

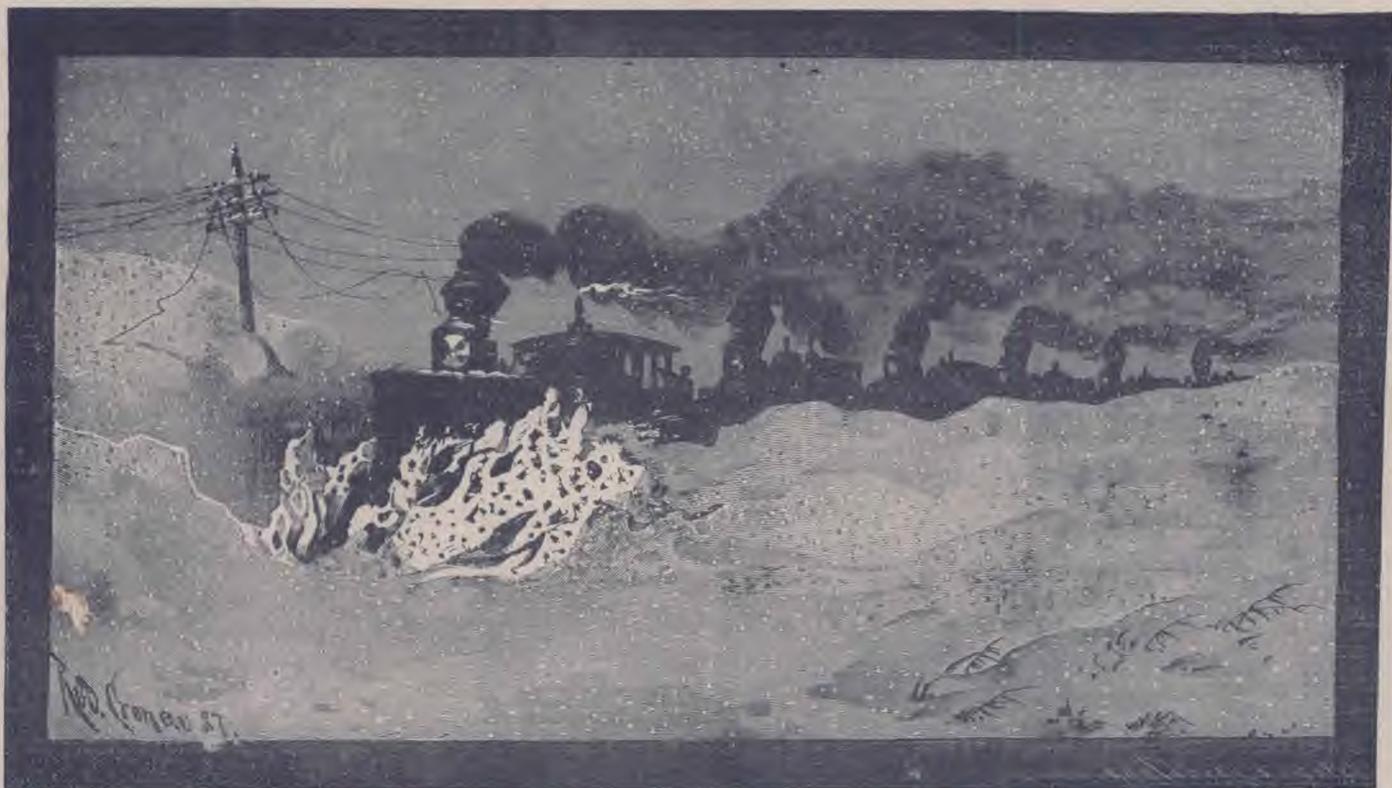
# THE ORIENTAL WATCHMAN

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

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ENGINES PLOUGHING THROUGH THE SNOW.

"Men Shall run to and fro and knowledge shall be increased." Dan 12: 4.

## The Sign of Signs of Christ's Soon Coming.

THE doctrine of Christ's Second Coming rests not upon feeling and fancy, or the imagination of the mind, but is a sure and sober fact. Since the days of Enoch, seers and bards have looked forward to that event with glad anticipation leaving behind, prophecies for our learning and encouragement. Job, David, Isaiah, Jeremiah, Ezekiel, Daniel, the minor prophets and New Testament writers substantiate each other's testimony and give us abundant proof for the joyful hope of the Second Coming of Christ.

We have Christ's own words that he will come again; and more, we have the signs foretold by him, pointing to that event; and more still, we have the sign of signs, which is the immediate precursor of His coming. That sign is the proclamation of the Gospel in all the world for a witness unto all nations. Wars and rumours of wars were not declared by our Lord to be the immediate sign of the end of all things. He said: "And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom; and there shall be famines and pestilences and earthquakes, in divers places. All these are the beginning of sorrows;" Matt. 24: 6-8. The pages of history are stained with bloody wars. Even now a terrible war is raging between Russia and Japan. While present conditions are a sign of the last great conflict, they are not the sign given by our Lord to indicate the time when the end of all things is at hand. This then, is the sign of the close proximity of that event: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

Now the warning message of the gospel is going. Just such a movement as our Lord declared, is wending its way from nation to nation throughout the world, and it is the crowning evidence to us, that the end is right upon us. Consider what has been done in Africa, India, China and Japan. What a flood of gospel light has already gone into the dark corners of these oriental lands during the last fifty years and with what vigour are missions and mission agencies being increased! Are they not the sign of signs which show his coming near?

It is also interesting to see how the hand of Providence has gone before to prepare the way for the conduct of the gospel through unentered continents. Railways, an invention of the last generation, with their marvellous facilities, are in every land. Steam boats, that have assumed the excellence of floating palaces, travel the seas from one end of the earth to the other. Behold what means of locomotion in India at the present time! There are no less than 26,000 miles of railway plying to the leading centres throughout the country. And India is not alone. When the Cape to Cairo railway is completed, which, according to official information, is rapidly progressing, that whole continent will be laid open for the gospel. The Great Leader in mission movements is surely going before and providing the facilities for rapid transit from tribe to tribe and from nation to nation. Daniel's prophecy, ("Men shall run to and fro") is being fulfilled.

He was told to shut up the book until the time of the end, and that when that time should come, a knowledge of it should increase. That time has come. The prophecies of Daniel are open and knowledge concerning every chapter shines forth clear and plain, and facilities have been provided so that men may "run to and fro" and rapidly disseminate the light of truth contained in this book, concerning the kingdoms of the world and the coming kingdom of Christ. Should we not thank God for this light, for the means prepared to carry it, and for the missions and the ever-increasing army of men and women who are devoting their lives for its speedy accomplishment?

J. L. SHAW.

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"THE smallest things become great when God requires them of us; they are only small in themselves; they are always great when they are done for God."

#### WHY NOT?

ELIJAH was a man of old,  
With passions like our own,  
Who knew discouragement and fear,  
And felt both sad and lone,  
E'en once forgot that God was nigh,  
And ran away and wished to die.  
And yet God used him in His work,  
And heard him when he prayed,  
In famine sent him food and drink,  
And cheered him when afraid,  
Was with him in temptation's hour,  
And gave him overcoming power.  
By faith he grasped Almighty strength,  
And rose above his fears,  
And finished grandly all his work—  
When lo! a light appears,  
And he is taken up on high,  
To live with God beyond the sky.  
If one just like us gained the sky,  
Then why not you? and why not I?  
—Jessie F. Waggoner.

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#### DEAN STANLEY ON BAPTISM.

THE following summary is given by the *Christian Commonwealth* as the views of the late Dean Stanley on the subject of baptism:—

1. Immersion was wisely selected, not only because it was "a most delightful, ordinary, and salutary observance," but because it was significantly expressive of the design of baptism.
2. The word which Christ used to express baptism is literally translated immersion.
3. Christ Himself was immersed.
4. The apostles uniformly practised immersion.
5. Immersion was the invariable practice of the primitive church.
6. It was the almost universal practice of Christians for thirteen centuries.
7. When the substitution of sprinkling for immersion began to find favour, it was stoutly resisted as an innovation.
8. Even in some of the cold countries (Russia, for instance), the innovation has been up to the present time successfully resisted.
9. Immersion, even in the Church of England, is still observed in theory. Elizabeth and Edward VI. were both immersed. The Rubric in the Public Baptism for infants enjoins that, unless for special causes, they are to be dipped, not sprinkled.
10. The change from immersion to sprinkling is greater than that which the Roman Catholic church has made in administering the sacrament of the Lord's supper in the bread without wine."

#### SECRET OF SUFFERING.

CHRISTIAN! Would you have strength to suffer wrong in the spirit in which Christ did? Accustom yourself, in everything that happens, to recognize the hand and will of God. This lesson is of more consequence than you think. Whether it be some little offence that you meet in daily life before you fix your thoughts on the person who did it, first be still and remember: *God allows me to come into this trouble to see if I shall glorify Him in it.* This trial, be it the greatest, is allowed by God, and is His will concerning me. Let me first recognize and submit to *God's will* in it. Then in the rest of soul which this gives I shall receive wisdom to know how to behave in it. With my eye turned from man to God, suffering wrong is not so hard as it seems.

"To forget a wrong is the best revenge."

"Obliterate everything disagreeable from yesterday; start out with a clean sheet to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable. Thus you will make life really worth living."—*Murray.*

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#### A MOTHER'S EXAMPLE.

A YOUNG man who was being examined preparatory to his joining the church, was asked:

"Under whose preaching were you converted?"

"Under nobody's preaching" was his reply; "I was converted under my mother's practising."—*Selected.*

"It is related that Voltaire, the great infidel, during his last moments, cried out: 'Doctor, I will give half of what I am worth if you will give me six months, life!' The doctor answered: 'Sir, you cannot live six weeks.' Voltaire replied: 'Then I shall go to hell,' and soon after expired. What a terrible testimony of the Christless soul."

"No boy or girl can be a Christian without showing it in daily duties. A true religious experience shows itself in better lessons, quicker errands, neater housework, and more thorough obedience to orders.

"TIME is a ship which never casts its anchor."

"SUNSHINE is mightier than thunderstorms and patience, meekness, and purity accomplish more than enthusiasm, assertiveness, and passion."

### THE NATIONS ARE ANGRY.

THE nations to-day are angry, and the anger which excites them, is that spoken of by the prophet John, eighteen centuries ago, and marks a preliminary manifestation of national hatred that ushers in the end. Rev. 11: 18. Many times our little planet has been convulsed in the past with ebullitions of anger, which have sought redress on the battle-field; and crowned heads have lost the principalities over which they ruled. Europe has been often a theatre of war; but things have changed since the days of Louis the fourteenth, and the troublous times of Napoleon are only shadows of that which confronts us to-day. When Drake confronted the Armada; or when Nelson met the French fleet off Trafalgar, naval warfare, contrasted with that of to-day, was very primitive. A consensus of brain power and complications are arising that defy

the efforts of statesmen to unravel. Each nation watches the moves of the other with suspicion. A howl of the Anglo-phobia arises on the continent, and the Russian press are rampant with anger. Then the British lion awakens, and does a turn round, his eyes speaking of internal fire, and the movement of his tail betokens wrath, and he prepares himself for the general tear up. Everywhere and from all parts of the earth, are to be heard the low, distinct rumblings that betoken the coming storm, and God has left it to the Bible student to give that storm a name. It is Armageddon.

When John said the nations were angry he spoke of the nations of to-day, the nations living on this side of 1844. Christ commenced the judgment of the dead in that year; and John connects the anger of the nations with the judgment. See Rev.

destroy them who destroy the earth. Rev. 11: 18. Reader that time is near!—*Australian Signs of the Times.*

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### WAR AND CHRISTIANITY.

It is an undeniable fact that no nation can hold its place in this world without war, or at least the means of carrying on war. Each nation must fight for its existence. If a single nation should totally disarm, and should determine that under no circumstances would it engage in war, there is not the slightest doubt but it would soon cease to exist as a nation. It would be seized upon and swallowed up by the others. So war is a necessity to the existence of nations in this world.

But all this does not make war right. Least of all does it justify the words of the Bishop of St. Asaph, who recently said that war is sometimes necessary, when men see that they are about to be trampled under foot; and that to say that because we are Christians, force is not to be employed, is to "do violence to the truest Christian instincts." That such language can be used by a high dignitary in the church, one to whom the people look for religious instruction, is evidence that there is great need of missionary work in England, and that even the leaders in the church need instruction in the first principles of Christianity.

The Gospel proclaims "peace on earth." Christ commanded His followers not to resist even when trampled upon and beaten, and to suffer the loss of all their goods rather than use violence against any man. He Himself set the example. The instinct which prompts one to fight when insulted or misused, is common to all men, but it is not a Christian instinct; it is wholly of the devil. A Christian can no more fight and yet retain his Christianity, than he can steal, and still be an honest man.

How is this reconcilable with the first statement made? Simply by the fact that nations are not and cannot be Christian. "But then if all professed Christians should act according to that statement of Christianity, it would leave the carrying on of Governments chiefly in the hands of those who are not Christians." Exactly, and would thereby hasten the coming of the kingdom of our Lord and Saviour Jesus Christ. Unfortunately there will



has transformed the earth into a tableau vivant of iron cruisers, torpedo boats, submarine mines, standing armies, arsenals, and munitions of war, which cost millions of the nations' wealth annually to sustain.

Behind the angry nations of to-day stand millions of trained soldiers, not equipped with flintlock muskets and obsolete weapons of the past, but with Martinis, Mausers, and all the up-to-date appliances of war. And amid ominous war clouds the nations stand glaring at one another like gladiators ready for the fray. To-day one bares his teeth and growls; then another like a caged tiger looks through the bars of his realm. The world is too small for them; the game of grab is exhausted; jealousy of power is paramount, and encroachment is the order of the day. Stupendous stakes are at issue,

11:18. The warning of the message of Rev. 14:6, 7 commenced about 1844, and went with a loud cry to the world, proclaiming, "Fear God and give glory to Him, FOR THE HOUR OF HIS JUDGMENT IS COME." For sixty years that message has been going; it now encircles the earth. Have the nations obeyed it?—No; John says that at that time they would be angry.

In their ire over temporal kingdoms they forget that there is a God who rules the universe. Jehovah is His name. And when the angry nations turn their combined energies into the way of universal slaughter, and the internal fires of hatred, revenge, and cruelty burst forth in one huge tornado of strife, in which every nation under the sun is involved, then is the time that the arm of God will be revealed in wrath; and He will arise and

always be plenty of people with fighting instincts, which they will follow, so that force will never be lacking to uphold national "honour" as long as the world stands. But no one need fear the result of Christians attending solely to the business of their Master, and leaving the management of earthly governments wholly in the hands of unbelievers; for when that time comes, as it surely will, the work of the Gospel, in calling out from the world a people loyal to God, will have been completed, and Christ will come to destroy the kingdoms of this world, and to set up His own everlasting kingdom of peace.

E. J. WAGGONER.

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### "WHAT OF THE NIGHT?"

"WATCHMAN, what of the night?" is the question asked in the prophecy. The answer is, "The morning cometh, and also the night." What the darkness of that night will yet be before the morning dawns, may be gathered from the following items, taken respectively from the *London Morning Herald* and the *Manchester City News*. The first is concerning the class of songs that are picked up by the children at the cheap music halls and sung even by Sunday-school children returning from a day in the country, in spite of the efforts of teachers to stop them:—

They glorify the basest passions of men; they deride honour and purity; elevate drunkenness to a grace of life, profligacy to a virtue. The "patriotic" songs—senseless, cowardly, selfish, an insult to every foreigner that may be present—are a by-word among us. There is no wit, no humour, grace, daintiness, poetry, or even mere prettiness of sentiment, to be found in any of these effusions.

But they are sung in the streets—they are the only songs the children of London seem to know. What notions they put into childish heads; what sordid principles; what mean and miserable ideals! The children of London know no songs that they ought to sing; they pick up the ignoble, despicable views of life that float round them, and who can estimate the effect of these views, taken in conjunction with every environment, upon thousands of children whose homes are in the slums, the miserable back-streets of our city?

The next shows another phase of city life, which is but too common:—

A little lad, with pinched face and poorly clad, came out of a public-house in London Road with rum in a teacup, "for his mother." Within a yard he drank some, and in another twenty yards tasted again, and gave a little girl some. The writer prevented two other children from having a taste, and no doubt the mother would have thanked him, not perhaps for preventing young children from drinking raw spirits, but for safe-guarding her rum.

This case may be taken as a fair sample of what is occurring in thousands of instances every day, it shows the existence of a most powerful agency for the production of the love of drink and the habit of drink at an early age. The boy said that he was nine years old and the girl five, though they both looked younger, as the puny slum children often do. The conditions of life in the slums are not conducive

to vigorous childhood, and, if they are supplemented by spirit-drinking, the prospect of seeing a healthy city population grow up, is not bright.

It is very easy to see how "darkness shall cover the earth, and gross darkness the people;" yet we have the assurance that in the midst of this pitchy darkness, "the glory of the Lord" will be seen upon some people, making a light to which those who love light rather than darkness, may come. Who will be bearers of the glory of the Lord, and thus help to usher in the glorious morning?—*Present Truth*.

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### THE COMFORT OF GOD.

"I, the Lord thy God, will hold thy right hand, saying, Fear not, I will help thee. When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee. When thou passest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." O what comfort, what joy, what rejoicing, in such blessed promises! When thou *passest through the waters I will be with thee*.

O how sweet to dwell on such exceeding great and precious promises. Am I weak? The Lord is my strength. Am I cast down? The Lord is my Comforter. Am I in trouble? He is my Deliverer. Even though in the valley of the shadow of death, I will fear no evil, for He is with me. His rod and His staff, they comfort me. Happy is that people whose God is the Lord.

How many times has He smoothed the dying pillow with His sweet words, "Fear not, I am with thee, be not dismayed, I am thy God; I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness." "My grace is sufficient for thee." Then wherever we are, and under whatever circumstances we are placed, can we not trust our souls in His keeping, knowing that He is able to keep that which we have committed unto Him against that day.

"Jesus, I do trust Thee, trust Thee without doubt.

Whosoever cometh, Thou wilt not cast out. Faithful is Thy promise, precious is Thy blood, These my soul's salvation, Thou my Saviour God."

THURZA BUCHMAN.

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A YOUNG man, not a Christian, went one night to prayer meeting, where he became greatly interested in the leader and his remarks. The next night when he saw him seated in front of him at the theatre, he said, "That man's religion is vain," and nothing could convince him to the contrary.—*S. S. Times*.

### CAN A BUSINESS MAN BE A CHRISTIAN?

THOUSANDS answer, "No." They say to attempt to be so would mean loss of custom, and perhaps loss of work. We remember asking a young man to become a follower of Jesus, who answered, "How can I be a Christian? I have to cheat, and tell lies the whole day long, or I will lose all my customers." In fact, it seems to be a recognized rule amongst many:—"Adulterate, and expect adulteration. Lie, and expect lying. Cheat, and expect to be cheated."

What is a Christian? To be a Christian is to be like Christ. Let us not think that it was an easy thing for Christ to be good. He had His trials and temptations; He had His wildernesses and Gethsemanes; still He lived the perfect life of goodness. Though He were the Son of God He won for Himself a perfect human character. His faithfulness, however, made Him hated, and finally brought about His cruel death on the cross.

Can a business man be a Christian?—Yes; if he be willing to follow in the steps of Jesus. If you say it means loss and hardship; if you say it means sacrifice; you say what is true, for Jesus has said so. "If any man will come after Me, let him deny himself, and take up his cross and follow Me." You can be a Christian if you go the way of Calvary; if you are prepared, to be crucified if needs be.—*Australian Signs of The Times*.

A Word of Warning—should be sounded in the ear of every boy and girl, and every man and woman, against the vile and corrupt literature that is being placed within their reach. While liquor, tobacco and other narcotics are ruining health and morals, these worthless, despicable and villainous novels are following in their wake and ruining the minds of those who read them. The wise man has said "As a man thinketh in his heart, so is he." By reading this sort of literature the mind is fed upon impure food and corrupted thereby. A few years ago in the State of New York, a train was wrecked by five boys aged fifteen years. The purpose of the boys was to rob the passengers. After having wrecked the train, the boys were seized by fear and stole away to the woods for protection. When they were found, a copy of a book containing the wild adventures of Jessie James was in their hands, and they confessed that the reading of that book led them to the overt act of wrecking the train.



## THE HEAVENLY SANCTUARY.

THE most solemn announcement that has ever been made to the world, is now being sounded to all who dwell on the earth. It is a call to judgment: and, while in perfect harmony with all previous announcements, including that of the Apostle Paul who preached of righteousness, temperance, and judgment to come, it is really in advance of anything hitherto given: for it is a declaration that "the hour of His judgment is come."

This would be a bold and presumptuous declaration to make, were it not for the plain teaching of the Word of God. But we are not left in darkness concerning the time in which we live, for the rapidly fulfilling signs give evidence of the early close of all earthly history. And because we find ourselves living on the very verge of the eternal world, with the judgment scene before us, we echo the solemn warning to every soul to prepare to come up to judgment.

That which leads us into a correct solution of the beginning of the judgment hour is the sanctuary and its cleansing, the sanctuary and its round of service on earth, is the key to the judgment scene in heaven. In referring to the sanctuary our minds go back to the wilderness days of our fathers when God commanded Moses, saying, "and let them make me a sanctuary that I may dwell among them."

The construction of the sanctuary was such as was best adapted to the condition of the children of Israel at that time. They were then just entering upon their forty years' wanderings, and, therefore, as it would be necessary to move the tabernacle from place to place, it was fashioned of movable parts. Under what we may call the first covenant dispensation, this tabernacle had its ordinances of divine service. This service was conducted in the two apartments of the tabernacle known as the "Holy" and the "most Holy," during the year.

### "A Worldly Sanctuary."

The Apostle Paul in referring to this building says,—"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, (apartment) wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the Holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant: and over it the

## HOW SHALL WE STAND IN THE JUDGMENT?

The judgment has set, the books have been opened;  
How shall we stand in that great day  
When every thought, and word, and action,  
God, the righteous Judge, shall weigh?

The work is begun with those who are sleeping,  
Soon will the living here be tried,  
Out of the books of God's remembrance,  
His decision to abide.

O, how shall we stand that moment of searching,  
When all our sins those books reveal?  
When from that court, each case decided,  
Shall be granted no appeal?

F. E. BELDEN.

cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly."

This description of the two apartments and their furnishings, given by the apostle, leave no room for doubt as to the building spoken of. In the book of Exodus, beginning with chapter 25, we may confirm all that the apostle has said, and note with profit what the Lord says regarding His tabernacle throne upon which He dwelt between the cherubim. "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

### "The Ordination of Divine Service."

The ordination of divine service in a worldly sanctuary was only a means of reconciliation in bringing humanity in touch with divinity; for the sacrificial offerings which were offered year by year continually were never able to make the comers thereunto perfect. "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins." All those sacrifices and offerings were typical of the sacrifice and ministry of Jesus Christ who is declared to be, not only the Lamb of God, but also the great High Priest. Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come, to do thy will O God."

Going back to the tabernacle service we read, "Now when these things were thus ordained, the priests went away (daily) into the first tabernacle, accomplishing the service of God. But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." The round of service here spoken of was made year by year. For 359 days the priest ministered in the first apartment called the "holy" place, then, on the tenth day of the seventh month a special service was conducted in the second apartment called the most Holy, or the Holiest of all, into which the high priest alone entered.

### The Day of Atonement.

This service in the second apartment was called the atonement service; for then was the sanctuary cleansed by

the removal of the errors of the people: (only in type; not in reality.) "And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." This day of atonement closed the round of service for the year, and all the sins of the people that had been transferred in a figure to the sanctuary, were on the day of atonement again, (in figure,) transferred from the sanctuary to the scape-goat which carried them away into the wilderness not inhabited.

In all this we see a wonderful type of the heavenly sanctuary and the work and ministry of heaven's great High Priest. The round of service on the earth was "to serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for see, saith He, that thou make all things according to the pattern shewed to thee in the mount."

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right

hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." It is because of the work that Jesus our great High Priest is now doing for us in the heavenly sanctuary that God is making a final appeal to all who dwell on the earth. The most solemn scenes are now being enacted in the heavenly courts, and for this reason we shall do well to study further into the work and ministry of Christ as He appears now in the presence of God for us in the Holiest of all.

The cleansing work has now begun and God is making a last and final atonement for sin. In our next issue we will study the time of the cleansing of the heavenly sanctuary and its connection with the judgment hour. "And He said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed."

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

HARRY ARMSTRONG.

## ✂ ✂ THE SUN IS SETTING. ✂ ✂

### THE SUN IS SETTING.

THE sun of mercy is setting. Probationary time will soon be no more. If we desire to work for God we must do it now; for the night cometh when no man can work. It may be night before we think. The thread of life is brittle. Our existence is uncertain. The gates of death are wide open. Every hour of time carries three thousand six hundred souls into the prison-house of death. It would be no wonder if the angel of death should knock at our door next.

Wonderful things transpire around us in nature, among the kingdoms and nations in the world, and among the people of God. The prophetic chains are coming to an end, link after link. The signs of the time give light to believers. The warning voice of God sounds with great solemnity. The last message of mercy exhorts us to be in earnest and to work with great diligence. Christians have slept long enough on the enchanted ground.

The sun of mercy is sinking fast. The night of sorrows is coming swiftly. The lukewarm must soon be spewed out of the mouth of Jesus. Awake thou that sleepest! If you intend to serve Jesus, serve him now. If you want to bear the cross of Jesus bear it now. If you desire to crucify the old man—to overcome evil passions and habits, do it now. Do not delay. Take hold of this matter in earnest. Be

honest with yourself and before God, lest you find yourself on the left side at last, and hear the terrible words addressed to you: "Depart from me, ye cursed, into everlasting fire!"

Satan is often moderate when it serves his purpose. He does not demand the whole heart, but only a small corner—a small place for a small throne. His request does not look unreasonable. Perhaps also you retain a little sympathy for him from former days on account of old acquaintance. How long shall this continue? You play a dangerous game. You are in constant danger of losing the crown of glory.

Are you ready for the coming of Christ? Answer to your own satisfaction before God. Answer yes or no. If you are not ready, how long will you wait before you wash your robe in the blood of the Lamb and cleanse your character from the stains of sin? How long will you wait before you obtain heavenly grace enough to make the flame of love burn brightly in your heart? How long before your lamp shall be trimmed and burning, well filled with oil, so that you may meet the coming Bridegroom with joy? Alas, how sad, if the lamp goes out. Where is then the fruit of your prayers and sacrifices and confessions, when you find yourself sinking in the terrible waves of the lake of fire?

Do you say that you can do no more than you do? Consider this point well.

Your Saviour has told you to resist unto blood. Do you remember what he has done for you? Behold his sacred head, crowned with thorns, bowed down in the last deathstruggle under the burden of your sins. Behold the Lamb of God that beareth the sin of the world. Do you hear his last agony, "My God, my God! why hast thou forsaken me?" Was your Saviour in earnest? Do you think he struggled hard for you? Then you can also struggle for him.

Consider how hard you can work and how much you can suffer for your worldly interests. Are you as diligent in spiritual things? Are you more interested in preparing to meet your God than in any earthly affair? Then you can also struggle. Then you can pray. And how earnest your prayers will be. They will enter into the sanctuary and bring down rich blessings. Then you will not rest until rays of heavenly light illuminate your heart. The heavenly flame of love will be kindled within, and your soul will long for the blissful home, the eternal rest in the kingdom of heaven, the angelic society around the throne of Jesus, where the pure in heart shall see God.

Then you can suffer with Jesus, when the heart is warm with his wonderful love. Then you can overcome sin, deny self, and work for the glory of God and the salvation of precious souls.

Dear reader, the sun of mercy is setting. If you intend to work for Jesus, do it now. Soon it will be too late. And may the Lord preserve your whole spirit and soul and body blameless unto the coming of our Lord and Saviour Jesus Christ.—*Matteson.*

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## PRESENT TRUTH.

“WHEREFORE I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the *present truth.*” 2 Peter 1:12. Peter an apostle of Jesus Christ, was a leading man among the twelve apostles left to guide the infant church after the Saviour ascended to heaven.

In the words above quoted he uses this term “present truth,” which is nowhere else found in the Bible, to designate the system of doctrine which Christ communicated to the apostles to be preached in all the world, to every creature. It was designed to save from their sins in this world, and eternally in the kingdom of glory, all who would accept and obey it.

There is something striking about this term “present truth.” It contains a beautiful forceful thought. Why did not Peter merely use the term “truth”? Would not that have been sufficiently explicit? It seems not, or he would not have added the word “present.” That addition must have involved an additional thought. It must have made his meaning more explicit. Every word of God has its importance. There is a great depth of meaning in the divine words of inspiration.

**The True Significance of “Present Truth.”**

All truth is valuable. There is an immeasurable difference of value between truth and error. There are many truths that are eternal. God is the creator of all things: Christ is his only begotten Son. His word is ever true. These and other doctrines like them always have been true and always will be true.

There are other truths that apply only to special periods. Before the proper time when they have their application, they could not have been *truly* proclaimed. Noah was told by God to proclaim that a flood of waters was to come and drown all that generation. The result demonstrated the truthfulness of that prediction. Could Adam, Seth, or Enoch have preached such a message to the generation in which they lived?—Certainly not. Could it have been preached by any generation since the flood, and have been true?—O, no. But it was “present truth” to the antedeluvians.

During his whole ministry, Jeremiah proclaimed the destruction of Jerusalem to the generation then living. It was a true prediction; it was present truth to that generation; but it could not have been true before nor since.

For four thousand years predictions were made that the Messiah would come and open a way for the sinner to be saved from the wrath to come. God’s people looked for him all through those ages; but there was no time during that long period when any one could truly say he *had come* till the Babe of Bethlehem was cradled in the manger.

He came, he lived, he died on Calvary, and with his expiring breath he cried with a loud voice, “It is finished.” From that time on, Peter and all the believers could truly say, He has brought salvation to fallen man. The great truths of the glorious gospel of our Lord and Saviour Jesus Christ have been fully proclaimed to the world.

Peter, speaking to the believers who had been made fully acquainted with these grand truths, could truly say, “Ye know them, and are fully established in the present truth.” The loving disciples went forth in the power of God, and in thirty years Paul could say they were “grounded and settled” in “the hope of the gospel, which ye have heard, and which was preached to *every creature which is under heaven.*” Col. 1:23. It was indeed a grand and glorious “present truth.”

**Has God a “Present Truth” for Our Age?**

Most assuredly he has. What is it? *The Lord is coming “the second time, without sin unto salvation.”* His coming is near, even at the doors.

Floods of evidences God’s word gives us, to show that it is near and hasteth greatly.

Surely, reasoning from analogy, if God warned the world of a flood, of the destruction of Sodom and the cities of the plain, of Christ’s first coming, of the two destructions of Jerusalem, and even warned the Gentile, heathen Ninevites through Jonah, he will surely warn the world and his own people of the final destruction of the world by fire.

This great announcement is *the present truth for this age.* That will be the greatest event that has ever occurred, or ever will occur in all the universe of God, in either past or future eternity. If war in Eastern Asia stirs the hearts of men, how should the announcement of a “*time of trouble such as never was since there was a nation,*” affect us? Dan. 12:1.

If convulsions, tornadoes, great fires, awaken interest and alarm to-day, how will it be when a voice from the throne says, “It is done,” and the greatest earthquake that was ever on this earth occurs, when every island flees away, and the mountains are not found, and the great hailstones of God’s wrath fall upon men?

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?” Rev. 6:14—17.

Dear reader, to call attention to such things as these and to induce people to make preparation for them so that they may be found of God in peace, is the *present truth for this time.* In your Bibles is a vast amount of evidence that we live just before the coming of that “great day for which all other days were made,”—the coming of Jesus Christ in glory. To prepare for that day is the highest possible evidence a human being can show of his faith in that event.

GEO. I BUTLER.

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## PRINCIPLE REWARDED.

STEPHEN Girard, the infidel millionaire of Philadelphia, one Saturday bade his clerks come the following day and unload a vessel which had just arrived. One of the clerks, who had strong convictions and the power to act upon them, refused to comply with the demand.

“Well sir,” said Mr. Girard, “if you cannot do as I wish, we can separate.”

“I know that sir,” said the hero. “I also know that I have a widowed mother to care for, but I cannot work on Sunday.”

“Very well, sir,” said the proprietor; “go to the cashier’s desk, and he will settle with you.”

For three weeks the young man tramped the streets of Philadelphia, looking for work. One day a bank president asked Mr. Girard to name a suitable person for cashier for a new bank about to be started. After reflection, Mr. Girard named this young man.

“But I thought you discharged him?”

“I did,” was the answer, “because he would not work on Sunday, and the man who will lose his situation from principle is the man to whom you can entrust your money.”—*Selected.*

THE  
ORIENTAL WATCHMAN

Editorial.

SPIRITUAL DECLENSION.

It is true that European Christians, resident in India, do not take the interest they should in missionary effort, and how a better state of things can be reached, has become a query which we hope will grow into a burning question, and every follower of Christ be aroused to do his part in the cause of Christ in India. There is but one way to bring about such a condition; "Ye must be born again." It is a new birth that professed Christians need. Any mere change of methods will accomplish nothing; a change of life, a new experience and a regeneration, are the only effectual cure for the apathy and spiritual lethargy abroad. The counsel addressed to the Laodicean Church has its application now: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see."

A terrible deception is abroad in the land, professed Christians have settled down into self-sufficiency, believing themselves rich, they have become, "wretched, miserable, poor and blind, and naked," and do not know it. Is it not time to "blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they

say among the people, where is their God?"

A united turning unto the Lord is necessary; from the children to the minister in the pulpit. Let the clergy weep between the porch and the altar, and let them say, "Spare thy people O Lord." Let them cry day and night to God for the flock of their parish. Then, will Christians be aroused to take hold of the arm of the Lord and we shall see a forward march in mission movements and the grand old gospel call shall ring through the millions of India with power and a company will be prepared to herald our Saviour's return.

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A GREAT APOSTACY—Continued.  
Plucking up three Horns.

THERE is no known rising of any ecclesiastical power that can fulfil the above prophecy except the rising and establishing of the Papacy. It did come up among the other powers, and yet was diverse from them, as they were only civil powers, while the papacy claimed the right to govern the consciences of men.

In order to establish itself, it uprooted three other powers that opposed its claims to supremacy. These powers, thus uprooted, were of the "Arian" order, and were the Heruli subdued in A. D. 493, the Vandals in A. D. 534, and the Ostrogoths in A. D. 538. The papacy then became established in 538 and continued its reign until its power was broken in 1798, when Pope Pius was taken prisoner.

In point of time, its continuance, was, according to the prophecy, for "a time, times, and the dividing of time." A "time" as we learn from Daniel 4, stands for one year, which in Bible times was counted as twelve months of 30 days each, or 360 days. Therefore one time, or year equals 360 days; 2 times, or two years equals 720 days;  $\frac{1}{2}$  time, or  $\frac{1}{2}$  year equals 180 days;  $3\frac{1}{2}$  times, or  $3\frac{1}{2}$  years 42 months, or 1260 symbolic days, which equal 1260 literal years.

"Speak Great Words against the Most High."

Now as to the specific work and character of this power, we find that he is to "speak great words against the most High."

Or, as the Revelator says, "And there was given unto him a mouth speaking great things and blasphemies." We learn from the New Testament Scriptures that

Christ was charged with blasphemy, because, as they said, He, being a man, "made Himself equal with God." In what manner does the papacy fulfil this condition? Among the titles which have been applied to the popes of Rome, are the following; "Head of the church;" "Lord God the Pope;" "Lion of the tribe of Judah;" "Infallible Pope." Surely no other claims could ever rival these in blasphemy, and there truly is the "Antichrist which was for to come;" for it stands in open opposition to Christ.

The first title, "Head of the Church," belongs to Christ; for God gave "Him to be the head over all things to the church." And the second assumed title is like it. "Lord God the Pope," which when fully translated, reads, "Lord God the Father;" for Pope comes from the word papa, and papa means father. Are not these blasphemous words? We are to call no man father on earth, but are to pray "Our Father, which art in heaven." We can not notice all the titles, but referring to the last one of "Infallible Pope," we find that in the year 1870 the Pope was pronounced "Infallible Head" and was thus exalted to occupy the place of God, that he might show himself to be God.

"Wear out the Saints."

It is very clear from the history of the days of "Papal supremacy" that the papacy fulfilled the second condition of "wearing out of the saints of the most High." For over a thousand years the most terrible relentless persecutions were heaped upon God's faithful people. It is recorded by some historians that 150,000,000 suffered martyrdom at the hands of the papal inquisition. They were not only killed, but were literally worn out on the "rack" and other instruments of torture such as only devils could devise.

"Changing Times and Laws"

"And think to change times and laws." These times and laws undoubtedly refer to the times and laws of the most High. This power does not change them, but only "thinks" to do so: for they are as unchangeable as God Himself. Neither do they need any changing: for "the law of the Lord is perfect, converting the soul," and any change would render it imperfect. Moreover, as the Psalmist says, "Thy law is the truth," and if the truth be changed it can only be changed into a lie. Now while it is true that the Papacy has given to the world a misinterpretation of God's law, yet it is also true that, "Forever, O Lord, thy word is settled in heaven."

We speak of God's time as regulated by the sun which is God's own timekeeper. According to that reckoning the day ends with the setting of the sun, and another day begins. The "evening and the morning" or "from even unto even," is the divine order. But according to Roman time the day ends at mid-night, and strange to say and stranger to understand, another day begins in the middle of the night.

#### The Church "Explains."

But what of the change in the law? Comparing the "law of the church with the law of God, we find that the second commandment of the decalogue has been expelled, the tenth has been divided into two, and the fourth has been mutilated, and misinterpreted. But listen to the voice of the church as spoken through the "Catholic Convert's Catechism." "Laws made by God Himself are called divine laws. Laws made by church authority are called Ecclesiastical laws. There exists between divine law and church law this notable difference, that divine law binds always and in all cases. As it was God who made the law, God alone can relax or dispense with its obligation. Hence in matters of divine law the church has no power to grant a dispensation. But in Ecclesiastical law the case is different. The church has control of laws which she herself makes. Even as she has authority to make them, so she can unmake them, or grant dispensation from them as often as she may see that the application of the law would not be for the good, but to the harm of a given individual."

#### "How."

That is good sound doctrine. But let us read further from the same authority, "The church does not add to the commandments of God, but gives commandment as to the way and manner in which God's commandments are to be carried out. Thus God commands us to keep holy the seventh day, the church by her commandment, shows us *how* this is to be done." God says, "Remember the sabbath day to keep it holy," and the church says, "The sabbath, changed by the authority of the church, into "Christian" Sunday is the Lord's day, and therefore not only a day of rest but of public worship and divine service. Those who believe in the Bible only should keep the sabbath like Jews."

Now what shall we do? and whom shall we follow? The great Horn of Salvation, or the little horn of destruction? The mystery of Godliness, or the mystery of

iniquity? The man of sin, or the Man of righteousness? The Christ, or the Antichrist? Shall we receive the law as misinterpreted by the powers of darkness, or shall we receive it as interpreted by the light of the world? Shall we acknowledge the first-day of the week, Sunday as the day for worship, or shall we "Remember to keep holy the seventh day which is the Sabbath of the "Lord thy God." "Choose ye this day whom ye will serve." And may the Spirit of God lead you in your choice to a receiving of the "truth as it is in Jesus."

H. A.

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#### "THE JEWISH RETURN."

On page 176 of the Oriental Watchman for November, the words of Jer. 19: 10, 11 were quoted; and the question was asked: "In the face of this prophecy, who shall contend that Jerusalem is to be restored and the Jews are to return?"

In response to this, we have just received a letter from a correspondent who still thinks that the Jews are to return and rebuild Jerusalem. He says: "This may mean that Jerusalem may not be made whole again in the same way as it is not possible for a broken potter's vessel to be made anew as much as it is possible for Jerusalem in that sense to be made whole again anew."

Now let us follow the illustration a little farther. Just as another potter's vessel can be made anew in the place of the broken one, so a branch that proves to be only a Jew outwardly, (Rom. 2: 28, 29,) may be broken off, and another branch, even from a wild olive tree, (another potter's vessel if you please,) may be grafted in and become a Jew inwardly: Rom. 11: 17-24. Such Jews may enter the New Jerusalem for which Abraham looked, "a city that hath foundations, whose builder and maker is God;" a city not to be built by the Jews out of fragments of the old bottle, but to come down from heaven already prepared for its inhabitants.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. When Peter fully understood that the middle wall of partition was broken down, and, in the sight of heaven, national lines were obliterated, he said, as recorded in Acts. 10: 34, 35, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted of Him." Many

who have not yet perceived what Peter did, are still looking for special respect to be shown to the Jews as a nation, by returning them to their ancient city. As God is no respecter of persons, he neither accepts nor rejects the outward Jew because of nationality. He can only come in as a true Jew and be counted as Abraham's seed, in the same way that one of any other nation can, by the grafting process, which is an individual, and not a national operation.

The fact that the Jews who do come to Zion, to the New Jerusalem, will come as individuals and not as a nation, is plainly declared in Jer. 3: 14: "Turn, O backsliding children, saith the Lord: . . . and I will take you *one* of a city and *two* of a family, and I will bring you to Zion,"

G. K. O.

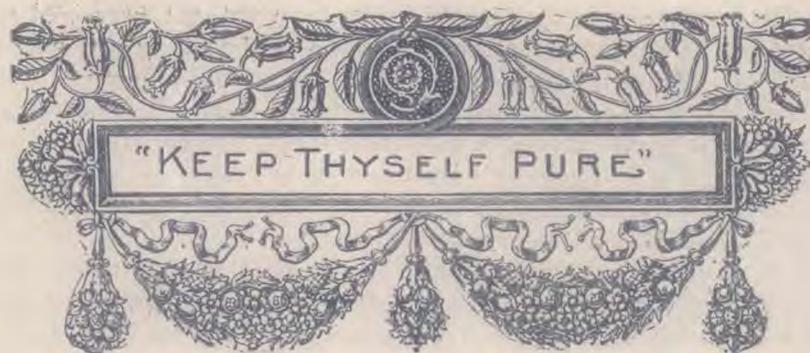
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#### THE MODERN SERMON.

DURING a recent period of rest I heard twenty sermons. They were preached by different ministers, one of whom was a student from a London college. Each sermon had been carefully prepared by the preacher. Most of them were read from manuscript. The themes were well thought out, and all were useful, interesting, and Christian. But I was greatly pained by the fact that in not more than three of these twenty sermons was there any attempt at, or any approach to, a clear statement of the Gospel way of salvation by faith in the Lord Jesus Christ. Nor was there any reference to the necessity of conversion, nor to the work of the Holy Spirit, so that if a sinner had come to listen to any or all of these seventeen sermons, desiring to know how he could be saved, he would not have been instructed.

I was one of a group of ministers a short time since. We were speaking about the present-day pulpit. One of our company said, "How is it that there is scarcely ever any earnest pleading with sinners for conversion now? One seldom hears it." There was silence; all felt it was so. There is very little in the sermons we now hear to convince of sin and to lead to genuine repentance and conversion. Yet that should be the prominent aim of our sermons. I think it is William Law who says: "Nothing can do good, or should be used by us in preaching or worship, that has not in it a redeeming virtue." —Selected.

"TROUBLE and perplexity drive us to prayer, and prayer driveth away trouble and perplexity."



## AIDS TO TEMPERATE LIVING.

### LESSONS FROM THE SIMPLE JAPANESE LIFE.

WE who have been inclined to regard the lives of our Japanese neighbours as somewhat restricted, are finding that there are a few things at least, which we can afford to learn of them. One of their striking characteristics is their self-possession which has given them such marked success in the present war. The secret of their self-control is their simplicity in living, and eating. A traveller who has spent some time among them gives the following:—

#### Home Life.

"Then, housekeeping is greatly simplified, so the Japanese housekeeper is hurt by none of the jars and frets that rag the nerves and prematurely age her sister. The Japanese house has no draperies, no dust traps in the shape of superfluous ornaments. People all put off their shoes on entering the house, so no mud and dirt are brought in. Japanese women have no heart-burnings over euclyre prizes and 'bridge' stakes. They never sit up nights planning how they may outshine their rivals in dress at some social affair. They do not bother their brains with schemes for marrying their daughters to rich foreigners. They never have to give eight-course dinners with two-course pocketbooks. They live simple, happy, peaceful domestic lives, and live them long.

#### Diet.

The Japanese may be called vegetarians; for it is only within a recent period that meat has come to play any part in their bill of fare. Fish, flesh, and fowls were once strictly forbidden as articles of food by the tenets of Buddhism, but gradually one after another came to be allowed. Fish is one of the staples now, but only a little is eaten, as a relish with rice. Even

at the present time, meat is very scarce, and is not used in large quantities, even by the upper class.

The Japanese are amazed to know that foreigners buy a whole chicken or five or six pounds of beef at one time and devour it all in two or three meals.

Rice is, of course, the staple article of diet; in fact, it is "the staff of life" of the Japanese. Among the very poor classes, even rice is a luxury, and they subsist principally upon barley or millet, *never* tasting a bit of fish or meat. Various vegetables, particularly beans, are much used, fresh or pickled. Seaweed, and nuts are largely eaten; and a sauce made of beans and wheat, is the universal condiment.

Vegetable soups form an important part of their meals.

#### Dress.

The dress is easy and graceful, but is so often open at the neck that pneumonia and throat troubles are extremely common, and cold in the head is universal during the winter months.

The Japanese have a mania for bathing; whole families, and even neighbourhoods bathing together in great tanks of water heated to 110. They go direct from their hot baths into the cold, and this practice, no doubt, is accountable for much of their colds and lung troubles."

Their simple home, abstemious diet, physical exercise, and life in the open air have developed a race of men that though small in body are mighty in deeds demanding resolution, courage and quickness.

MORE than one half of the chronic complaints which embitter the middle and latter part of life among the middle and upper classes of the population is due to avoidable errors of diet.—*Sir Henry Thompson.*

### AN IMPORTANT MATTER.

Is it a fact that the peace of the home, and even that of states and nations, is affected for weal or woe by the diet of the people? An exchange believes this to be true, and says:—

"Bad cookery, bad food combinations, late suppers, indulgence in alcoholic drinks,—one or all of these may be, and frequently has been, the underlying cause of serious troubles in the home, the business, or the state life.

"A fermented state of the digestive organs produces a like fermented and irritated condition of brain and nerve; and while under the influence of this auto-intoxication, this self-manufactured poison, the individual may give vent to language that will separate chief friends, and result in life-long estrangements.

"Divorced, because of hasty words uttered while suffering from indigestion," might truthfully be reported as the chief cause of more than one divorce.

"Plunged into war because of a bilious attack upon the part of a leading diplomat," might truthfully be recorded also as the cause of war and bloodshed.

"Happy is that nation whose princes, noblemen, and diplomats, recognize this principle, and who 'eat in due season for strength, and not for drunkenness.'"—*Review and Herald.*

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### SIX RULES THAT BUILD A BROKEN CONSTITUTION.

1. TAKE into the stomach only as much food as can be easily digested.
2. Take only such food as agrees.
3. Avoid excessive heat and cold.
4. Avoid poor ventilation.
5. Do not expose self too much to wind and sun.

6. Avoid melancholy, hatred, and other passions of the soul.—*Life and Health.*

IN summer we stay in to avoid the heat, in winter we stay in to avoid the cold. Except during the hottest weather when heat prostrations are possible, one should get out, sun or no sun. If it is too warm during the middle of the day, one can get out during the early morning hours, perhaps as early as four o'clock, and enjoy nature at her best.—*Selected.*

I attribute my good health and capacity for work largely to two things: My open air exercise and my daily baths.—*Sir Thomas Fitzgerald.*



### FRUIT AS MEDICINE.

NATURE has been lavish in providing remedies for many of the common ailments. Fruits often relieve diseased conditions of the body by encouraging natural processes. Taken early in the morning, an orange acts decidedly as a laxative, sometimes amounting to a purgative. Other laxatives are figs, tamarinds, prunes, mulberries, dates, nectarines, and plums.

The astringent fruits are pomegranates, cranberries, blackberries, raspberries, dewberries, barberries, quinces, pears, and wild cherries.

The diuretics are grapes, peaches, strawberries, whortleberries, prickly pears, black currants, and melon seeds.

The refrigerants are gooseberries, red and white currants, pumpkins, and melons of all kinds.

Those coming under the head of stomachic sedatives are lemons, limes and apples.

Pomegranates relieve a relaxed throat and uvula. The bark and root, in the form of decoction, is especially obnoxious to tapeworm.

Figs, split open, form excellent poultices for boils and abscesses.

The juice of a lemon will remove tartar from the teeth.

The oil of cocoanut has been recommended as a substitute for cod-liver oil, and is much used in Germany for phthisis.

Apples are useful in nausea, and even in seasickness.

Bitter almonds are useful in a cough.

Grapes and raisins are nutritive and demulcent, and are gratefully received in the sick room.—*Selected.*

“Determination counts for more than anything else in character-building, as it does in other forms of effort. Every

temptation to desist, to let things go, “to let well enough alone,” unless resisted, will keep you from arriving at the goal first set. Hold to your purpose to have a perfect character, as a helmsman holds to his course along a rocky coast. There is danger in every deviation.”—*Good Health.*

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### TEACH YOUR DAUGHTERS TO COOK.

TEACH your daughters to cook. That should be the first care of every mother as soon as her girls reach the age of twelve years. It does not matter if they may count on an income of Rs. 2,500 or Rs. 250 each per annum, whether they are fine ladies or poor working girls, they should know that the woman who cannot cook and serve up an appetizing meal without wasting good food is a disgrace, to her sex.

It is true that the rich woman need not go into her kitchen and soil her fingers in doing what she can pay servants to do for her. None the less, she should be able to criticise their efforts and supervise the household expenditure, so that a perfect knowledge of the art of cookery is as necessary to her as it is to the labourer's wife who has to make one shilling do the work of two, and yet feed the family well. The young bride who, suddenly finding herself without a servant, discovered that she could not even boil a potato, is a very good example of the useless sort of woman who should not marry until she has qualified herself at the cooking school.—*Selected.*

THE Bible is the best book of health and code of hygiene under heaven. There is no other such thorough therapeutic upon earth as the Scriptures of eternal truth. There are almost countless numbers of cadaverous-looking people in physical collapse who would speedily recuperate if they would dispense with drugs, and apply the divine precepts to their own souls.—*The Vanguard.*

### HELPFUL HINTS FOR THE HOUSEWIFE.

PLAIN and healthful living tends to long and happy living.—*Selected.*

SIMPLE diet is best; for many dishes bring many diseases.—*Pliny*

THE foundation of a happy home is laid in the kitchen.—*Marion Horland.*

THE mother should study to set a simple yet nutritious diet before her family.—*Mrs. E. G. White.*

## RECIPES.

“**Green Pea Soup.**—Put the peas in water enough to cover them, add a little pinch of salt, boil until tender, skim the peas out, and rub through a colander; then return to the water in which they were boiled; add milk, a little cream or butter, and salt to taste. Pour the soup over a few croutons (bits of toasted bread) in a hot soup tureen. A quart of milk to a pint of peas is a good quantity.

**Stuffed Beet-Root Salads.**—Boil the beet-root whole till tender, selecting those of uniform size. Cut a slice off the bottom, so that they will stand upright, and scoop the inside out carefully. Take pains not only to avoid breaking the shell but to keep the inside as nearly whole as possible. Peel the shells and let them get perfectly cold. Cut the interior into cubes, using an equal amount of cooked potatoes and white celery cut to same size, mix well with French dressing, and fill the shells; laying a slice of hard-boiled egg on top of each, and sewing on a bed of tender lettuce leaves.

**French Dressing for Salads.**—Melt one and one half dessert spoonfuls of butter in a frying pan, being careful not to brown it: when hot stir in one heaped dessert spoonful of flour, well-beaten yolk of one egg, one fourth cup of lemon juice and salt to taste, stir this dressing through the vegetables, and serve on a garnish of crisp lettuce.

### CORN FLOUR PUDDING.

TAKE three tablespoonfuls of cornflour and stir smooth in a little cold water; over this pour one pint of boiling water; then stir in the whites of three eggs beaten stiff, one tablespoonful of sugar, and a pinch of salt. Steam fifteen minutes or cook slowly until thickened. serve cold with orange sauce.

### ORANGE SAUCE.

HEAT a pint of water to boiling, and thicken with a tablespoonful of cornflour; add a cupful of orange juice extracted from nice, sour oranges, a small piece of the yellow rind for flavouring, and sugar to sweeten; the beaten yolk of an egg may be added if desired: remove the orange rind before serving.”

# THE HOME CIRCLE.

## DEPORTMENT.

### "Love Doth Not Behave Itself Unseemly."

THE value of courtesy is too little appreciated. Many who are kind at heart lack kindness of manner. Many who command respect by their sincerity and uprightness are sadly deficient in geniality. This lack mars their own happiness, and detracts from their service to others. Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the uncourteous.

Cheerfulness and courtesy should especially be cultivated by parents and teachers. All may possess a cheerful countenance, a gentle voice, a courteous manner, and these are elements of power. Children are attracted by a cheerful, sunny demeanour. Show them kindness and courtesy, and they will manifest the same spirit toward you and toward one another.

True courtesy is not learned by the mere practice of rules of etiquette. Propriety of deportment is at all times to be observed; wherever principle is not compromised, consideration of others will lead to compliance with accepted customs; but true courtesy requires no sacrifice of principle to conventionality. It ignores caste. It teaches self-respect for the dignity of man as man, a regard for every member of the great human brotherhood.

There is danger of placing too high a value upon manner and form, and devoting too much time to education in these lines. The life of strenuous effort demanded of every youth, the hard, often uncongenial work required even for life's ordinary duties, and much more for lightening the world's heavy burden of ignorance and wretchedness,—these give little place for conventionalities.

Many who lay great stress upon etiquette show little respect for anything, however excellent, that fails of meeting their artificial standard. This is false education. It fosters critical pride and narrow exclusiveness.

The essence of true politeness is consideration for others. The essential, enduring education is that which broadens the sympathies and encourages universal kindness. That so-called culture which does not make a youth deferential towards his parents, appreciative of their excellencies, forbearing toward their defects, and helpful to their necessities; which does not make him considerate and tender, generous and helpful toward the young, the old, and the unfortunate, and courteous toward all, is a failure.

Real refinement of thought and manner is better learned in the school of the divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of His own. This education imparts a heaven-born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner that can

never be equalled by the superficial polish of fashionable society.

The Bible enjoins courtesy, and it presents many illustrations of the unselfish spirit, the gentle grace, the winsome temper, that characterize true politeness. These are but reflections of the character of Christ. All the real tenderness and courtesy in the world, even among those who do not acknowledge His name, is from Him. And He desires these characteristics to be perfectly reflected in His children. It is His purpose that in us men shall behold His beauty.

Mrs E. G. WHITE.

—:o:—

## CHEERFULNESS.

SUNNY people dispel melancholy, gloom, worry, and anxiety from all those with whom they come in contact, just as the sun drives away darkness. When they enter a room full of people where the conversation has been lagging, and where every body seems bored, they transform the surroundings like the sun bursting through thick, black clouds, after a storm. Everybody takes on a joyous spirit from the glad soul just entered. Tongues are united, the conversation which has dragged becomes bright and spirited, and the whole atmosphere vibrates with gladness and good cheer.

This power to scatter sunshine, and to radiate gladness and good cheer, everyone should cultivate.

There is nothing else which you could put into your life, except service to others, which would pay you so well as the cultivation of sunshine in your business or profession, and in your social relations. Business will come to you instead of having to be sought, friends will seek you, and society open wide its door to you. A cheerful disposition is a fund of ready capital and a magnet for the good things of life.

Force yourself if necessary, to form a habit of seeing the best in people, of finding out their good qualities, and of dwelling upon them and enlarging them. Do not see the distorted, crooked, cramped, and burlesque man, but the man that God made. Ruskin says: "Do not think of your faults; still less of others' faults. In every person who comes near you, look for what is good and strong. Honour that; rejoice in it; and as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes."

If you make up your mind firmly that you will never again speak unkindly to anyone, and that, if you can not find anything good in them, and can not see the best side, you will see nothing and say nothing, it will make a wonderful difference in life for you. You will be surprised to see how soon everything will respond with a message of joy and peace. If you always look on the sunny side of every incident, you will find that there is really very little trouble in the world for you, and even that little can be turned to goodness.—*Selected.*

## TWENTY MARRIAGE MAXIMS.

THE following "marriage maxims" are worthy of more than a hasty reading. Husbands need not pass them by, because they are designed for *wives*; and wives should not despise them, because they are addressed to *husbands*:—

The very nearest approach to domestic happiness on earth is in the cultivation on both sides of absolute unselfishness;

Never talk at one another, either alone or in company;

Never both be angry at once;

Never speak loud to one another—unless the house is on fire;

Let each one strive to yield oftenest to the wishes of the other;

Let self-denial be the daily aim and practice of each;

Never find fault, unless it is perfectly certain that a fault has been committed, and always speak lovingly;

Never taunt with a past mistake;

Neglect the whole world besides rather than one another;

Never allow a request to be repeated;

Never make a remark at the expense of each other, it is a meanness;

Never part for a day without loving words to think of during absence;

Never meet without a loving welcome;

Never let the sun go down upon any anger or grievance;

Never let any fault you have committed go by until you have frankly confessed it and asked forgiveness;

Never forget the happy hours of early love;

Never sigh over what might have been, but make the best of what is;

Never forget that marriage is ordained of God, and that His blessing alone can make it what it should ever be;

Never be contented till you know you are both walking in the narrow way;

Never let your hopes stop short of the eternal home.—*Selected.*

—:o:—

## PLEASURE OF THE CHILDREN.

There should be some time during the day, even in the busiest household an hour at least, set apart in which the older members of the family should devote themselves wholly to the children. Little object-lessons or stories containing practical knowledge told in an interesting way will be sure to hold their attention. The story of the gradual formation and growth of the fruits, flowers and vegetables will delight them and will be eagerly looked forward to and always remembered.

## SCATTERING FLOWERS.

"WHATSOEVER a man soweth, that shall he also reap." Sinful thoughts lead to sinful actions. Bad company produces a bad life. Evil books make a corrupt mind. The harvest is sure, and will not differ from the seed.

The wide street was bordered by rows of beautiful old elms. Quite back from the roadway stood the large and comfortable homes of the village, some of them stately with colossal architecture and many rooms, others smaller, and shining with fresh paint. An air of prosperity pervaded Glenham Heights, and the inhabitants were grateful that up where they lived there was no stir of trade. Down below, by the river and in the valley, the factories clustered, and the cheery hum of machinery went up hour by hour. The operatives lived near the mills in little cottages, one exactly like another; each with its bit of garden, its tiny lawn, and its neat veranda; and they too, had their look of comfort, which corresponded pleasantly and harmoniously with the atmosphere of affluence above them.

Miss Rose Latham dwelt by herself in the biggest mansion the Heights could show. It was a picturesque place, with spacious grounds, and acres of flowers and fruit. To keep the place and the home in order, a large force of



"THE HARVEST IS SURE, AND WILL NOT DIFFER FROM THE SEED."

employees were needful, and among them none was more loyal to Miss Rose than her head gardener, Aaron Webb.

He approached her one summer morning as she sat listlessly on the veranda, and stood there, hat in hand.

"What is the matter, Aaron?"

"Miss Rose," he said, with a deprecating gentleness, "the sweet peas are blooming like mad, the poppies are splendid, the nasturtiums are fairly running to seed, and the geraniums are getting beyond me. And down there," pointing to the valley, "there is a lot of children that are crazy for flowers, and Mrs. Brown's baby died this morning, and Johnny Jenkins has run off to sea."

Miss Rose Latham smiled. She knew old Aaron's ways of making suggestions. "You want me to send some of my flowers to the children and the people who are in trouble. Take all you can carry, Aaron, and don't bother me. You know you needn't ask, old friend."

"Miss Rose, dear lady, I don't want you should send the flowers. I was in hopes you'd go with them yourself. Nelly Arches is back too, I'm told."

"Nelly! Is she, poor child? Well, well! Aaron, you gather the flowers and fill the pony cart, and I'll do as you advise. I'm a bit lonesome to-day. May be it will cheer me up to go and see people. Mother always went.

Yes, mother always went. But for two years mother's busy hands had been folded, and her eyes had been closed. And her daughter had not ceased to miss, and mourn for the precious one.

The pony-cart came to the gate, and it was overflowing with colour and perfume. Aaron had cut his flowers with a lavish hand. On the seat, beside Miss Rose, he laid a delicate bunch of late roses, faintly tinted pink petals, and glowing dark ones, and in the centre a single superb specimen, waxen, white, and fit for a bride.

"I'll give this rose to Nelly," thought the lady as she took it for a moment in her hand and laid it against her cheek.

At Nelly's door she stopped first. And as Nelly heard her step in the little passage, she called cheerily in a sweet, high voice.

"Come in, dear Miss Rose."

Rose entered, a great pity in her face. For Nelly had returned from a fruitless errand, as the whole village knew. Heights and low-

bemoan my fate. He'll hold me back from that.

She left the roses in Nelly's lap, and went to Mrs. Brown's house. The baby was dead, Aaron had said.

All was silent in the tiny four-roomed cottage. The baby lay as if fast asleep, its tiny hands clasped. The mother sat by the little crib with such white misery in her face that Rose shrank back, appalled. An instant later, she gathered her courage in a resolute effort of her will, and took poor Mary Brown into her arms.

"They are coming to put my baby in the coffin," said the mother. "Nobody shall touch him!"

"You will lay him in the coffin yourself," said Miss Rose, going to the door. The undertaker was there, with the little white casket. He looked relieved when he saw Rose Latham.

"She is so desolate," said the kind man, "for her husband, you remember, died just before the baby was born."

Rose Latham stayed all the afternoon with Mary Brown. The baby was laid to rest and covered with sweet peas and geranium leaves. Few words were exchanged between the two women, but Rose did not leave Mrs. Brown until the neighbour who was to watch with her that night had arrived, and hung up her hat in the entry closet.

"My lot is easy, my burdens are light," and compared with those of her friends, they were. Rose Latham's flowers made the village children very happy that day. As she drove onward in the golden twilight, she determined that with God's help, she would carry comfort day by day to those who needed it, just where she was. There were home ministries for her; there was work that she could do, there were flowers for her to scatter broadcast on the daily path. Old Aaron, pottering in the herb-garden, smiled to himself.

"Miss Rose is her mother's daughter," he said.

"Aaron, Aaron!" she just then exclaimed "I'm ashamed of my carelessness. I never went near the Jenkinses. And Johnny's run off, you heard. I'm too tired, and it's too late to go back: but won't you send your Peter to ask Johnny's mother to come here after supper?"

"I will that," answered Aaron.

Johnny Jenkins was the village ne'er-do-well. His father was over-strict with the lad, and his mother foolishly indulgent. The boy was full of daring and mischief, and was always in trouble. Miss Rose was not sure that going to sea would harm him. A touch of stern discipline might in the end help him to manlier conduct, and captains were not always harsh, nor, indeed, were sailors devoid of humanity.

Mrs. Jenkins came, limp and broken, a weak woman who could make no firm stand against disaster. Miss Rose consoled her. She told her that God was on sea as well as on shore and, kneeling down, she commended the whole family to the watching care of God.

When Miss Rose laid her head on her pillow that night, she was so tired that she fell asleep as sweetly as if she had been a little child. MARGARET E. SANGSTER.

lands equally interested. She had been the best scholar in the Academy, the brightest, keenest, cleverest girl for miles around, and she had been stricken with blindness. Her neighbours had joined together to send her to the city to consult the famous oculist whose skill had made sightless eyes see in many a case, and Nelly had gone away, radiant in mind, sure that she would have her vision restored. The disappointment had been terrible. An operation had failed to give back the lost sight. Rose's own eyes were teardimmed as she crossed the room.

But Nelly met her with a smile.

"Oh, what an exquisite rose!" she said, "And how good you are to come so soon. Miss Rose, I've been sitting and singing all day. God is so good. The world is so beautiful. There are so many things I can learn to do! And at night when I am asleep, I have dreams in which I see—see everything lovely in the lovely world."

"What are you meaning to learn Nelly?" asked Rose, restraining her impulse to be compassionate.

"Type-writing, and raffia-work and music, and cakemaking. Why, I've made cookies this morning with mother's help. Just one thing God won't let me do; I won't

## OUR LITTLE FOLKS.



### LITTLE LESSONS.

Little bird upon the tree,  
What is that you say to me?  
"Let your lot be what it may,  
Keep a cheerful heart, I pray."  
Little flower so bright and fair,  
Breathe your lesson on the air.  
"Be your influence, day by day,  
Shed like fragrance round your way."  
Little fly with silver wing,  
Say, what lesson do you bring?  
"Soon your life will pass away,  
Therefore use it well, to-day."  
Little sunbeam, shining bright,  
Teach me something by your light.  
"Be you genial, blithe and gay,  
Smile in gladness while you stay."  
All things that on earth I see  
Seem to have a voice for me;  
Ceaselessly, by night and day,  
"Learn the truth we teach," they say  
—Selected.

—:O:—

### OUT IN THE SNOW.

"Yes, I really like being out in the snow; and I am sure it will not do me any harm. I am well wrapped up, my umbrella is large, and I am not a bit afraid! Oh, it is lovely to be out in the snow!"

This was what Ethel Weybourn said to herself as she trudged along all alone. It was within a day or two of Christmas, and she had been to the cottage of Widow Parker, who lived about half a mile from Ethel's home.

The widow had been laid aside with rheumatism for some weeks, and Mrs. Weybourn was busy preparing for Christmas gifts to her poor people. She therefore sent Ethel to make inquiries after the widow's health, and Ethel's report of her visit would help her mother to make the widow's parcel of "goodies" suitable to her need.

It was not snowing when Ethel started on her journey, although the clouds were dark and heavy. It was only at the last moment that she caught up her umbrella, saying as she did so, "Suppose it should snow? I wish it would. I will start at once. It may be that the snow will come before I get back."

And snow it did.

Ethel found that Widow Parker had not been able to get up for more than a week, and that she was suffering a great deal of pain. Ethel sometimes went with her mother when she called upon her poor neighbours. Ethel and the widow, therefore, were no strangers. They were almost friends, although there was such a great difference in their ages.

It was Mrs. Weybourn's custom to make her visits to her "parishioners," as she called them very bright and helpful. They used to say that her coming was "like sunshine," and her kind words "like refreshing showers."

Ethel had sat by the widow's bedside only a few minutes when she began to wonder, "What shall I say to cheer her? How can I help her? I am so small. I can say no wise things, I can do so little. What would mother do?"

At the same time Mrs. Parker was thinking, "I wonder whether Miss Ethel would read to me a few verses; I can't see very well. Perhaps God will make her his little missionary to-day!"

At that very moment Ethel said, "As mother could not come to-day, may I read to you for her?"

And so it came about that Ethel read to the bed-ridden woman the very Psalm her father chose that morning, beginning so beautifully: "The Lord is my Shepherd, I shall not want." And who can tell how God blessed Ethel's reading?

It was after this kindly deed that Ethel made her way back through the snow. It came on while she was in the widow's cottage. Neither of them had noticed it. But when Ethel got to the door the snow lay like a pure, thin, white carpet on the pavement and the road. So her wish had been granted.

To open the umbrella, put it up and start on her way, was the work of a moment. And, with a happy smile on her face, she enjoyed the walk, although quite a snow-storm had broken over the village where she lived. More than likely she thought, "God is my Shepherd, I shall not want. He will lead me home."

And He did take care of her till she found herself in her own cozy home telling her mother the whole story of her simple adventure,

Widow Parker, too, had good reason to be grateful that Ethel took the place of her mother, for in due time a basket of Christmas fare, suitable for an invalid reached her cottage. She felt that "goodness and mercy" were following her every day.

How thankful Ethel was that she had courage enough to read the Word of God to the sick woman! It was the beginning of a life of usefulness that God owned in many ways.

"God, make my life a little light,  
Within the world to glow;  
A little flame that burneth bright  
Wherever I may go."

—Child's Companion.

—:O:—

The sweetest lives are those to duty wed,  
Whose deeds, both great and small,  
Are close-knit strands of an unbroken thread  
Where love ennobles all,  
The world may sound no trumpets, ring no bells;  
The book of life the shining record tells."

—Selected.

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**SOME DON'TS FOR MOTHERS.**

Don't permit the wild demonstrations of temper, the screaming and kicking which one sometimes—in fact too often—witnesses. They demoralize both parent and child. They need never be if the very first demonstration is checked.

Don't forget that a crowded shop is a poor place for children. If you must take them there teach "touch not, taste not, handle not."

Don't expect "Yes thank you, Mamma," or "No, I would rather not, please, Mamma," if you omit to use these small words yourself.

Don't forget that the lessons which you learned at your mother's knee are still sweet and tender memories. History repeats itself.

Don't frighten your children into obedience. The parent or nursemaid who would dare hold up "the boggy-man," the dark closet or the ashman as objects of terror to their children cannot be too harshly dealt with, for they may be destroying a fine mind. This may seem an exaggeration, but it is a fact. More than one child has been made a nervous wreck through fear.

Don't fail to make companions of your children's school friends. Re-live with your children the happiest of all days— schooldays.

Don't fail to enter with your young son and daughter the beautiful world to which they will so gladly make you welcome if you are worthy.

Don't forget that you are their queen in a very enviable kingdom. Strive to realize your loyal subjects' ideals.

Don't make religious observances a burden to your children. Remember it is difficult for them to regard these questions as you do. Let them grow to it.

Don't engage in conversation with your bosom friends which would bring a blush to your cheeks were your children to overhear you. Believe them present in spirit at all times.

Don't show partiality to your children. You have no idea how keenly this wounds.

Don't forget that this has more than once been shown in school life, and that the teacher who shows it is planting tares for you to uproot.

Don't forget that the orderly child is a blessing to himself as well as to others.

Don't forget that the wish that is gratified by some self-sacrifice gains in value.

Don't forget that one of dear Louisa Alcott's most beautiful memories was "Marmee's smile and farewell wave of the hand as we girls set forth upon our daily occupations." Let somebody have the same memory of you.

Don't forget that the average boy lives close to Nature's heart.

Don't forget that your children are daily growing older, and that yesterday's attitude toward them may to-day seem belittling to them.—*Gabrielle E Jackson.*

—:0:—

**THINGS TO TEACH THE CHILDREN.**

EAT slowly and quietly; there is nothing more offensive to refined people than noisy eating or vulgar table manners.

At the table sit erect, do not crook the elbows or reach forward for each mouthful; the elbows should never be placed on the table as it is an ungraceful and familiar position.

A boy, when on the street, should observe the same form of etiquette as a gentleman. He should raise his hat when spoken to by a lady, or a girl friend, also when recognized by an elderly gentleman. He should be taught to stand when ladies enter the room, open the door for them and perform any little act of courtesy needed.

Punctuality is one of the chief handmaidens of etiquette, and no one is truly courteous who annoys others by keeping them waiting. Unpunctuality is a habit and like other bad habits can be conquered. The unpunctual person shows a lack of tact, and an indifference regarding the comfort and convenience of others.

Children should be taught good manners in the nursery. Good manners, like charity, should begin at home and the earlier the beginning the more teachable will prove the pupil. If a child is taught to be courteous and thoughtful to others, it is surely a great step in the development of character. A selfish disagreeable child is likely to grow into a disagreeable man or woman.

"Oh! Father Time, lift with your kindly hands those bitter memories from our burdened hearts, for griefs are ever coming to us with the coming hours, and our little strength is only as the day."

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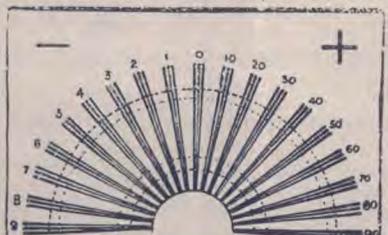
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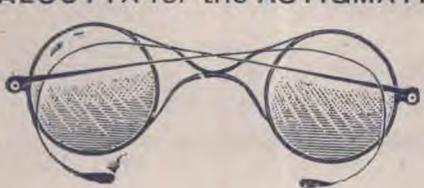
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The year 1904 is nearly ended; its sun is fast setting; its hours are nearly spent. One year of the few remaining ere our Lord shall come is just closing! Shall we not covenant that as it ends we shall use the years between this and our Saviour's advent, if our lives are spared, in a more careful study of God's Word?

Do you read the scriptures that foretell His coming, and are you able to tell your friends, your neighbours and relatives of the signs that point to the soon coming of our Saviour?

If not, will you not, dear readers, study the great prophetic clock and see how near is the hour hand of prophecy to completing its circuit on the dial face of time.

Shall we not be spirit-filled men and women looking well to the evidences of our faith, and seeking by precept and example to stir the hearts of others by our solemn convictions of this great and present truth,—“the advent of Christ.”

**Dear Reader**—where is your vessel amid the storms of life? Are you at the helm alone, in the angry ocean of life? If so, your bark, doomed to destruction, is fast sinking, and if not committed to Salvation's Captain will be buried in the surging waves of a maddened sea. Why attempt the treacherous voyage of life alone, knowing full well that captains save one have been lost at sea. Again and again has this great Captain told us

in His Word, “Without me ye can do nothing.” Why trust in our own strength when He has said: “Cursed is the man that trusteth in man, and maketh flesh his arm.” Let him take the helm, and all will go well. No sea is too rough and no storm too wild for Him. He can “weather the blast” and land you at last on the celestial plain. He is ruler of the sea. To the furious waters of Galilee he said “peace be still,” and they were still. He is “master of ocean and earth and sky.” Why not trust your fragile bark in His hands? There is joy, peace and infinite satisfaction while he commands, and beyond, yes just beyond is the celestial harbour into which He will most surely carry you.

**Seasonable Presents.** In view of the custom of giving presents, during the approaching season, we print on the previous page a list of books, of unqualified merit; books that we can conscientiously recommend. And what is more acceptable and lastingly appreciated than a nice book with the donor's autograph within? These tokens follow us wherever we go, the world over. And so the gifts to our sons, daughters and friends, will follow them ever to bless. Send your orders early.

**Ritualism A Real Danger.**—When we say that ritualism in the English church is a real danger to christianity and the cause of religious liberty, we are not going too far nor saying too much. The Roman Catholic church is the outgrowth of this very tendency. Since the days of Israel there has been manifested a very strong desire for form and ceremony. There is something about an elaborate ritual, which captivates the fancy and lulls its devoted admirer into carnal security so that they depend upon works of the flesh for salvation rather than upon Christ. The *Nineteenth Century* recently had a powerful article in it on “Rome or Reformation,” which shows how ceaseless are the efforts of Ritualists to familiarize children with the doctrines and practices of the mass. A number of quotations are given in the *Christian*, from which we quote the following:—

When the priest begins the prayer, that which is on the altar is bread and wine; when the priest ends the prayer, that which is on the altar is Christ's body and blood, it is Jesus, it is God.

Again:—

The priest is going to make this bread to be the body, and this wine to be the blood.

Once more:—

O see within a creature's hand  
 The vast Creator deigns to be,  
 Reposing infant-like as though  
 On Joseph's arm or Mary's knee.

**God's Preparation**—After carefully reviewing the means which have been provided by the hand of Providence for the rapid propagation of the Gospel, Dr. Pierson makes the following statement:—

“And now we can give the gospel to any nation on the face of the earth at a cost so trifling and with a rapidity so astonishing, that there is no reason why the Christian Church should not give every human creature on the globe a copy of the gospel in his own tongue inside of twenty five years.”

Shall we limit the power of God to accomplish His purpose, and even in that number of years? A short work will He do in the earth and cut it short in righteousness.”

**Not Saved by the Law.**—We do not want any of our readers to think for a moment that the *Oriental Watchman* teaches salvation by the law. No work of man will save him. Salvation is a gift and can never be obtained because of meritorious action on our part; man is saved, if at all, by the merits of Jesus Christ who gave himself to save him. We do say this, and with all boldness, that he who accepts Christ, has taken into his life a power able to keep the law of God. The Christ, who nineteen hundred years ago lived a life in strict conformity to the precepts of Jehovah, is able in this day to do the same. He lived for over thirty years in sinful flesh, and did not sin and is it too much to believe He can do it now?

**John Alexander Dowie**, having taken to himself the title of Elijah the Restorer, uttered in Shiloh Tabernacle, Zion City, Illinois, on September 18, and issued in print on September 24, the following declaration of further self-promotion:—

I stand before you to-day . . . as the Apostle and High Priest on earth of that glorious priesthood whose Head forever and ever is He who is the High Priest for ever after the Order of Melchizedek. This is the Christian Church which offers spiritual sacrifices unto God. . .

We read in the Epistle to the Hebrews (5:5), of the Aaronic priesthood, that “No man taketh this honour unto himself but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a High Priest, but He that said unto Him: Thou art My Son, this day have I begotten Thee.”—*The Christian*.