneading machine.

When one knows how much there is to breathing, one begins to see the importance of breathing exercises. To make sure that we breathe right we should prepare the lungs before we begin, as the runner does who takes a little run before he starts in the race in order to get the "second mind," by the expansion of the whole chest cavity.

Place the hands on the hips, and draw in a full breath, at the same time throwing the head upward and backward. Exhale as the head is brought forward. With the hands on the hips hold the shoulders down. Count four while breathing in and four while breathing out.

Clasp the hands over the abdomen, and take a full, deep breath, at the same time pressing upon the abdomen and lifting the chest as high as possible. Count four while breathing in, and the same in breathing out. Do not relax the pressure on the abdomen while breathing out, but continue it all the while.

The third movement is full breathing with chest lifting—almost the same as the last. Raise the chest high and hold it there, letting the breath go out, and press-



ing hard upon the abdomen to prevent the chest from sinking. You cannot let the chest down while you clasp the hands tight.

Empty the lungs completely of air, close the throat, and raise the chest as high as possible. This makes a suction that creates a vacuum in the chest. The blood is then being pumped out of the liver. Open the throat for a few seconds and let the air in, then repeat the exercise.

These four exercises are easy to remember and may be taken in various positions: with the hands on the hips, on the back of the neck, on the top of the head, and stretched above the head.

J. H. KELLOGG. M. D.

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### HOT WEATHER TONICS.

This is just the season of the year when we are liable to receive advice from our friends on this subject. We often hear one person telling another "I am so sorry to see you looking poorly. You should take something." The doctor is then implored to give the supposedly needed tonic, or perchance the seeker for health wends his way to the nearest medicine shop and is advised by the apothecary in charge to take some favourite concoction. The children also get their share; for what makes the parent feel better will certainly have the same effect on the younger members of the family.

Is this right? Should we take tonics, and force them upon our children in this unqualified manner, without first considering carefully what we are doing? To these queries we must give a decided negative reply if we wish to stand for the ultimate good of our physical organisms. The fact is there has been a misapplication of the term "Tonic," the larger share of the so-called tonics being nothing more than stimulants.

Let us see where the trouble is. There is a popular idea that anything which causes a better feeling is a tonic, and therefore must be the thing to take. This is not necessarily true. We must enlarge the horizon of our observation and consider the ultimate effect of the material which we are introducing into our systems. The difference between a true tonic and stimulant is great, but the line of demarcation is not always recognized.

It would be well in this connection to compare the meaning of the two words.

A stimulant is "an agent which *excites* the function of an organ or some process of economy." It whips up the vital forces just as the lash makes the horse go faster, but does not supply the energy with which he is to accomplish the desired end. A tonic "prompts nutrition and gives tone to the system." It causes an improvement of the feelings and at the same time there is an increased appropriation of food so that the individual is actually better off than before. Stimulating is whipping the horse, as it were, while toning is feeding the animal.

By feeding, I do not necessarily mean giving the individual more to eat, as often the real trouble is due to the fact that the stomach and other digestive organs have been overtaxed by the excessive amount of food already in the alimentary canal and the blood which has not been made use of by the tissues of the body. In such case it is very patent what the rational treatment is. To introduce more food into the stomach would simply augment the trouble, but to use the food already there and thus prepare the way for more to be taken is to work in harmony with the natural law of supply and demand.

Why is it we feel this depression? What is the physiological reason why the vital fires need stirring? One of the most important causes for this feeling is the accumulation of materials in the system which should be thrown off by the eliminative organs. These act as a clog to the delicate human machine and must be removed if the condition is to be improved.

While it is true that there are certain drugs which, when introduced into the system produce what may be called "tonic" effects, yet the fact remains that these foreign substances must be thrown off by the eliminative organs which are already performing their work imperfectly. What we want is the very best possible means of "promoting nutrition and giving tone to the system," one which does not bring added work upon any organ or organs of the body.

All the functions of the body are under the control of the nervous system, which can be easily influenced without introducing toxic substances into the body. All the internal organs have a reflex relation to some area of the skin. In most cases the relation is most marked between the organ and the skin immediately over

it, while in others the area is more remote. It is by careful study of these areas that Hydrotherapy has been reduced to a science. A hot or cold application over the stomach or liver have certain definite effects upon those organs; while applications to the inner surface of the thighs, the feet, and the lower portion of the back affect the pelvic viscera.

In the condition under consideration the entire system is in need of assistance. This can be best rendered by giving some treatment which will affect the entire surface of the body. If we also bear in mind that short, cold applications are tonic, while heat is relaxing, we have important foundation principles at our command.

R. S. INGERSOLL M. D.

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### BIBLE PRESCRIPTIONS.

My son, forget not my law, but let thine heart keep my commandments, for length of days, and long life and peace, shall they add to thee. Prov. 3: 1, 2.

My, son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all flesh. Prov. 4: 20-22.

Be not wise in thine own eyes: fear the Lord and depart from evil. It shall be health to thy navel, and marrow to thy bones. Prov. 3: 7, 8.

A merry heart doeth good like a medicine, but a broken spirit drieth the bones. Prov. 17: 22.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning and thine health shall spring forth speedily; and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward. Isa. 58: 6-8.

What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good; seek peace and pursue it. Ps. 34: 12-14.



# THE HOME.

## CHILDREN.

COME to me, O ye children !  
For I hear you at your play,  
And the questions that perplexed me  
Have vanished quite away.

Ye open the eastern windows,  
That look towards the sun,  
Where thoughts are singing swallows  
And the brooks of morning run.

Oh ! what would the world be to us  
If the children were no more ?  
We should dread the desert behind us  
Worse than the dark before.

What the leaves are to the forest,  
With light and air for food,  
Ere their sweet and tender juices  
Have been hardened into wood :

That to the world are children ;  
Through them it feels the glow  
Of a brighter and sunnier climate  
Than reaches the trunks below.

Ye are better than all the ballads  
That ever were sung or said ;  
For ye are living poems,  
And all the rest are dead.  
*Henry Wadsworth Longfellow.*

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## STORIES FOR THE CHILDREN.

Most children manifest a ravenous appetite for stories. So much so that their elders are often at a loss to satisfy the demand.

There are three qualifications which stories suitable for children should possess. They should be interesting, true to real life, and strong with religious sentiment. Though a story be written in the most beautiful language and possess the highest moral tone, unless it interests the child it is unsuitable. It may hold the child's attention yet lacking the religious element fall below what ought to be its true object.

Children in their early years are forming unconsciously their ideals of life. It is of the greatest importance that every thing should tend to establish clear and distinct views of right and wrong. The story hour holds many opportunities for this.

The Bible above all books contains an un failing supply for the story hour. One might say that, with rare exceptions, all children love Bible stories. Those who have never sat before a group of little ones whose faces were illumined with love and reverence as they listened to some of

those old yet ever interesting stories cannot appreciate this.

The stories of Noah, Isaac, Jacob and Esau, Joseph, The Coat of Many Colours, Gideon and the fleece, and numerous others are of unceasing interest to the little folks and the older as well. It may be that five year old Edward has heard the story of the Babe in Bethlehem many a time yet to-night when you say "What story does my little boy want?" his face will light up with interest as he says, "I want the story of Jesus, please."

While the Bible interests it does not create that unhealthy excitement which much that is written does. All have seen children unable to sleep after listening to tales about cruel orgies and fearful giants which are the favourite themes of many nurses and even some parents.

Many need not go further than their memory for examples of fright caused by such stories as Jack the Giant Killer and Sinbad the Sailor. This is detrimental to mental as well as physical health.

Hearing of the three Hebrew children in the fiery furnace or Daniel in the lion's den only deepens the faith of the children in One who ever watches over His children. After hearing these a child can sleep, serenely trusting in Him who can control the lions and quench the violence of fire.

The ethical value of Bible stories cannot be estimated. They implant high ideals and right views of life. There are many books which are good that contain literature suitable for children. But no other book contains such a wealth of beauty so perfectly adapted to all minds as the Bible. God, who so tenderly loves the children, has amply provided for them in His word.

The little ones are more interested in nature after hearing of creation. Creation chapter may be read to them, as most children enjoy its metre. Children early appreciate the poetry of the Bible. Little lips take pleasure in lisping "The Lord is my shepherd I shall not want." Even many abstract truths are understood and assimilated by the little ones.

Of the Bible, Messenger has said:—"It is like a casket of jewels and precious stones not to be merely looked at and admired but used and worn."

Evidently, the Bible in many homes is so precious that the children never even hear of its treasures. The Bible in every day home life has given to the world many noble men and women whose lives illumine the pages of history.

MRS. MARY E. LITTLE.

—:o:—

## MAXIMS FOR A YOUNG MAN.

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortunes excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Avoid temptation through fear that you may not withstand it.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquillity of mind.—*Counsels for Life.*

—:o:—

"The noble deed, wrought often all unknown,—

The suffering borne without complaint or moan,—

The harsh word checked—the little kindness shown,

Are harp strings to 'the song that has no sound.'"



**FORWARD, NOT BACK.**

Look forward, and not back ;  
The travelled track  
Bears many a footstep we would fain retrace ;  
Press onward to the goal,  
The homeland of the soul,  
And leave the wayward past for God's hand to  
efface.

—:o:—

**MANAGING CHILDREN.**

CHILDREN not only imitate our faults, and suffer by our carelessness, but govern us through our weaknesses. A friend came to visit me, and brought a generous frank, and manly boy four years old. But he disturbed our whole circle by his constant crying. This habit was not in keeping with the brave, proud, independent character of the child ; I therefore felt a curiosity to find the cause. My first discovery was, *he never shed a tear.*

His mother wished to take a trip, but could not take her boy.

"Leave him with me."

"He'll torment the life out of you."

"I don't think so."

"I will, indeed, be most grateful. You may whip him as often as you please."

"I should not strike a child, except in a most extreme case."

"Then you can do nothing with him."

She has gone. The next morning after breakfast Willie asked,

"May I go and play in the yard?"

"It rained last night, and it's too damp now. You may go at ten, not before."

"Boo, whoo, whoo," rest. I kept quietly sewing. "Boo whoo, whoo," bass. "Boo, whoo, whoo," tenor. I sewed on. "Boo, whoo, whoo," double bass. "Boo, whoo, whoo," falsetto—rest.

"Now may I go?"

"You may go at ten o'clock."

Concert repeated, I silently sewing the while.

"Ain't your head most ready to split?"

"No."

"Mayn't I go out now?"

Concert resumed ; rest.

"Ain't you 'most crazy?"

"No, not at all."

Concert resumed, with the addition of throwing himself on the floor, and knocking his feet up and down. After awhile:

"Ain't you 'most crazy yet? Why don't you shake me, and call me the baddest boy that ever was, and send me out of doors?"

"Because you are not going out until ten o'clock."

Concert resumed, with the addition of

bumping his head as well as his toes, rest ; a pause. Then, picking himself up, he stood erect before me, with his hands in his pockets.

"Why don't you whip me, and send me off to get rid of my noise?"

"Because you are not going out until ten o'clock."

He stood a moment.

"If I bump my head, ain't you afraid it will kill me?"

"Not in the least."

"But it does hurt me awfully."

"I am happy to hear it."

He drew a long breath.

"What *can* I do next? I's done all I knows how."

"See if you cannot think of something else."

"May I take my blocks?"

"Certainly."

At nine he started up :

"Now may I go?"

"That's nine."

He went back to his blocks without a murmur.

At ten he went out.

He had been used to kneel by his mother, say his prayers, and hop into bed. I wished him to kneel with me, by the bed, and say his prayers slowly, and then I would make a short prayer for him. The arrangement did not please him ; so the third night he gave battle. Being tired, my head did feel as if it couldn't, or rather wouldn't bear it. Out of all patience, I determined to give him a good whipping. But never having struck a child, I was not quite hardened enough to take my slipper, and couldn't see anything else. As I looked around, a voice, my God speaking through my conscience, asked, "What! whip in anger? whip a little boy because he cannot govern his spirit, when you cannot govern your own? Another than the boy needs to be prayed for." And, kneeling, I asked my Father to give me his strength, his grand patience, with a disobedient, self-willed child. As I kneeled Willie crawled under my arm, and commenced to say his prayers very slowly, and kept still while I prayed a few words, and then asked.

"Now, mayn't I pray my own self?"

"Yes, darling."

And these were his words : "I's a real mean little boy. She won't do nothing ugly a bit, and I's made her head 'most split. O God, don't let me be a mean little boy any more at all."

The splendid little fellow had had a fair trial of strength, and was conquered, and surrendered manfully ; and I had no further trouble or annoyance during the seven weeks he stayed with me.

But how nearly I had lost my vantage ground ! If we would *rule our own spirits*, how easy it would be to rule our children and our servants.—*Congregationalist.*

—:o:—

**THE TRAITOR IN THE FORT.**

The traitor in the fort is more to be dreaded than a score of foes outside. Keep this in mind, girls, as you strive to master your pet failings, the faults of which you find it hard to think harshly. While you are making an apology for them in your heart, you are not likely to overcome them.

Sometimes a girl comes to the conclusion that it is not right for her to do certain things which her mates enjoy. She shuts herself out of taking active part in them, but she does not shut the desire out of her heart. Hour by hour and day by day she dreams over the forbidden thing cherishing it in her thoughts, letting her fancy make it even more attractive than the reality. It is only a question of time when the temptation will get the better of her, not because it could of itself bring a strong enough force to batter down her defences, but because of the traitor within.

The girl who is really in earnest about conquering a fault in herself must not be content in keeping it from showing in her outward acts. That is like clipping a thistle off at the roots. The root of the wrong-doing is in the heart, in its mistaken desires, and that is where you should begin your attack.

Don't let your thoughts dwell on something that you know to be wrong. Don't suffer your fancy to linger on its pleasant side. Don't wish that somehow or other you could find a way to enjoy it. You will not master it until you have put it out of your thoughts. Get the best of the traitor within, and you need not fear outside enemies. ANNETTE L. STANHOPE.

—:o:—

"Catch it, catch it."

"Catch what?" said Paul.

"That ugly word you let out."

But Paul could not catch it. It had gone its way and given a cruel hurt to the heart of his little sister.

Keep the cross words in. Once out, you cannot stop the hurt.—*Sel.*



## OUR LITTLE ONES.



THE DAY LILY.

Just for a day, for a day,  
I break into bloom;  
Just for a day, for a day,  
I shed my perfume.  
Just for a day, for a day,  
"Alack and alas,  
How fleeting and brief they stay,"  
They cry, as I pass.  
But fleeting and brief, I give  
The wealth of my soul  
Just for the day that I live,  
Without stint or control.  
What more can a life bestow  
Ere it passes away,  
Than its all, though its warmth and glow  
Be but for a day?

NORA PERRY.

—:o:—

### THE WHITE WATER LILY.

At the bottom of a wide, dark, muddy lake there lay a very small root. The mud covered it, the fish swam over it, the frogs hid under it, and once a great moose actually trod on it.

"Oh, dear," said the little root, talking to itself, "how dark and lonesome it is down here! Hardly a ray of light comes to me. They tell me it is light and beautiful up above me, and there is a lovely sky there; but the heavy waters lie on me and press me down. Nobody ever thinks of me, or ever knows that I live. I am a poor useless thing. I can't communicate with any one—can't do good to any one. I might as well not be."

The snow covered the earth and filled the forest, and the ice covered the lake, and there lay the little root, coiled up in its loneliness. But when the spring had returned, and the snows were gone, and the ice had melted, and the birds had come, and the forest had put on its mantle of green, the little root felt that the water was warmer; and she peeped up with one eye, and then she nestled and felt a strong desire to see the light. So she shot up a long, smooth, beautiful stem, till it reached the top of the lake. But when she attempted to draw it in again she found it would not come. But instead of that a little bud grew on the end of the stem. She called, but the bud gave no answer; it only swelled, and grew larger and larger; and the rains fell on it, and the sun and the moon seemed to smile on it and cheer it till at last it burst

open full of joy, and found itself the white, pure water-lily. Its leaves were of the purest white; while in its centre was a golden spot, covered with down. It lay upon the top of the water and basked in the sun—a most beautiful object. The root fed it, and felt that it was really herself, though in a new form. The humming bird paused over it, and thrust in its little bill to suck its sweetness. The air all around was made sweet by its fragrance. Still it felt that it was of no use in the world, and wished it could do something to make others happy.

At length the splashing of oars was heard, and the little lily turned round to see what it meant. Just then she heard the voice of a little boy in the boat, saying:

"Oh, father, what a beautiful lily! Do let me get it?"

Then the boat turned slowly toward it, and the little boy put out his hand and seized it. The long stem broke off near the root, and the child held it in his hand. It seemed the fairest, sweetest thing he ever saw.

"Now what will you do with it?" asked the father.

"I'll look at it and smell it,"

"Is there nobody else that would like to see it and smell it?"

"I don't know. Oh, yes; now I think. Would not Jane Irving like to have it?"

"I think she would."

That afternoon poor Jane Irving, who lived in the cottage just under the maple-tree, lay on her sick-bed alone. She was a poor, motherless child. She knew she had consumption, and must die. She was thinking about the dark, cold grave, and wondering how Christ could ever open it and make her come out. A tear stood in each eye just as the little boy came to her bedside with the white water-lily.

"See here, Jane: I got that out in the lake, and brought it for you. I thought you would like it."

"Thank you, thank you! It is indeed very beautiful and sweet. What a very long stem! Where did it grow?"

"It grew out of the mud in the bottom of the lake; and this long stem, as long as a man, shows how far down it grew. It was all alone; not another one to be seen. I am glad you like it; but I must go." And away ran the little boy.

Jane held the pure white flower in her hand; and the good Spirit seemed to whisper in her heart, "Jane, don't you see what God can do? Don't you see that out of dark, foul mud He can bring a thing more beautiful than the garments of a queen, and as pure as an angel's wing? and can't He also from the dark grave raise up your body pure and beautiful and glorious? Can you

doubt it?" And then a voice seemed to say, "I am the Resurrection and the Life;" and the heart of the poor child was filled with faith, and the angel of hope wiped away her tears, and the lily preached of peace and mercy. When it withered she thanked God that nothing need be useless.—*The Church.*

—:o:—

### HELPING OTHERS.

Young as you are, try to begin each day's work feeling that you are to do much for yourself and always something for the good of others.

The Chinese claim they live in the centre of the world, and that all outside this centre are barbarians. The Greeks had a similar mistaken idea.

You need not accept the old theories. Your Sabbath-school work, your Bible, teach you that your little world is not the only one. Around you, by you every day, are other worlds of other people.

Upon these you must have an influence. Your cheery smile, your polite manners, your good habits, will affect these other worlds. And all that you do wrong will affect them also.

It is said that a good deed shines out like a star on a dark night, guiding the wanderer home. There can be no doubt of the truth of this, and for you just beginning life it is all-important that you put as many stars of this kind in the heavens as possible.

You cannot live in a tiny world of your own. Your world is the world of others; and as what you do for the honour and glory of God will make you stronger, so will it lift and help others.

In your every-day life keep the thought fresh that you are living to help others. Such an inspiration will help you.

—:o:—

### WHICH WAY DO YOU LIKE?

"Who lost? I found!" cried Molly, holding her hands behind her, as she met Bessie in the hall.

Had Molly been looking sharply, she would have seen that Bessie's lips were quivering and she was ready to cry.

"Guess again."

"No."

"I can't guess."

"You can if you try."

"I can't."

"Then I won't give it to you, and it belongs to you," Molly said, as she ran off.

Bessie burst into tears, and Molly called teasingly from the upper hall:

"You're a cry-baby."

Grandmother Bates heard all from the sitting room, where she sat sewing,

"Bessie," she said, "come here, pet."

"I hurted my finger, and Molly's got some-



thing of mine and she won't tell what." Bessie sobbed, running to hide her face in grandmother's comfortable lap.

"Never mind. Don't cry. Be a brave girl. See! Here is a nice piece I have been saving; bring your doll, and we'll make her a beautiful bonnet."

Bessie quickly dried her tears and went in search of her doll. Upstairs she met Molly, who asked eagerly.

"Can you guess yet?"

"No," said Bessie. "I've come for my dolly. Grandma's going to make her a bonnet."

But though Bessie looked high and low for her doll, she could not find her.

"Guess what I've found, and I'll help you look for Kitty," said Molly, who was standing by.

Dear little Bessie patiently tried again and again. At last she guessed "ball" just as the tears were beginning to fill her eyes again. This was right, and Molly handed the ball to Bessie, then helped to find Kitty.

In the afternoon Bessie found her sister's picture-book, and at first Bessie thought to hide it behind her, as Molly had hidden the ball, and make her guess what it was. But a kinder thought came to Bessie, and running to her sister, she held out the book saying:

"I found it under the cushion."

"Why didn't you say: 'Who lost? I found,' " Molly asked.

"It's nicer not," Bessie answered, her sweet little face all smiles.

Molly thought so too, this time. Do you not hope she will think so the next time she finds something belonging to Bessie? For I am sure you will agree with me that Bessie's way is the kinder. It may be fun to tease other folks, but it isn't fun to have them tease back. So it is always best to treat them as we want them to treat us—Written for *Dew Drops* by MARIE DECON HANSON.

It is not always the clock with the loudest tick that keeps the best time; nor is it always the boy who brags most who does most—*The Farm Journal*.

**THE ILL-NATURED BRIER.**

LITTLE Miss Brier came out of the ground; She put out her thorns and scratched everything round,

"I'll just try," said she,

"How bad I can be;

At pricking and scratching there's few can match me."

Little Miss Brier was handsome and bright, Her leaves were dark green and her flowers pure white;

But all who came near her

Were so worried by her,

They'd go out of their way to keep clear of the Brier.

Little Miss Brier was looking one day At her neighbour, the violet, just over the way,

"I wonder," said she,

"That no one pets me,

While all seem so glad little Violet to see."

A sober old Linnet, who sat on a tree, Heard the speech of the Brier and thus answered he:

"'Tis not that she is fair,

For you may compare In beauty with even Miss Violet there. But Violet's always so pleasant and kind. So gentle in manner, so humble in mind;

E'en the worms at her feet

She would never ill-treat,

And to Bird, Bee, and Butterfly always so sweet."

The gardener's wife just then the pathway came down

And the mischievous Brier got hold of her gown.

"Oh, dear, what a tear!

My gown's spoiled I declare;

That troublesome Brier has no business there. Here John, dig it up: throw it into the fire."

And that was the end of the ill-natured Brier.

MAKE up your mind that, no matter how you feel, you will look pleasant, and your smiling face will react upon your heart and make it light.

COURTESY in small things is the best training for larger usefulness.

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Those who try to overthrow the law of God do not know that they have the most difficult task imaginable. Christ says "It is easier for heaven and earth to pass than one tittle of the Law to fail." The law is the foundation of the government of God and he who tries to abrogate any part of the Law is aiming at a great universal principle of God's government. This earth and what we can conceive of heaven is but a drop in the great ocean of the universe, and how much easier to aim at this little atom in space than to strike at the fundamental precepts of a God whose power is not limited by a dozen universes with their myriads of worlds more weighty than ours.

Zeal in the wrong cause is better than listlessness in the right one, provided the zeal is a mistaken one. The shepherds of the flock in Jeremiah's day were zealous to oppose God's truth and were unsparingly condemned. Paul was forgiven his misguided zeal because at the first call of truth he responded, and turned his course about to be just as earnest in the cause of God. The great cause of truth for the world to-day depends, as it did in Paul's day, upon the leaders in Israel. Then but few of those leaders responded to the great call of that first hour of the Gospel. In this, the eleventh hour of the Gospel, a last

great saving truth is going to this world. It comprehends the observance of every precept of the divine law: but when this message is presented it finds its most fierce opponents in the pastors that feed God's people. What an account will have to be met at the bar of God by some who have spurned the call of truth and have hindered others whose hearts were softened.

Men talk of Law and Grace as though they were so entirely opposite and unlike that there never existed any relation between them. The fact is that grace would never exist if man had not broken the holy law of God. And the fact that grace is given at such an infinite sacrifice, shows first, that God's love for guilty man was infinite; and secondly, that His regard for the broken law was so high that all heaven must be poured out to vindicate it. Certainly man's transgression had not been so serious had not the law been of the most exalted character.

When you spoke that hasty word that sent the flushed, pained expression over the beloved face of your friend, did you pause to consider that the same energy expended, and perhaps the same word spoken, had that energy and that word been warmed by the gentle touch of love, would have thrilled the troubled heart, and even yet would find an echo in his soul? Did you stop to think that only that one word, brief though it was, left a wound upon his heart that years of kindness can never efface? Oh that these thoughts might enter our minds before we drop the thoughtless words that sting our sensitive brother, and so deepen the furrows of care upon his patient face.

That small bruise that opened the bark of the growing tree seemed a very insignificant thing, but it let in the tiny insect that finally destroyed the whole tree; that little weakness in your character may seem trivial but unheeded it may ruin your destiny.

Some people seem to have difficulty in believing God's word because they cannot understand it. There are some other things, however, just as inexplicable that these doubting people never think of disbelieving. All accept the theory without a word of remonstrance that our planet swings out in space without a shadow of support aside from some great power that holds the universe together,—a power which they are pleased to attribute to some natural forces,—and no one presumes to explain why these forces of nature were so

placed, or what is the source of their power. And yet these same people may presume to doubt the story of Creation because they say they cannot understand it. It is impossible to explain why the tiny seed makes the mighty tree and still no one doubts it. It is through faith alone that these mysteries are clear to our minds,—faith in the Great God who created heaven and earth.

The little stream that leaps and dashes down the mountain side has no lack of life and freshness. Its waters are limpid and sparkling, cool and refreshing. It is the sluggish lifeless pool unstirred by any current and unbroken by any rocky incline that becomes stagnant and deadly. So it is with Christians. God would have us constantly moving, and He would have us bound from difficulty to difficulty, making them blessings as we pass down the valley of life. Those Christians who never move and who never meet hardships in life are those whose lives are poisoned by the accumulating decay of inactivity.

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