

THE ORIENTAL WATCHMAN

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

Vol. 8.

CALCUTTA, JANUARY, 1905.

No. 1.

A HAPPY NEW YEAR.

THE OLD YEAR has gone. The words, "I wish you a Happy New Year," are repeated far and near, by parents and children, brothers and sisters, acquaintances and friends. In a world like ours, this New Year's greeting seems more appropriate than the "Merry Christmas," so lately echoed from lip to lip. On every hand are pale faces, brows furrowed from pain and care, or forms bowed with age. Wherever we turn, may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child or a husband and father, whose presence gladdened the last Christmas and New Year's festivity, is gone from the circle. To that bereaved family a merry Christmas seems a mockery. But whatever the cares and sorrows of life, and whatever its mistakes and errors, the words, "A Happy New Year," uttered as an expression of love and respect, fall pleasantly upon the ear.

And yet, are not these kindly wishes often forgotten with the utterance? How often we fail of carrying their import into the daily life, and thus aiding in their fulfilment! How

often the New Year's greeting is uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy!

Fathers and mothers, while you wish your children a Happy

New year, will you not strive in the fear of God to make it a happy year? Will you not lead your dear ones to the true source of peace and joy? Will you not consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you not separate them from sin, and by living faith connect them with God?

A mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. A father may give his sons a capital worth more than gold or silver, by teaching them to love useful employment. Parents, now is the time to form in your children habits of industry, self-reliance, and self-

control; to cultivate economy and business tact. Now is the time to teach them to show courtesy and benevolence toward their fellow-men, and love and reverence for God.

By a faithful discharge of duty, you may make this a



"Where is the flock that was given thee, thy beautiful flock?"

happy year for your children. Home should be to them the most attractive place on earth; and it may be made such by kind words and deeds, and, underlying all, a steadfast adherence to the right. Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and emphasize this lesson by your example. Let the children see that the peace of Christ rules in your hearts, and that His love controls your lives.

Children who greet your father and mother with "A Happy New Year," will you make this a happy year to them? It is in your power to make it happy or unhappy. You may lighten their burdens and give them courage and hope, or you may fill their hearts with anxiety and distress. You can not make their new year happy if you live for self-gratification.

Begin this year with right purposes and pure motives. Bear in mind that day by day your words and acts are recorded in the books of heaven. You must meet them when the judgment shall sit and the books shall be opened.

How often your lips utter the kindly greeting, "I wish you a Happy New Year," and then in a few moments speak impatient, fretful words! How many children are always ready to dispute about trifles, unwilling to make the smallest sacrifice for others! To such the new year will bring no real happiness. They may indulge in boisterous mirth, but their hearts know no peace or joy. Will you not come to Jesus with penitence and humility, that He may cleanse you from sin, and prepare you for His kingdom? As you do this, you will have the happiest year that you have ever known. It will bring joy in heaven and joy on earth.

Many are the gifts and greetings exchanged on New Year's day, by parents and children, husbands and wives, brothers and sisters, friends and acquaintances. When the day is over, many feel a sense of relief. They have done their duty in bestowing presents, and smile, and compliments for the occasion, and there the matter is supposed to end. The next day, and the next, and onward to the end of the year, bring fretful, passionate words, faultfinding, recrimination, and careless neglect of the dear ones of the household. Oh, the record of such a year is one that angels are grieved and ashamed to register. It brings to friends and kindred a gift of sorrow, a burden of unkindness,

that crushes hope and makes the grave look desirable.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, His Spirit will flow through us, to refresh and bless all around us.

This year may be our last year of life. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, benevolence mark our deportment toward all? May this year be a time that shall never be forgotten,—a time when Christ shall abide with us, saying, "Peace be unto you."

Mrs. E. G. WHITE.

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THE PUNISHMENT OF THE "LOST."

[The following article comes from a respected gentleman in the government service of England. He prefers that his name should not be given.]

The ordinary belief of the religious world concerning the lost, is that they will suffer *eternal pain*; but when we examine closely the Scriptures, we find, as common sense might lead us to expect, that God will inflict no disproportionate punishment but "reward every man according to his deeds," which, *in our knowledge* of things, would not be the case should everlasting pain be meted out for transgressions committed during a man's lifetime: which is but "a vapour, that appeareth for a little time, and then vanisheth away."

Man, we are told in Holy Writ, has given him in this world, the choice of eternal life or eternal death; of living forever with Christ, or of *perishing* everlasting. Our Lord says, "And these shall go away into *everlasting punishment*." Matt. 25: 46.

The punishment therefore, is eternal, and universalism thus splits to pieces by our Saviour's words.

What, then, is the punishment?

The Word of God seems to the writer to answer, Destruction! Note the following expressions of Holy Writ:—

"All the wicked will He destroy."
 "And shall consume... both soul and body."
 "Who shall be punished with everlasting destruction."
 "He hath utterly destroyed them."
 "None shall pass through it forever and ever."
 "He shall stretch out upon it the line of confusion, and the stones of emptiness."
 "It shall leave them neither root nor branch."

"They shall go forth, and look upon the *carcasses* of the men that have transgressed against Me."
 "Were cast into the lake of fire: this is the second death."

This is the lake of fire into which death and hades (R. V.) themselves are to be cast.

Other passages of the same effect could be quoted: the whole drift and trend of both the Old and New Testaments is in this direction, viz., that after the final judgment the wicked "will perish at the presence of God as wax melteth before the fire."

Certainly if destruction means continual existence and to perish means to live forever, then all the above argument is altogether unsound. But the disadvantage of interpreting Scripture in such a manner is that words lose thereby their ordinary meaning without giving any clue to their real meaning; and this we know is not the character of the way of God. "The wayfaring men though fools shall not err therein."

The awful mystery of the future destiny confronts us constantly. But let us take heart of grace. "He who reigns above,"

"He who reigns alone" will not inflict disproportionate punishment, and that is all we know in this state concerning the fate of the lost who dwell in hades.

There is another point to be considered in the matter arising out of the passage "The last enemy that shall be destroyed is death." "That sin should continue in the universe after the destruction of all other enemies of God seems not only unlikely, but contrary to all scripture.—*Signs of the Times.*

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"An intensity such as never before was seen, is taking possession of the world. In amusement, in money making, in the contest for power, in the very struggle for existence, there is a trouble that engrosses body and mind and soul. In the midst of this maddening rush God is speaking. He bids us come apart and commune with him. "Be still and know that I am God."

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"CATCH the sunshine! Don't be grieving O'er that darksome billow there! Life's a sea of stormy billows, We must meet them everywhere. Pass right through them! Do not tarry. Overcome the heaving tide, Ther's a sparkling gleam of sunshine Waiting on the other side!"



OUR FUTURE HOME.



Earth's First Dominion.

WHEN our heavenly Father gave existence to the earth by His creative power, He gave the dominion into the hand of His representative—Adam. Gen. 1: 26. If that representative had not sinned, the dominion would never have passed from Him. Adam would have possessed the kingship of the world forever. As Adam surrendered to the deceiver, he became a servant of Satan, and the dominion of the world passed from him to his master.

When Christ came to purchase and redeem the sin-cursed earth, Satan offered Him the dominion of the world. Luke 4: 1-8. Christ would not accept the gift on the conditions specified. Had He done so, He would have become the servant of Satan, and would ever have been, at most, but a sub-ruler. He spurned the offer, and through death paid the purchase-price to the right of the kingship.

"Whose Right It Is."

In all His teachings Christ recognized His own right to the kingdom, and the fact that the world will some day be redeemed and restored.

The same precious assurance runs all through the Scriptures. Speaking of His own mission Jesus says: "The Son of Man is come to seek and to save that which was lost." Luke 19: 10. Life, peace, and the dominion of the world were lost. All are to be restored. Adam's posterity would have been the deathless subjects of the King of love in this world had not sin been introduced through disobedience and the original kingdom of God in this world would never have ceased.

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Essentials to the Kingdom.

Every kingdom is made up of certain constituent parts. There must be, first, a king; second, subjects; third, territory; fourth, law; fifth, a throne. In Heb. 4: 16, we are exhorted to come boldly to the "throne of grace." As the existence of a part of a kingdom presupposes the existence of every other part, therefore the

"throne of grace" supposes a kingdom of grace.

The Kingdom of Grace.

Grace is the unmerited love and favour of God with their results. Grace is the only foundation of the Gospel of salvation, which is the Saviour's remedy for sin. The truths of the kingdom of grace, through the great commission, are to be carried to earth's remotest bounds, as its command sets forth; "Go ye therefore, and teach all nations, baptizing them in

which Christ sits with the Father (Rev. 3:21), and upon which He is acting as mediator; and the law, the transgression of which has made unmerited love or grace necessary, is the law of the kingdom.

Thus the kingdom of grace stands complete to-day, and constitutes God's masterly plan to save repenting, trusting sinners. It prepares them for the kingdom of glory.

The Kingdom of Glory.

When the kingdom of glory shall be fully established, its component parts will be Christ, the King; the redeemed from sin will be its subjects; this world restored to its original beauty will constitute its territory; as God will be all in all, His law will be its law; the new Jerusalem will be its capital city, having in its midst the throne of that celestial kingdom.

The Kingdom

The Gospel is Heaven's remedy for sin. Rom. 1: 16, 17. It will save enough from the countless thousands who have inhabited this world, to re-people it, when it will constitute Paradise restored. Matt. 5: 5.

The world was promised to Abraham. Gen. 13: 11. He never inherited it during his lifetime, not even enough to set his foot upon. Acts 7: 5. He dwelt in it as a stranger (Heb. 11: 9, 13), and died an heir to it (Rom. 4: 13). Therefore if he ever inherits it, and the promise is fulfilled, he must live again through a resurrection.

The King in His Glory.

The Saviour, just before He closed His earthly mission, stated that He would come again. John 14: 1-3. The angels, at His ascension, declared that the same Jesus would return. Acts 1: 11. When that coming shall burst upon the world, He will come in His own glory and that of His Father and of His angels. Luke 9: 26. The Archangel's trump shall sound, and the dead shall arise. 1 Thess. 4: 16. The millions who have slept in hope of



PEACE ON EARTH.

the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Matt. 28: 19, 20.

Through the truths of the Gospel, as proclaimed by this commission, the kingdom of grace will stand complete. It is composed thus: Its king-priest is Jesus; the earth, the great Gospel field, is the territory; the throne is the throne on

the better resurrection shall awake. Heb. 11 : 35. They went down emaciated through disease and decrepitude. They come forth clad with immortality, in possession of perfect health and beauty.

Thus at the second coming of Christ, will occur the resurrection of the righteous, the grandest and most wonderful event in all the world's history, save the death and resurrection of Jesus Christ, which made the redemption of the world and the salvation of mankind possible. The second coming of Christ is fraught with such interest to every believer that the pen of Inspiration calls it "that blessed hope." Titus 2 : 18.

Both King and Judge.

As Christ comes, upon His vesture is written, King of kings, and Lord of lords. Jesus, by virtue of His office as king, is Judge of the quick and the dead. 2 Tim. 4 : 1.

The judgment of the wicked occurs during the one thousand years, between the first and second resurrections (Rev. 20 : 1-6).—the resurrection of the righteous introducing the one thousand years, and the resurrection of the wicked terminating it. At the close of that wonderful period, the execution of the judgment takes place. Rev. 20 : 12-15.

Then sinners will cease to exist. The universe will then know of a surety that the "wages of sin is death." Rom. 6 : 23. Rebellion will nevermore menace the government of God, nor mar His fair universe.

Complete Restitution.

The judgment and its execution being past, the time has fully come for the restitution of all things spoken of by all the holy prophets since the world began. Acts 3 : 19, 20. The scenes connected with this wonderful restitution are recorded in both the Old and New Testaments. The evangelistic prophet Isaiah says: "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64 : 4.

This quotation teaches that at the beginning of the world, before man sinned and the curse marred its fair territory, man did behold in Eden the same glory that will clothe the earth when it shall be restored by the power of God.

Beauty Even Here.

Although the prophet declares that eye hath not seen nor ear heard the glory of the

world as it was, yet in this one, since the fall, the human eye has beheld some wonderful glories. There are golden sunrises and rosy sunsets, mountain grandeur and ocean marvels, so beautiful and thrilling that, once seen, their inspiration clings to the memory during life. The ear has listened to wonderful harmonies, and the music of the sweet song has thrilled us. Into our hearts have entered spiritual visions of sunny plains and seas of bliss, but we shall never correctly picture the golden streets, the pearly gates, the broad river of life, or the glorious tree of life in our present state of existence. But in the morning time of our immortal existence, in this world restored, when we contrast the beauty of it with the faint flashes of grandeur we beheld here, we shall earnestly exclaim, "The half has never been told."

The New Jerusalem.

will be the capital city of the earth. John saw in holy vision the city, and thus portrays it: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21 : 1-4.

It is a literal city, having streets, walls, and gates. It is laid out in a perfect square (verse 16), and it is twelve thousand furlongs around it. At eight furlongs to the mile, the entire distance around it would be fifteen hundred miles. Three hundred and seventy-five miles on a side, covering a larger area of territory than England, Ireland, Scotland, Wales and the adjacent islands. Truly it is a royal city for the King of kings.

The prophet, speaking further of the city, says: "And the building of the wall of it was jasper, and the city was pure gold, like unto clear glass, and the foundations of the wall of the city were garnished with all manner of precious stones." Rev. 21 : 18, 19.

The Passing of the Veil.

The sun and moon will exist to lighten the world as when it was first created. In the change which results in transforming this present world into a glorious paradise, the very atmosphere will have become so thoroughly purified that it will be clear as crystal. The prophet Isaiah, in viewing the scene, says: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." Isa. 30 : 29.

The rays of the sun are God's pencil, with which He paints flower, field, and forest with their many-hued colours; and as the sun is to shine with sevenfold more brilliancy, therefore every green leaf, and every flower, and each blade of grass, will greet the eye with sevenfold more beauty, grace, and glory than in the present world.

No Funeral Trains.

Sickness, sorrow, pain and death shall never invade that city. In the words of another, "a city never built with hands nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, no black-robed hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sin or sorrows, without births or burial, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for citizens; whose walls are salvation, and whose gates are praise."

The redeemed world will be arrayed with beauty such as language is inadequate to describe. No scenery ever gazed upon in this world can be justly compared with it. The gently-sloping hills and beautiful plains will be made joyous by the sound of babbling brooks and rippling rivulets, while the air will be richly freighted with the notes of merry songsters. The wide-spreading plains will swell into hills of beauty, and the mountains rear their lofty summits heavenward; and the ransomed of the Lord shall worship where mountain, lake, and forest meet. And in that beautiful world, God's redeemed people, so long pilgrims and strangers in this vale of tears, will find an eternal home which will constitute all that is most enduring and satisfying. Christ your Saviour, your Redeemer, your Helper, your Friend, will be King. Will you be one of the redeemed subjects?—S. H. Lane.

TRUE EDUCATION.

"Education is but a preparation of the physical, intellectual, and moral powers for the best performance of all the duties of life."

Methods of the True Education.

FOR ages education has had to do chiefly with the memory. This faculty has been taxed to the utmost, while the other mental powers have not been correspondingly developed. Students have spent their time in laboriously crowding the mind with knowledge, very little of which can be utilized. The mind thus burdened with that which it cannot digest and assimilate is weakened; it becomes incapable of vigorous, self-reliant effort, and is content to depend on the judgment and perception of others.

Seeing the evils of this method, some have gone to another extreme. In their view, man needs only to develop that which is within him. Such education leaves the student to self-sufficiency, thus cutting him off from the source of true knowledge and power.

The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom.

It is a fact widely ignored, though never without danger, that error rarely appears for what it really is. The mind that depends upon the judgment of others is certain, sooner or later, to be misled.

Every youth should be taught the necessity and the power of application. Upon this, far more than upon genius or talent does success depend. Without application the most brilliant talents avail little, while with rightly directed effort persons of very ordinary natural abilities have accomplished wonders. And genius, at whose achievements we marvel, is almost invariably united with untiring concentrated effort.

An important element in educational work is enthusiasm. On this point there is a useful suggestion in a remark once made by a celebrated actor. The Archbishop of Canterbury has put to him the question why actors in a play affect their audiences so powerfully by speaking of things imaginary, while ministers of the gospel often affect theirs so little by speaking of things real. "With due submission to your grace" replied the actor, "permit me to say that the reason is plain: it lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary."

MRS. E. G. WHITE.

Education.

One who has spent much time in educational work gives the following hints which will aid much in the development of young men and women for the responsibilities of life:—

* "Success in any life demands a definite aim. He who
* Extracts from "Education."

would achieve true success in life must keep steadily in view the aim worthy of his endeavour.

True education is the harmonious development of the physical, the mental and the spiritual powers.

The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical men and women who can cope with emergencies. In many ways life's happiness is bound up with faithfulness in common duties.

Students should learn fact and system; they should learn to economize time, and to make every move count. Let it be their aim to make their work as nearly perfect as human brains and hands can make it.

True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle.

The youth need to be impressed with the truth that their endowments are not their own. Strength, time, intellect are but lent treasures. They belong to God, and it should be the resolve of every youth to put them to the highest use.

Every youth has a work to do in the uplifting of humanity. Let pupils be impressed with the thought that the body is a temple in which God desires to dwell; that it must be pure, the abiding place of high and noble thoughts. Instead of marring God's handiwork, they will have an ambition to make all that is possible of themselves, in order to fulfil the Creator's glorious plan.

"All who in this world render true service to God or man receive a preparatory training in the school of sorrow. The weightier the trust and the higher the service, the closer is the test and the more severe the discipline."

"The child's first teacher is the mother. During the period of greatest susceptibility and most rapid development, its education is to a great degree in her hands. To her first is given opportunity to mould the character for good or for evil. She should understand the value of her opportunity, and, above every other teacher, should be qualified to use it to the best account. Yet there is no other to whose training so little thought is given. The one whose power is most potent and far-reaching is the one for whose assistance there is the least systematic effort."

"Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent. Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity and courtesy are essential qualifications."



HYPNOTISM.

WHAT is it? Like matter, it can be defined only in terms of the phenomena it presents. Of its essential nature we know nothing. What was said concerning it by a certain person, more than a hundred years ago, who paid Mesmer a hundred *louis d'or* (\$400) for an exposition of it, is as true to-day as it was then,—“Those who know the secret are in greater doubt than those who are ignorant of it.” Phenomenally defined, it is the act of inducing, by various methods, in all of which *suggestion*, usually oral, is *dominant*, a trance-like state, in which the mind of the person so affected may be more or less completely controlled and directed by another mind. The manner of producing this condition differs considerably in practice. Downward passes and strokes about the head and body of the subject, fixed gaze at some bright object held close to and above the eyes, staring into the subject's eyes, and other performances of similar nature, are frequently used, accompanied with assurance on the part of the operator that the subject is going to sleep or with commands to do so. Frequently the suggestion is sufficient—with many operators nothing else is ever necessary, except the passive condition of the subject. Indeed, after a person has been hypnotized, the matter becomes easy, it sometimes being sufficient merely to point the finger at him, or command him to go to sleep. Cases are on record in which the command delivered over a telephone was perfectly effective. The writer has an acquaintance living in the same town who has performed this feat.

Is it in accordance with natural law? That depends on what is meant by “natural.” If by this you mean *God's usual way of acting*, we shall be compelled to delay our answer until we have examined its moral bearings, to determine whether he would act that way at all or not. If you mean to ask whether it is a proper use of what science would ordinarily term a law of nature, we can not affirm that it is until we know its essential nature. And that no man as yet knows.

Some of our readers may have played

checkers or chess with an “automatic” player, a dummy of wood, wax or metal. A large number of persons having seen such dummies might, because of familiarity with the sight, declare that the figures work by some merely natural law, not clearly understood; but those who, like the writer, have studied the mystery of these dummy experts playing games like champions, know that there is *within* or *behind* or *attached to* them *artificial* arrangements or accessories, which were never placed there by nature.

In one such instance was a dwarf, a skilful player, seated cross-legged inside the metallic bust of a Turk. That there are artificial arrangements or derangements of the mental faculties in Hypnotism will be readily conceded by even an atheistic Sadducean scientist. But whether this condition is produced merely by man, or by direct intermeddling of the devil—“the spirit that now worketh in the children of disobedience” (Eph. 2:2)—no one is in possession of the *scientific* evidence to determine. But this is not saying that we can not tell where the *instigation* of this work comes from.

This we can do right well. True there are *theories* concerning the immediate cause and changes in hypnosis, but it is not in the province of this article to defend any of these hypotheses,—that of a magnetic fluid, of neurosis, or of suggestion. To attempt to do so would mean simply the immediate dissent from our positions of probably two-thirds of the experts on Hypnotism. If one would like to demonstrate the difficulty we have already amplified, of arriving at truth in these things by the mere light of his understanding, let him toil through the already abundant works on this subject. We can assure him from sufficient experience that he will be none the wiser for his labours.

Another question which will be found equally impossible to determine from the testimony of “authorities” and “experts” is regarding the necessity of physical

Harm Resulting from Hypnotism.

(Continued on page 14.)

INCREASING SPEED OF LOCOMOTION.

More than two thousand six hundred years ago the prophet Nahum wrote of scenes which would take place in the day of the Lord's preparation. Nahum. 2:3, 4. He said “The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.” How accurately do these sentences portray the rushing, bustling motor cars which rage in our streets to-day, terrifying horses, and making nervous people tremble as they whir through the traffic.

The speed at which these modern chariots travel is astonishing. Last week an automobile race took place in the State of New York, and the winning machine covered 302 miles in 325 minutes. The usual concomitants which are incidental to such contests were not absent, for one man was killed and four injured.

The increasing rapidity of locomotion, and the numerous devices which are now in operation for facilitating the transit of men from one place to another is an unmistakable sign that we have now reached the closing scenes of this world's history. This is the day of the Lord's preparation, and that we might know the time for His coming is near, our attention is called to signs in the heaven and upon the earth and sea. Have you observed these indications? Does the rushing railway train, shaking the trees of the forest, and causing even the earth to tremble under its mighty tread, speak to you of the approaching of the King of kings and Lord of lords? Has the wail of thousands and tens of thousands of unemployed men and women pinched with cold, and starving in the midst of surrounding wealth and luxury, spoken to you of the One who is soon coming in the clouds of heaven to bring to an end the sin and degradation of this age? “If not, we command to your careful and prayerful study the following Scriptures: Matt. 24; Mark 13; Luke 21; James 5.

For the encouragement of those who should see these signs the Saviour said: “When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh.” Luke 21:28.—*Australian Signs of the Times.*

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“Seek not for happiness, for it is never to be found by seeking for it.”

THE OLD YEAR AND THE NEW.

WHILE the bells are sweetly ringing
Out the old, the new year bringing,
And both young and old are singing

Words of holy cheer,

Let us make a firm endeavour
In the strength of God, to never
Let past faults or failings ever
Spoil our glad new year.

Let us each, our sins confessing
Come to God and take His blessing,
That we each, His love possessing,
May a blessing be.

Then our lights will burn the brighter,
Saddened hearts will be the lighter,
And the cords of love will tighter
Bind in unity.

There are hearts cast down in sorrow,
Who from us would gladly borrow
Help and love to-day. To-morrow
Help may be in vain.

So, to-day, while bells are ringing,
And both young and old are singing,
Let us, this new year beginning,
Live, to live again.

HARRY ARMSTRONG.

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SIX ONE THINGS.

THERE are six working days in each week, and here is one thing to be considered for each day, either of which, if faithfully followed would lead us straight into the beautiful City.

We are beginning the New Year and every one of us will think of the past, and in memory live it over again; and while we may regret our many failings, still there will be something that each of us has accomplished, and we shall feel encouraged to attempt more during this year. It would be well for us to remember the road to success before we attempt anything. There must be a definite purpose—decision. First of all we must take *one thing* and keep that ever before us. We cannot hope to take everything and make a success of *all* at one time. This does not mean that we can do only “*one thing*;” but we can have only one principal thing and *all* others should be secondary to it.

The great thing that comes to us all at such a time as this, is,—“What shall I do?”

The one thing in each of the following texts may help us in answering this question, and each of us may be able to select from the list the *one thing* which we need. Then keep that ever before us and make everything else a stepping stone to reach that one thing in the year before us.

The first thing that comes, naturally, is to regret and mourn over the past, though we know it cannot be altered. To all such Paul’s words answer :

“ Brethren, I count not myself to have apprehended ; but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before :—

I press toward the mark for the prize, of the high calling of God in Christ Jesus. Phil. 3:13, 14.

Let us all take these words as a motto during this New Year ! And, although we have failed in the past, let us not mourn over it, and above all keep the *one thing* in mind, and let us press on until we receive the prize, for now, just now, is the golden opportunity. We cannot afford to be half-hearted in this work. We must forget all faults, failings, and past experiences, and remember that we can press toward the mark.....only while we are *forgetting* the things behind and *reaching* forth for things which are before.

Some may ask, “Is it really necessary to forget all else and press on for the prize ? Hear what David says: “*One thing* have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in his temple.” Ps. 27:4. Think of that ! David was a king. Yet he had *one thing* which he desired of the Lord. What was it ? “That he might dwell in the house of the Lord for ever.”.....and Jesus commands such a course.

“But seek ye first the kingdom of God and his righteousness : and all these things shall be added unto you.” Matt. 6:33.

Do you say one cannot see his way clear to do so in such a case as yours ? Read—

“He answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see. Jno. 9:25.

It matters not whether we can see or not ; He is able to cause us to see : and when we have had the eye-salve applied to our eyes, we shall see, and know that we see.

But one thing is needful ; and Mary hath chosen that good part, which shall not be taken away from her. Luke 10:42.

What is that ? Learning of Jesus—“Hearing Him.” We must hear the words of Jesus, too, but “hearing them fearing them never can save us Jesus says—Blessed are they that do.”

But there is so much involved ; it may be wealth, position, friends, reputation,

or something we must give up. We may be almost perfect, still—“*One thing thou lackest*—Then Jesus beholding him loved him, and said unto him, one thing thou lackest : go thy way sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven : and come, take up the cross, and follow me. Mark 10: 21. We have almost reached the goal. Can we afford to let the one thing keep us from gaining it ? No ! a hundred times no ! Let us therefore observe this one thing,—see that we “*follow Him*.” No thought of anything else. “What is that to thee, *follow thou me*.”

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 2 Cor. 1:20.” “And in *Him* ye are complete.”

Walking in this “*one thing*,” we cannot fail to have a most blessed and prosperous year—Shall you? shall I?

ANNA KNIGHT.

—:o:—

HEART-KEEPING.

HEART-KEEPING is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprisings of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is ; Shall these accursed Amalekites of temptation burn up all my spiritual possessions and over-run my soul ? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world ? Or shall they drive me to Jesus Christ who will give me the victory !—Theodore L. Cuyler D. D.

—:o:—

“CLEAN, straight methods are always best. The moment a young man shows the least sign of crookedness, he arouses suspicion and challenges confidence ; he works at a great disadvantage, which it will require an enormous amount of hard work to counteract. When suspicion is aroused, confidence is lost, or credit is questioned, complete rehabilitation of character is very difficult.”

THE ORIENTAL WATCHMAN

Editorial.

HAPPY NEW YEAR.

We wish all our readers a happy New Year. We hope that the coming year may be one of real happiness to you all. There is nothing more desirable to look upon than a happy face. We admire the birds with their beautiful plumage; the flowers with their lovely tints; the roses, forget-me-nots and pinks. While we love and admire them all, there is nothing earthly so inspiring and refreshing as a real happy, smiling face.

If there is one way we can do more than in any other, to help and bring sunshine into the hearts and lives of others, it is by wearing a cheerful happy face. The amount of blessing in a simple, happy smile cannot be estimated. A case is on record of a man who fell into despondency. So great was his melancholy that it led to insanity. Everything was done that physicians could do, but nothing seemed to arouse him from his sadness and gloom. Finally his attendant thought he would try being very cheerful about him, and made it his business to sing and smile as much as possible and would frequently laugh heartily. For some days he saw no visible impression. One morning he went to the room of his patient and gave one of his usual merry hearty laughs, and, to his surprise and very much to his encouragement, the man smiled in return. From that time on he began to get well and in time recovered.

Happiness, like every other blessing God gives, is controlled by certain laws. When these are complied with, happiness follows, and when disregarded the desired boon takes to itself wings and flies away. If we have happiness in the year before us, we must sow for it day by day as the days go by. A firm trust in God together with unquestioning obedience to God's word are the chief factors in the promotion of happiness. Selfishness keeps many people from being happy. While the mind is self-centered and selfish desires predominate, we are working against ourselves. Isaiah the prophet says: "Is

not this the fast that I have chosen? to lose 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 thine 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; the glory of the Lord shall be thy reward." Isaiah 58: 6-8.

Love and health and happiness all grow and flourish as self is lost sight of, and ministry for others becomes the chief aim of life. Let us therefore in the year before us, couple with our faith and obedience, unselfish ministry for others, and the year will be a blessed happy year all the way through.

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THE PROPOSED PEACE CONFERENCE.

The Peace Conference proposed by the American government, will again call representatives from all principal nations together for consultation. The object is to secure peace by arbitration. At the same time while calling for this conference, America is doing more to prepare for war than at any previous time during her history. The strength of the navy is to be doubled, so that it shall be second to no other nation. We ask are such doings in harmony with that which makes for peace?

There is only one source of peace in the universe; and it would be well for those who expect to meet and counsel for peace, to take heed to the Bible, that they may know how peace is to be obtained and not be disappointed. Christ is the author of peace,—"Peace I leave with you, my peace I give unto you." Such peace is not given to nations as nations, but to individuals. As far as the peace of Christ is nourished and cherished in the hearts of men, so far will peace prevail.

What then may we expect of such a conference? Nothing that shall have in it the true ring of peace. We are told again and again in the Scriptures that war and not peace shall be the sign of Christ's coming. Luke 21: 25, Joel 3: 9-13. The Bible does say there shall be a cry of peace, but it shall not be genuine. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not

escape." 1 Thes. 5: 3. It is well in reading this passage to notice the connection. The apostle Paul, is speaking of the condition of the earth just prior to Christ's coming. The peace and safety cry is to be given; while at the same time nations by their war-like preparations shall fulfil the prophecy of Joel:—"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning hooks into spears; let the weak say I am strong. Assemble yourselves, and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord." "Put ye in the sickle, for the harvest is ripe: come, get you down for the press is full, the fats overflow for their wickedness is great." How verily is this prophecy being fulfilled.

Each nation of to-day is trying to strengthen itself with the combined strength of all others, just as Israel tried to strengthen herself by combining with Egypt. At the time of the Peace Conference at the Hague in 1899, the editor of *Present Truth* drew some timely lessons from the experience of Israel in seeking peace by trusting in Egypt; they were timely then and are no less so now. We therefore quote the following paragraphs from *Present truth*:

"What then are we entitled to expect from this Conference?—Nothing whatever. Listen to the infallible Word: "Woe to the rebellious children, saith the Lord, that take counsel, but not of Me; and that cover with a covering, but not of My Spirit." Isa. 30: 1. The men in conference at the Hague are not taking counsel of the Lord, nor are they seeking the covering of the Holy Spirit of God.

Now it is not this peace that the delegates of the nations have met to confer about at The Hague, and consequently they are imagining a vain thing. If it were the true peace that they were conferring about they would be having a religious meeting, pure and simple, seeking the blessing of the fulness of the Holy Spirit. 'What a strange thing that would be for a congress composed of delegates from all the nations,' all will exclaim. Indeed it would be a strange thing, and an impossible thing; for if they were assembled for this purpose, their action could be representative. Each one could secure peace for himself only, as an individual. Their action would bind nobody else. It would be a grand thing, however, if they would seek peace in that way, for then something would be accomplished; a few men, at least, would secure peace.

'There is no peace, saith my God, to the wicked.' Isa. 57:21. It is only by personal faith in Christ that righteousness comes; therefore it is evident that to nations on this earth there can never be peace. Only by submitting to the mild sway of Him that sitteth on the throne in the heavens, and acknowledging and keeping His laws, can there be peace. That would result in there being only one King over all, which will be the case in the world to come, when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

It is not necessary, therefore, nor even profitable, to call a conference of all the nations, in order to have peace. Each person may have a successful peace conference by himself, wherever he is. God has spoken peace, and Christ has been sent with the message. We have only to listen and accept. 'I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints; but let them not turn again to folly. Surely His salvation is nigh unto them that fear Him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before Him, and shall set us in the way of His steps.' Ps. 85. 8-13.

Why was the woe pronounced in the case of the Israelites? Because, as the Lord said, "the Egyptians are men and not God; and their horses flesh and not Spirit." Isa. 31:3. Now the same thing is true of every people; they are men, and not God, and both their horses and themselves are flesh, and not Spirit. Therefore the same woe rests upon the ancient people of Israel.

Bear in mind that the woe pronounced is not an arbitrary thing. It is not as though God should pettishly say, like a man, "Well, if you will not accept My terms, I will make you suffer for it." God is not a man. Just because He is God, He alone has power to help, and therefore those who seek help from men, and not from God, bring disaster upon themselves. The woe follows as a natural consequence, and God who sees the end from the beginning, foretells it.

Look again at the reason given for the woe that shall come upon those who take counsel of men, instead of God, and who seek the protection of men, instead of the covering of God's Spirit. "The Egyptians are men, and not God; and their horses are flesh, and not spirit." Flesh and blood cannot deliver. "The way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10. 23. How utterly foolish to seek help and guidance from those who are not able to support and guide themselves! It is the blind leading the blind, and the maimed trying to help the lame to walk. Only the Spirit of God can direct man in the

right way, and only God has power to support and preserve.

Christ has left His peace with men, but not as the world gives it. Whoever will let the peace of God rule in his heart (Col. 3:15), by receiving and trusting absolutely in the Word of God, will be kept by "the peace of God which passeth all understanding," Phil. 4:6, 7. This is the peace of righteousness, which comes from hearkening to the commandments of God, Isa. 84:18; Rom. 5:1. Only God can impart this peace.

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OUR LONDON CORRESPONDENT.

Insanity.

THE report which the commissioners on lunacy have just issued, certainly contains food for careful thought, and not by any means for self-congratulation. They tell us that, on the first of January last, there were no fewer than 117,199 insane persons in England and Wales, an increase of 3,235 during the year. To get a clearer idea of what this means, it may be well to say that the number of insane in England and Wales was but 36,762 in the year 1859, and that the ratio then was 1.8 lunatics per thousand of the population. To-day the ratio is 3.6 lunatics per thousand. In other words, with all the science and education and general advantages of modern life, England has to-day, twice as many lunatics in proportion to her population as she had forty-five years ago. This does not look like evolution.

Child Drunkards.

Naturally drink cuts a large figure in the insanity records. The Bluebook issued by the select committee appointed to look into the subject of physical degeneration, gives some bad details in reference to the ravages of gin. Even little children contract the habit. In a hospital at Blackheath, in the southeast of London, "there was a little puny, three-year-old child, who had a penny given to him to play with, and the poor little wretch held out his hand to every visitor with the penny in it, asking them to get him 'just a ha'porth (half-penny worth) of gin.' It was his one idea of the way to use the penny. Gin was his ideal of happiness."

Sometimes the women drink worse than the men, when, of course, there can be no real home life. Drinking begins in the morning, breakfast probably consisting of a bottle of stout, bread and cheese.

Rome's Tactics.

Romanism makes stealthy advancement, with the same tactics that it used hundreds of years ago. Cardinal Vannutelli, the

pope's special representative, was in Ireland recently, and, in one of his speeches, said he had good hopes of a Roman Catholic University for Ireland, because King Edward, on the occasion of his visit to Maynooth College (in Ireland), had expressed his marked sympathy with the aspirations of Roman Catholics in that direction. But this question of the university is a political matter, concerning which royalty in this country is supposed to be entirely non-committal. Accordingly the "English Churchman," a strong Protestant paper, took up the matter, and the secretary of the Imperial Protestant Federation wrote His Majesty's secretary, Lord Knollys, asking if such a royal utterance had been made at Maynooth, whereupon an official denial was given. The cardinal then stated that the press had reported him incorrectly, which seems unlikely, in view of the fact that some weeks before, in leaving Ireland, he publicly commended the press for their "accuracy" in reporting his addresses.

Missionizing the Protestants.

Missions for non-Catholics are now a regular feature of Roman Catholic activity in Great Britain. A few months ago crowded congregations of Protestants were gathering nightly at Rugby to hear a Catholic cleric explain the Roman faith. We may judge of his methods from this significant paragraph in a press notice:—

"The great feature of these missions is that they are absolutely non-controversial; the aim is to explain the doctrines of the Catholic faith, and from the beginning to end not one word was said that the most critical Protestant could take objection to."

It seems hardly necessary to point out that just such missions do the most harm. While professing to explain, they really place the whole matter of Romanism, its history and doctrines, in a false light. But we are seeing on every hand the old boundaries disappearing. It is something for Rome to condescend graciously to explain herself. Protestants will crowd each other to reach the feet of the sovereign pontiff; and the union of a false, back-slidden Protestantism with the Rome that never changes is only a matter of time.

Prophecy gives the key to the situation, but prophecy is a portion of the Scriptures especially neglected in these days, when only the few study the Bible at all.

M. ELLSWORTH OLSEN.

BELLS OF TIME.

With merry chime.

The bells of time,
In every clime.

Ring out their joy
In simple rhyme.

Till time is o'er,
On this fair shore,
Will see no more

That dear old friend,
1904.



It speaks of showers
And sunny hours
Among the flowers,
In the happy days
That shall be ours,
Then let us strive
And always strive
To keep alive
Thru all the year

1905.

G. K. OWEN.

**THE LITTLE THIEF.**

THE prosperous grocer of Milltown stood one day at his shop-door, looking down the village street. He saw a little ragged boy go into the baker's shop opposite. Looking round and seeing no one there the boy took from the counter two rolls, and was putting them into his pocket when the baker entered the shop.

The boy was seized by the collar, and violently shaken by the enraged shopkeeper, who then proceeded to drag him out of the shop and along the street. Mr. Grey, the grocer, crossed and stood before them.

"Little thief!" said the baker, "Just caught him filling his pockets in my shop! I'll take him to the police!"

"What did he do it for?" asked Mr. Grey. The little boy sobbing as if his heart would break, managed to make Mr. Grey understand.

"I'd only a 'a'penny,—and I was hungry—and mother's hungry, too—an' I didn't mean to do it, Oh!—."

" Didn't mean to!" said the baker, giving the boy another shake! "then why did you do it? Come on!"

But Mr. Grey stopped him again.

" Give me the little chap to deal with," said he: " I'll talk to him. He shall be sorry for this."

The baker laughed. " Take him," said he: " but shortest way to deal with such as these is to give them up to the police. But so long as he doesn't come near me again I don't care!"

And so he went with Mr. Grey.

" Now look here, little chap," said the grocer, when he got inside the shop. " you don't look like a thief, and I don't believe you are one. I want a boy. I'll take you for a week's trial. I'll trust you, and if you are honest you can be

my errand-boy. There's half a crown, go and get what you want for your mother and tell her where you will be."

Mr. Grey's trust was not misplaced. He never had a more diligent and honest errand-boy.

" Well," said the baker some time after, " folks must please themselves, of course, but you'll find some day you've made a mistake."

" I don't think so," said the grocer. " I knew a little chap once who was taken into a great house as boot-boy. That little chap used to pilfer. If he was sent with a basket of hot-house fruit to some neighbour he'd eat half of it on the way. And, having found how good it was, he managed to get into the peach-houses and vineeries to help himself; he knew where the keys were kept after all was locked up for the night.

" Well, at last the gardener began to talk, and a great fuss was made. No one knew who the thief could be. Still the fruit was missed, and the worst of all was when a bunch of grapes that was to go to the show for a prize was cut and taken."

" Was it the boot-boy?"

" Yes it was: but they never found him out. One day one of the young ladies of the house came to him with a little basket.

" 'Tom,' said she, ' I meant to take this myself to poor old Susan down at the workhouse, but the doctor says I'm not to go on cold days. I can trust you, I know. I shall have to make you my messenger, Tom, if I'm to be an invalid.' And she gave him the basket and a smile with it."

" He ate the fruit, I expect?"

" Not he. He never so much as looked inside. He kept thinking of the young lady's

words, " I can trust you, I know," and they cut him like a knife."

" So he became a good boy?" asked the baker with a sneer. " It is a pretty story, but it is not likely."

" It is true," said Mr. Grey, " for I was that boy. The minute that sweet young lady believed me to be so much better than I was I got the wish to be better. After a week of being pretty miserable I went to her and told her all. And then I begged her to trust me. She did. She took me for her boy to run messages, and wheel her about in a chair; for she got worse and worse. When she died I was near breaking my heart."

" And that was why you believed the little thief?"

" That was why."

" Well after all," said the baker, " you may be right. It's what we expect God to do by us when we've sinned." —Selected.

—:o:—

WHEN we are bringing up our sons, we mothers must be vigilant that we control our passions, our tongues, our very tones; and equally we should teach them the constant exercise of forbearance and the gentlest love in combat with every furious impulse! Our hasty words and our impetuous acts may bear fruit of the Dead Sea, to poison every remaining hour upon earth, but, if we are too weak to gain the victory for ourselves or our children in our own strength, we may always gain it by prayer at the foot of the Throne. Let us seek for ourselves and our children daily realization of the beauty and strength of gentleness. Teach the children by example that there is dignity in silence or in restrained speech under provocation.—*Margaret E. Sangster.*

THE DEPARTED YEAR.

THE year has closed ! A strange eventful year.
So quietly it came, so brief its stay ! 'Tis gone !
While the wide weary world in slumber of midnight was lying,
The year came softly creeping o'er the plains of dreaming Earth.
It silently breathed o'er the face of the orchard and forest and field :
And whispered sweet words of life and friendship and love.
Then the swelling buds on the boughs of the wide spreading mango trees,
Foretold the glad news—the return of the beautiful spring.
Then the Myrtle, so graceful, and flaming Hibiscus rejoiced,
And flung out their bright waving banners all free to the breeze.
The world then awaking, with pulse beating louder and faster,
In gladness was smiling, a beautiful garden of flowers.
The bountiful year, in its course never weary, but still onward rolling,
A banquet was spreading of tropical fruit so delicious and ripe.
The mango, pomegranate, the pomelo, orange and citron,
Custard-apple, papia, the guava, the mangostine, kala and leach,
Heaping higher and higher in all the bazars of the town.
But while such peaceful scenes appear before our eyes,
In other lands the dying have their garments rolled in blood.
While songs of warbling birds regale our listening ears,
And while our eyes are feasting on fields of blooming flowers,
How many wounded soldiers on bloody battle-fields,
'Neath bursting shells have fallen, by war horse trampled down,
Are left alone to perish upon the frozen ground !
The year has seen great war-ships so proudly plow the sea,
With brave and fearless soldiers and cannon all on board—
What burst of thunder from beneath, with fragments fill the air !
To try to write the story would be a vain attempt :
To read it if 'twere written, would cause the heart to faint.

Ten thousand human hands are busy with their pens :
Not all these pens can write the story of a day.
The story of the year, no man could ever write.
And yet the wondrous record is already written down :
"For every work and secret shall be to judgment brought."—Ec. 12:14.
"Judged out of those things written within the open books."—Rv. 20:12.
The scribes that do the writing in all these open books,
"Ten thousand times ten thousand, and thousands of thousands." †
And these are sent "to minister to all salvation's heirs."—Hs. 1:14.
Then why do we not see them as they are passing by ?
The speed with which they move, is like the lightning flash.—Eze. 1:14.
Such scribes record the history of all the passing years.
They photograph our actions, they phonograph our words.
They understand the telegraph : can use it without wire.
Men cannot teach them science ; they knew it long ago.
In the anthem of creation, that triumphant song of joy,
These celestial scribes united with all the sons of God.
When a sinner turns from death, and treads the path of life,
"There is joy among the angels" who record the tidings glad,
But when he thrusts his neck between the jaws of death,
How sad the cloud that shadows the angel's lovely face !
In all your conversation, in all your daily toil,
Each word and every action, the scribe is writing down.
Do not, before your angel, present your weak excuse :—Ee. 5:6.
For he is watching near, and beholding all you do.
As you speak and act before him, he's writing in a book,
And making a true record for you some day to read,
In the panoramic mirror of the story of your life.

†—Rv. 5:11.

—G. K. OWEN.

HINTS ON CONVERSATION.

Avoid an apologetic mood ; it is always weakening to character.

Never let your eye wander over the room while your friend is talking to you.

Study the person with whom you are conversing, and lead up to subjects with which he is familiar.

Never talk about yourself, and if you see the conversation drifting that way get it out of a personal rut at once.

The secret of successful conversation is contained in the faculty of being able to make the other person talk.

Remember that conversation is an art. It takes time, thought and experience to develop the faculty of conversing properly.

Do not let conversation drift into any subject. Begin the attack with something definite, and force your partner to show his powers.

If you find yourself doing all the talking, you may depend upon it the other person is managing you. If you make the other person talk, you are master of the situation.

Do not talk about the weather, or your illness ; society is a place for the interchange of

only bright and pleasant thoughts—leave the "grinds" at home.

It is not at all necessary that you should do all the talking. Do not fly at your partner and drown him out with words. Show an interest in what he is saying, and then he will continue to hold the field.

The secret of a good conversationalist is always to be a rapt and attentive listener.

Conversation, in its final essence, consists of the element of charm. What charm is, it is extremely hard to define. But if we bend our minds to the task of being charming, we shall most probably succeed in the end.

If you find that your partner is making for a disagreeable subject, and you wish to head him off, bring your will to bear upon his, and project into his brain some other topic, or lead the way by a series of forcible suggestions to another train of thought.

Society demands of those who enter it, that they shall bring something positive and definite to the social gathering. Try to carry some special cargo into the port. Do not always sail into conversation with nothing in the hold of your ship, or with only ballast there.

Do not become monosyllabic in your talk and say "yes" and "no." This stops the spirit of conversation, and represses expression.

The interrogation mark and not the exclamation is the instrument by which the ore-bed of conversation is most successfully worked.

It is surprising how little effort is required to carry on a successful conversation when the other party is willing to do the talking. Balzac says in his story of Eugenie Grandet, that he carried on his great business activities by the judicious use of the four following expressions: "Indeed!" ; "Perhaps so" ; "I cannot tell" ; "We will see."—*The Delineator*.

—:o:—

Avoid speaking harsh, angry words. Paul has given a caution on this point : "Fathers, provoke not your children to anger, lest they be discouraged." They may be very wrong, but you can not lead them to the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind.

Jesus loves children and youth. He is the Good Shepherd, ever ready to go into the wilderness to seek for the lost straying sheep.

The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven.

MRS. E. G. WHITE.



HEALTH HINTS.



CAUSES OF COLDS.

1. HABITS and practices which cause the blood to be overcharged with food material and body wastes. Taking more than the necessary amount of food, and all causes of indigestion and constipation must be mentioned here; also a liberal use of sugar, fats, flesh, and coffee; too little pure water to drink, neglect of bathing and muscular exercise, and failure to fill the lungs with pure air.

2. Habits and practices which cause weakness, and lack of tone and resistance in the skin. Chief among these are the wearing of very heavy woollens, and too much clothing, too heavy covering at night, and neglect of the cold bath.

3. Causes of general feebleness and low vitality, such as prolonged sickness, over-work, worry, loss of sleep, poor quality of food, living in hot, poorly ventilated rooms, or in damp or dismal ones, and the use of alcohol and tobacco.

The cold-feet curse is responsible for a lot of the suffering from colds; yet I suppose that almost anybody really has common sense enough to keep his feet warm and dry if he would only use it. The same is true of sitting in draughts, and many other things which are often little more than excuses, and cover up the real cause of the cold. However, it is very important to have the feet and limbs warmly clothed, not to remain for a moment where a draught of air strikes one part of the body constantly, and not to treat the body with a long cooling or wetting process without vigorous exercise.

Treatment of Colds.

The best thing, yes, the right thing to do is to live so well that the body can maintain its natural condition of health, "whether it rains or shines." This is not only possible, but easy under ordinary circumstances, and well living is joyful living always. Perhaps the greatest aids in the prevention of colds are the practice of exercising vigorously for a few moments each day in the cold air, with the body unclothed, and the daily cold bath. Many people do not have private rooms, and can not indulge in these delightful exercises. The next best is to bathe face, neck, chest, and feet in cold water, and then go out into the cold air without

wraps, and exercise hard for a short time before beginning the day's work.

When a cold is once started, the thing to do is to remove the cause, and get after it in earnest. Eat nothing—unless it be fruit—for one, two, three, or more meals. Drink a glass of water every two hours or so. Cleanse the bowels thoroughly. If the cold is due to wetting the feet, a hot foot-bath for from ten to thirty minutes, followed by a good, vigorous cold bath and rub, may cure it at once. If it was caused by a draught on back of neck, apply fomentations to that part, and cold to head and face with the hot foot-bath. Continue the treatment from twenty minutes to one hour. If there is a feeling of oppression, uneasiness, tightness, or irritation in the lungs, take a hot application covering the whole chest for about five minutes; then cold from one to three minutes. Then repeat hot, then cold, and keep it up from twenty minutes to an hour or more, with hot foot-bath.

If there is a general feeling of sickness, with chilliness and fever and pains in different parts, flush the system with hot drinks, and take a thorough sweat in addition to any of the above treatments. After the sweat, take a short cold bath, dry well, wrap at once in a warm blanket and go to bed with heat to the feet.

If one is feeble, it may be necessary to remain in bed for several days, and take treatment once or twice a day. If strong, it is often best to take treatment before going to bed, a cold bath in the morning, and plenty of exercise outdoors during the day. After going to bed with a sweat, or sweating in bed, take a quick, cold bath, and dry perfectly on rising. Should it so happen that what you thought was a cold is really the beginning of la grippe, or of the more serious pneumonia, the simple treatment here advised is as good as anything you can do until the doctor comes, so no harm has been done in any case.—*Life and Health.*

—:o:—

HINTS TO DYSPEPTICS.

EAT slowly, masticating the food very thoroughly—even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach. Avoid drink-

ing at meals; at most, take a few sips of warm drink at the close of the meal, if the food is dry in character. In general, dyspeptic stomachs manage dry food better than that containing much fluid. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating. Eat no more than the system requires. Sometimes less than is really needed must be taken, when digestion is very weak. Strength depends, not on what is eaten, but on what is digested. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating. Never eat more than three times a day. For many dyspeptics two meals are better than more. Never eat a morsel of any sort between meals. Never eat when tired, whether exhausted from mental or physical labour. Never eat when the mind is worried or the temper ruffled, if possible to avoid doing so. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, taking but one to three kinds at a meal. Most persons will be benefitted by the use of oatmeal, wheat meal, cracked wheat, and other whole grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.—*Public Health Journal.*

—:o:—

WATER-DRINKING AND HEALTH.

THE human body contains a complete sewerage system in which poisonous and disease-producing refuse is constantly gathering, and jeopardizing the health. The same rule which applies to municipal sanitation will also apply to personal sanitation, and the danger of disease may be forestalled by flushing out this sewerage system with an excess of water. Just as truly as the gathering of filth from the city in the "sewerage veins" endangers the lives of the inhabitants, so the poisons generated by the bodily metabolism, collected in the excretory organs, will jeopardize the lives of the millions of inhabitants of the body: the living cells. Every action of muscle or of nerve is accompanied by the destruction of cells which, if not eliminated, will accumulate like clinkers.

Aside from the mere "choking of the flues," we must bear in mind the body is constantly generating poisons which, if eliminated freely, will do no harm; but which, retained, will be productive of disease. Such a poison is uric acid, which is charged justly with causing rheumatism, gout, constant headaches, dizziness, and a train of other symptoms, and it must be seen that if the accumulation of refuse is the cause of such conditions, the logical means of cure is its elimination. Other "products of metabolism" create their own types of disease and all may be prevented by the free use of water.

A beginning of kidney trouble lies in the fact that people, especially women, do not drink enough water. They pour down tumblers of ice-water as an accompaniment to a meal, but that is worse than no water, the chill preventing digestion, and indigestion being an indirect promoter of kidney disease. A tumbler of water sipped in the morning immediately on rising, another at night; are recommended by physicians. Try to drink as little water as possible with meals, but take a glassful half an hour to an hour before eating. This rule persisted in day after day, month after month, the complexion will improve, and the general health likewise. Water drunk with meals should be sipped, as well as taken sparingly.

—:o:—

THE HARVEST OF HEALTH.

THE normal condition of all God's creation is health, not disease; until sin came into the world there was no such thing as sickness. The nearer we get into harmony with God, the nearer will we approach that condition. The whole idea in getting a sick person well is to get him into harmony with God, but the usual plan is to give him drugs, which will make him feel better, when he is really worse.

Let me illustrate the folly of that. Suppose I take a little child and lift it high into the air. The child may think that it is as tall as I am, but is it?—No, as soon as I put it down again it is the same as it was before. So when people indulge in stimulating drugs, they may feel for a little time as if they have reached the summit of health, but soon there comes a letting down, and then they are worse than they were before. How is the child to get to be as tall as I am?—By growing; and in the same way the sick man is to be restored to his health. He has to plant

good seed, and then give it time to develop, and the harvest will be sure.

Some one asks whether people have to work as long to get their health back as they did to secure disease. Does it not take as long to raise a crop of wheat as to raise a crop of tares? Yes, but God is very merciful, he is continually trying to build us up and strengthen us. He says, "Turn ye, turn ye, for why will ye die?" When we have wholly submitted ourselves to God's law, it is wonderful how rapidly health returns.

A sick man is like a heavily-loaded wagon going up hill with the wheels locked, adding to its burden. He is like a child digging his heels into the carpet while his mother is trying to lead him across the floor. He is like these things because he is usually resisting the efforts of nature to make him well.

I recall a striking instance of this kind. A man who had had Bright's disease for many years, and had made a fairly good recovery by a strict diet and conscientious adherence to health principles, one day yielded to appetite, and ate something which he ought not to have eaten and which he knew would hurt him. The punishment was immediate; his kidneys became paralyzed—went on a strike—and the man was dead in less than thirty-six hours, in spite of the best medical attendance. Had he been true to principle and refrained from eating that which he knew was not for his good, he might have lived for a long time.

When a man can get hold of the thought that God is working in him and trying to make him well, and can be induced to co-operate with Him in an intelligent way, that removes the locks from the wheels of life, and lessens the burden placed on nature.

One thing is essential in order to make a good recovery, and that is for the man to dedicate himself wholly to God and resolve to use the strength that he may regain in God's service. Under these conditions, most remarkable recoveries are made, for there is wonderful power locked up in the simple remedies used when God has a chance to impart the fulness of His blessing.

DAVID PAULSON, M. D.

—:o:—

DISGRACEFUL DEFICIENCIES.

It is a disgrace:—

To half-do things.

Not to develop our possibilities.

To do poor, slipshod, botched work.

To give a bad example to young people.

To have crude, brutish repulsive manners.

To hide a talent because you have only one.

To live a half life when a whole life is possible.

Not to be scrupulously clean in person and surroundings.

To acknowledge a fault and make no effort to overcome it.

To be ungrateful to friends and to those who have helped us.

To go through life a pigmy when nature intended you for a giant.

To kick over the ladder up which we have climbed to our position.

To be grossly ignorant of the customs and usages of good society.

To ignore the forces which are improving civilization in your own country.

Not to be able to carry on intelligently, conversation upon current topics.

To shirk responsibility in politics, or to be indifferent to the public welfare.

To know nothing of the things we see, handle, and enjoy every day of our lives.

To be ignorant of the general history of the world and of the various countries.

Not to know something of the greatest leaders, reformers, artists, and musicians of the world.

Not to have intelligent knowledge of the general affairs of the world, and the inter-relations of nations.

Not to know enough about the laws of health, about physiology and hygiene, to live healthfully and sanely.

To vote blindly for party, right or wrong, instead of for principle, because you have been doing so for years.

To be so controlled by any appetite or passion that one's usefulness and standing in the community are impaired.

To be totally ignorant of natural history, to know nothing of the science which underlies the beauties and the marvels of nature.

Not to have an intelligent idea of the country in which we live, not to know its history, its industries, and the conditions of its people.

Not to know anything of the movements for human betterment and not to help them along to the extent of our ability in time or money.

To live in the midst of schools, libraries, museums, lectures, picture galleries, and not to avail oneself of their advantages.

—Success.

One contends that hypnotized subjects may be induced to commit crimes. And certain it is that many well-authenticated cases are on record in which women have been assaulted in the hypnotic state, in which they have even acted as the wife of the hypnotist. Hypnosis in no way hinders the consequences of the act. It is these that have often betrayed the crime, bringing the hypnotist to justice.

It will be remembered likewise by readers of the daily papers that only a year or two ago a hypnotic subject committed murder at the suggestion of the person controlling him. If my memory serves me rightly, this was in Kansas City. The hypnotist was punished.

On the other hand, a demurber is entered to all this. It is denied that crimes will be perpetrated, except by those who would do the same things voluntarily. That is, that only those morally depraved, or of extreme weakness of will, can be induced to act criminally while in the trance.

Regarding its exact scientific status, we may say that the discussion of this subject is in a condition precisely similar to that concerning the use of alcohol, and bears exactly the same relation to the question of morals.

The problem of *moderate* and *extreme* employment of use and abuse is involved in both. Just as there are many and high authorities who testify from experiments that there is a proper therapeutic use of alcohol, so are there those who make the same claims for Hypnotism; equally distinguished and expert investigators contradict all these assertions.

The Principle in Decision.

What, then, shall you and I do in our search for truth on this question?—The same that we would do in considering the use of intoxicants,—the same we asserted in the beginning that we must do; namely decide it by purely moral aspects. This is perfectly easy, for the most central fact in Hypnotism is a flagrant violation of the fundamental principle on which God deals with man,—the principle that *He will not coerce the human will*, though no other being, no, nor man himself, has the moral right to direct it. In animal life the law of being is that action determines structure. Activity is the law of growth. Therefore, right activity is the law of perfect development. Suppose I should say to God: "Let me direct the vital functions and processes of this

acorn. I will cause it to grow into a magnificent oak. Let me attend to the unfolding of this bud; I will paint its petals with colours to outblush the morn." Presumption impious and unspeakable!

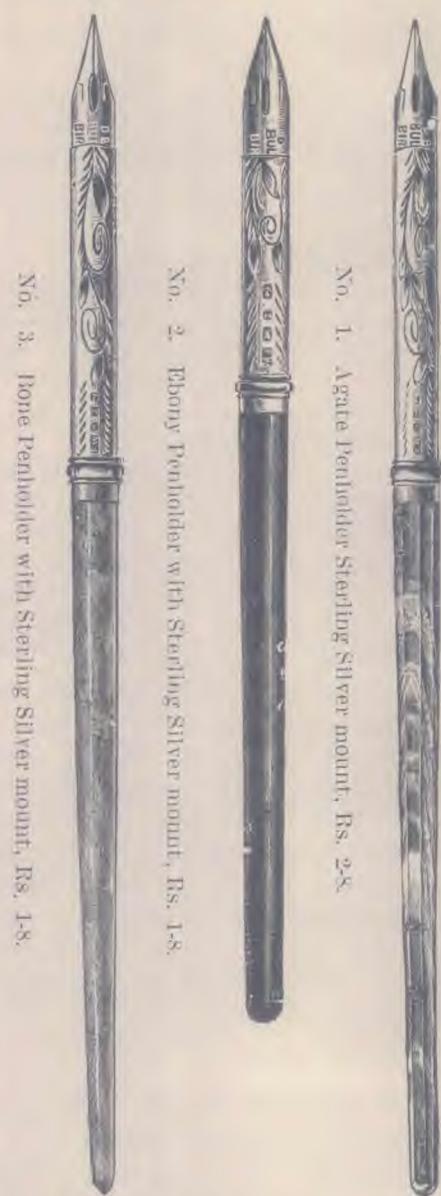
And yet how near this blasphemy do we approach while we usurp the prerogative of God and presume to direct the infinitely delicate, spiritual, and mental laws of a human soul! Ours to water, to nourish, to surround with goodly soil, to encourage; not ours to *force*; no, nor to seize the citadel of will, even though voluntarily abdicated to us. During the time of control the hypnotist is the subject's god—nothing more, nothing less. He knows and can know no other god. Compared with this the iniquity of the Papacy, seeking merely by *external* means to direct the beliefs of men, seems an innocent pastime. Wicked as it is to *force* a man from without, as by torture, to believe anything, be it bad or good, much more so is it to enter into the very stronghold of reason, dethrone and enslave it, even for a second. "But," you say, "the victim does it voluntarily." The culpability of the operation is not, therefore, diminished, but the sin of the subject's complicity in the unholy deed is emphasized. The latter thus becomes as bad as the former. If I surrender myself to another to be stabbed to the heart, I am as bad as the assassin.

Human Control Means Death.

No one, under any circumstances whatever, has a right to force the human will. No one *but* God has a right to take possession of and direct it, even when it is voluntarily surrendered. The reason that sin ends in death is because it is man seeking to will his own course, while ignorant of the laws of life. Every sinner is a suicide. In Hypnotism the blame is temporarily shared by the person to whom the will is surrendered. Only God, who understands our thought afar off, who knows all the intricacies and depths of the spirit, can guide it to perfection. The revealed principle of truth concerning this matter will be found in Phil. 2:13: "It is God which worketh in you [the man who has surrendered to Him] both to will and to do of His good pleasure." What man, be his purposes ever so benevolent, will dare expunge the name of the mighty Jehovah from this text and insert his own even for a second?

It is as plain as reason could wish, that so far as the moral principle is concerned, this whole business of Hypnotism is

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suggested and manipulated by the enemy of God and man.

Let our prayer continually be that of Solomon, "Give therefore Thy servant an *understanding* heart, . . . that I may discern between good and bad." 1 Kings 3:9.

J. A. L. DERBY.

THE CAPTAIN'S STORY.

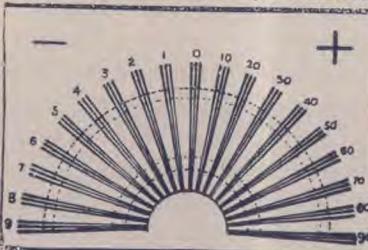
A sea captain was urged to drink a glass of wine with a friend, but he politely refused. "Why," said the friend, "I am surprised to find a sea captain refusing wine. I thought they were all good livers, and ready to drink with a friend at any time for good fellowship."

"Well, yes, a great many men who follow the sea do like a glass now and then, and I used to, too, but it brought me to grief; and now I would not take wine or brandy any sooner than I would, poison. I will tell you how I happened to change my habits. Years ago I left my ship at Newport with a few companions and went on shore for a carouse; we had it, and I left the saloon to join the vessel, which lay alongside the dock. In my drunken helplessness I fell between the vessel and the dock, and had I not been caught by some of the gearing I should have been drowned.

As I crept into my hammock that night, I made a resolution never to touch alcoholic drink again. That resolution I have kept up to now, and mean to keep as long as I am able. I have crossed the ocean sixty two times, without ever tasting a drop of intoxicating liquor, and I am better off without it."—*Friendly Greeting Leaflets.*

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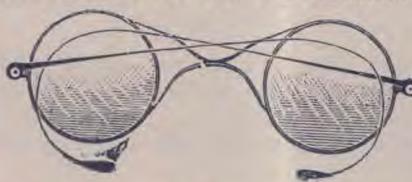
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THE WAY IT CAME ABOUT.

I entered the ministry at the age of thirty-three, and spent twenty years in the pastorate. I am now seventy-seven years old, and have been a Bible reader since a child. I was taught that the first day of the week was sacred; that on Sunday we must do no ordinary work, the day being one for special religious services. Once in a great while we would meet some one who kept Saturday as a holy day. We really pitied such persons.

One naturally keeps the beaten path of life, and when I became a pastor, I taught others as I was taught, although I knew just as well as I do now that God set apart the seventh day. I was in the same condition that most Sunday-keepers are in—just drifting along, unconcerned—until I attended a meeting held in a hall by Brother B. Hagle. It was not eloquence nor logic that awakened me to the situation, but I saw the importance of obeying God rather than man as I had never seen it before.

I realized that I must answer to God for what I do and how I do it. I said, "I will act for myself." Then, as I sought to obey God with all my heart, the light came with new force. Surely, "Thy light shall break forth as the morning, . . . and thy darkness be as the noonday."

This took place in the latter part of last March. I also began to set apart one tenth of all I received, for the Lord's work. The tempter said, "They will laugh at you." I answered, "That is none of my business. It is my business to obey God." Since the last Sabbath in March, I have found a satisfaction never before experienced in keeping the Sabbath. I never felt the satisfaction in keeping Sunday that I now feel in obeying God. I believe that many are to-day in the same condition that I was in: they need to have their attention called to the fact that God has never repealed the law of the Sabbath. It is still in full force.

JOEL H. AUSTIN.

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Price of Subscription :—

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"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

—:o:—

THE ORIENTAL WATCHMAN has a great and important work before it. If it shall act the part of a faithful watchman during the year 1905, it must give the trumpet a certain sound. Its publishers believe that Christ is coming soon. From a careful study of the Bible those who publish THE ORIENTAL WATCHMAN believe that Christ's coming is an event soon to transpire and intend during the coming year to show how clear and plain is the teaching of God's word on this important theme.

Those who shall be ready to meet Christ when he comes will need a special preparation for that event. Read Rev. 14: 1-5. They are to be found standing before God without guile in their mouth and without fault before the throne of God. The mission then, of THE ORIENTAL WATCHMAN, shall be, not only to show Christ's Coming near, but in every way possible, seek to help those who are looking for their Saviour to get such a preparation as shall enable them to stand without guile or fault when he comes. To this end we ask the prayers of our many readers in India, Burma and Ceylon. The large

circulation which THE ORIENTAL WATCHMAN has enjoyed during the past year is very encouraging and we believe it may be still largely increased in the year before us. We ask your help.

As we mingle among the multitudes of men and women in the crowded thoroughfares, and look into the darkened eyes and sad faces of those bound by the fetters of fatalistic philosophy, devoid of inspiration, faith and hope, we ask: "What can one do among so many?" Deut. 32: 30 replies; "How should one chase a thousand, and two put ten thousand to flight?" It is not so much how many missionaries are out among the multitudes, as the amount of evangelistic energy they have. We must not forget the words of Miss Guinness,— "I am but one, but I am one; I cannot do everything, but I can do something; what I can do I ought to do; what I ought to do by the grace of God, I will."

GOSPEL MEETINGS.

From December 30th to January 8th, addresses on important Bible themes, will be given in the SEVENTH-DAY ADVENTIST MEETING HALL, 39-1, Free School Street, At 6 P. M.

This being the time of the annual council of the S. D. A. Mission, labourers from other parts of India, Burma and Ceylon will be present. Three ministers and their wives from America are also expected to arrive in time for these meetings.

Services during each day will be held as follows:

8-30 A.M. Devotional Services; 9-30 A.M. Labourers' Reports; 12 A.M. Workers' Meeting.

The Evangelization of India is by no means an impossibility. See what one man, Paul, by the grace of God did in Asia Minor. What ought 3,000 missionaries in India to do with the same power at their command? Should we not look for the fire which has been burning for a century, soon to burst into flame and sweep through this vast empire? May we not confidently look forward to the time when every kindred, tongue and people, not only in India, but throughout the world, shall have heard the glad tidings of salvation, and a people be made ready to welcome their Lord, when He shall come as King of Kings and Lord of Lords?

The Heavenly Sanctuary.—The continuation of the article on the "Heavenly Sanctuary" reached us too late for this issue, and will therefore appear next month.

Steps to Christ in Bengali.—That excellent little volume, "Steps to Christ," by Mrs. E. G. White, has been translated into Bengali and recently issued by the *Watchman Press*. May God bless this book to the salvation of many Bengalese. How soon the fruits of its distribution may be seen we do not know. Seventeen years after Carey's first translation of the New Testament there were found near Dacca several Hindoo villages that had given up idol-worship, and become renowned for their truthfulness. They traced their new faith to a much worn book kept in a wooden box in one of their villages. No one knew how they came by it; all they knew was that they had had it for many years. It proved to be Carey's first edition of the New Testament in Bengali. May as much and more be accomplished by this excellent little book "Steps to Christ." It has done a great work in English and has a future in Bengali.

—:o:—

THE TRYING TENTH.

HAVE you, after putting your "mite" into the collection bag thought you were doing your full duty in returning to the Lord his own? The word of God teaches that one tenth of our income is to be especially dedicated to the advancement of His work. This is the only method of gospel support taught in the Bible. Abraham, our Father in the faith, paid tithes and Christ sanctioned it. So then having the example of the father of the faithful and the explicit command of our Saviour, should we not as christians pay tithes? Malachi tells us in the third chapter, of the great blessing, both spiritual and material, enjoyed by those who have faith and spiritual courage to dedicate a tithe of their income to His work. Do you not feel that you ought to pay the Lord His own? We should be glad to correspond with those who feel impressed, and want to know more about this question.

—:o:—

BUILD a little fence of trust around to-day; Fill the space with loving deeds, and therein stay; Look not through the sheltering bars upon tomorrow; God will help thee bear what comes of joy or sorrow.—M. F. Butts.