

"A HAPPY NEW YEAR."

CARIBBEAN WATCHMAN



"LET THEM GIVE GLORY UNTO THE LORD,
AND DECLARE HIS PRAISE IN THE ISLANDS."

Vol. 2.—No. 1.]

Port-of-Spain, January, 1904.

[Price 3 Cents.

The Greatest of All.

1 Corinthians 13, A. R. Ver.

If I speak with the tongues of men and of angels,
But have not Love,
I am become sounding brass or a clanging cymbal,
And if I have the gift of Prophecy, and know all Mysteries
and all Knowledge; And if I have all Faith, so as to remove
Mountains, But have not Love, I am nothing.
And I bestow all my goods to feed the poor, and if I give
my Body to be Burned, But have not Love, it profiteth me
nothing.

Love suffereth long and is kind:
Love envieth not; Love vaunteth not itself,
It is not puffed up, doth not behave itself unseemly,
Seeketh not its own, is not provoked,
Taketh not account of evil; rejoiceth not in unrighteousness,
But rejoiceth with the Truth;
Beareth all things, believeth all things,

Love Never Faileth:
But whether there be Prophecies, they shall be done away;
Whether there be tongues, they shall cease:
Whether there be knowledge, it shall be done away.

For we know in part,
And we prophesy in part; but when that which is perfect is
come, that which is in part shall be done away.

When I was a child, I spake as a child:
I felt as a child, I thought as a child:
Now that I am become a man, I have put away childish
things.

For now we see in a Mirror darkly; but then face to face:
Now I know in part;

But then shall I know fully even as also I was fully known
But now abideth
Faith, Hope, Love,

These three
And the greatest of these is

Love.

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The New Year.

"So teach us to number our days
That we may apply our hearts unto wisdom."

Ps. xc., 12.

Why hail we thus each newborn year,
With voice of joy and scenes of mirth?
What room for gay and festive cheer,
While woe and darkness span the earth,
While sin and suffering, pain and death, still
throw
Their baleful shadow over all below?

Contagions spread their wings of pall;
Fierce tempests rage with blasting breath;
And earthquake throes, engulfing all,
Make short and sure the way to death.
No peace, no safety, no enduring cheer.
To him who builds his hopes and treasures here.

Yet glad we hail each New Year's morn,
For from the great high throne of heaven,
A royal fiat forth has gone,
A glorious word to earth is given;
Behold, says he who looks creation through,
Where sin has marred My works I make anew.

New earth to smile before His face,
New heavens in crystal beauty dressed,
New years to run a guiltless race,
New joys for each immortal breast,
New flowers upspringing from the sinless sod,
New waters sparkling from the throne of God.

New bodies for these feeble forms,
New life from e'en the mouldering tomb,
New skies unrent by raging storms,
New beauty, new unfading bloom,
New scenes the eternal era to begin,
Of peace for war, of righteousness for sin.

Speed then away, oh, tardy years!
Fly quickly, hours that intervene.
Groaning we wait the time when tears
Shall be but things that once have been.
Dawn, thou blest morn, so long in promise given
The glorious glad new year of God and heaven.
U. SMITH.

"A Happy New Year."

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

And yet, are not these kindly wishes often forgotten with the utterance? How often we fail of carrying their import into the daily life, and thus aid in their fulfilment! How often the New Year's greeting is uttered by insincere lips, from hearts that would not forego one selfish

gratification in order to make others happy!

Fathers and mothers, while you wish your children a Happy New Year, will you not strive in the fear of God to make it a happy year? Will you not lead your dear ones to the true source of peace and joy? Will you not consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you not separate them from sin, and by living faith connect them with God? A mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. A father may give his sons a capital worth more than gold or silver, by teaching them to love useful employment. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them to show courtesy and benevolence toward their fellow-men, and love and reverence for God.

By a faithful discharge of duty you may make this a happy year for your children. Home should be to them the most attractive place on earth; and it may be made such by kind words and deeds, and, underlying all, a steadfast adherence to the right. Fathers and mothers, teach your children that the

only way to be truly happy is to love and fear God; and emphasize this lesson by your example. Let the children see that the peace of Christ rules in your hearts, and that His love controls your lives.

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

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

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

dom? As you do this, you will have the happiest year that you have ever known. It will bring joy in heaven and joy on earth.

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

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

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

Mrs. E. G. WHITE.

Making a Living.

THE man who thinks he must disobey God in order to make a living is not well balanced. His logic is one-sided, his reasoning is according to the flesh. His spiritual necessities are to him a secondary consideration. He walks by sight not by faith, and a very dim sight at that. He reasons that man must have bread in order to live, and gives his whole thought to that fact, forgetting, or ignoring, the twin fact "that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The man who thinks he must ignore the commandments of God in order to make a living, trusts in himself, in his own puny efforts, rather than in the Word of God. The promise of the Spirit is, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37: 3. And this promise includes food for both body and soul. This is not mere theory, it has been demonstrated; for the man through whom the Spirit spoke the promise testifies: "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Verse 25. Through

another prophet the Spirit gives his promise: "He that walketh righteously . . . shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Isa. 33: 15, 16. There is no promise to the disobedient, while to the obedient the assurance is not only of the necessities of this life, but also of an eternal life, with all that it includes. Mark 10: 28-30; Luke 12: 22-32.

W. N. GLENN.

Examining Ourselves.

WE are to examine ourselves, whether we be in the faith. It is not to find out what is in the heart, because no man on earth can find out what is in the heart. The man who starts out to do that is going to be terribly deceived; for "the heart is deceitful above all things," and it will deceive him every time. But the Lord says, "I the Lord search the heart." He makes known to every man the fruits of His ways, and we want to have confidence enough in Him to let Him do the searching of the heart.

When we find out what we are in the faith, we shall not be afraid to trust the Lord to search the heart and make known the sin. It we be in the faith, we know that Christ died for sinners, in order that they might be separated from sin. Therefore He is more interested in having us know the sins, so as to give them up to Him, than we are to know them. It is not an unheard-of thing, by any means to find professed Christians who do not know that the Lord loves them when in sin; and so they are always afraid of the Lord, from a sense of their sinfulness. Are you in the faith? If so you will accept the knowledge of sin as the result of the revelation of the righteousness which will take away that sin, and rejoice in the Lord.

E. J. WAGGONER.

Sent Up.

A RICH lady dreamed that she went to heaven and there saw a mansion being built. "Who is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage down on earth, with barely room enough for his family. He might live better if he did not give away so much to the miserable poor folks."

"Further on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning: "The Master Builder is doing His best with the material that is being sent up."

Then she awoke resolving to lay up treasure in heaven.

Bible Reading.

Conscience.

1. Conscience comes from "con," together and "science," to know, to know together with one self.

2. *To how many is given conscience?*

"Commending ourselves to every man's conscience." 2 Cor. iv., 2.

3. *What is the office of conscience?*

"Being convicted by their own conscience." John viii., 9. "Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. ii., 15.

4. *Conscience is not always good and true.*

"Having our hearts sprinkled from an evil conscience." Heb. x., 22.

5. *If the evil conscience is cherished what will result?*

"Speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. iv., 2. Titus i., 15.

6. *By what should conscience be constantly adjusted?*

"By their fruits ye shall know them." Matt. vii., 20. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. viii., 20.

7. *What is the object of the law?*

"Now the end (object) of this commandment is charity out of a pure heart and of a good conscience, and of faith unfeigned." 1 Tim. i., 5.

8. *What alone can make a good conscience?*

"How much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" Heb. ix., 14.

9. *How should we regard conscience?*

"Holding faith and a good conscience; which some having thrust from them, made shipwreck concerning the first." 1 Tim. i., 19.

10. *How should we ever serve God?*

"Whom I serve with pure conscience." 2 Tim. i., 3.

11. *How will the man of good conscience regard all proper human laws?*

"Ye must needs be in subjection, not only because of the wrath, but also for conscience's sake." Rom. xiii., 5. 1 Pet. iii., 16.

12. *What will a good conscience always witness?*

"My conscience bearing witness with me in the Holy Spirit." Rom. ix., 1. "If ye love me keep my commandments." John xiv. 15.

—Signs of the Times.

Conscience not a Teacher.

CONSCIENCE tells us that we ought to do right, but conscience does not tell us what is right. Conscience is a monitor in the spiritual school; conscience is not a teacher in that school. If we were shut up to the instructions of conscience, we should be ever in doubt as to duty, and often going astray. Therefore it is that God has given us a specific revelation of his will and law, so that we may know our duty. If, indeed, conscience were a teacher to tell us our duty, we should have little need of the Bible to give us instruction; then every person, the world over, would have the same standard of right-doing and holy living. But, as it is, we need the Bible and conscience; neither alone is sufficient. Let us prize aright the God-given promptings of conscience and the God-given teachings of revelation. All of us need both.—*Sunday-School Times.*

The Voice of Nature.

The spacious firmament on high,
With all the blue, ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim :
The unwearied sun from day to day
Does its Creator's power display
And publishes to every land
The work of an Almighty Hand.

Soon as the evening shades prevail,
The moon takes up the wond'rous tale ;
And nightly, to the listening earth
Repeats the story of her birth ;
While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

—Addison.

Faithfulness in Fire.

"O earth, earth, hear the word of the Lord." "By me Kings reign, and Princes decree justice; by me Princes and Nobles rule, even all the Judges of the earth." "For promotion cometh neither from the east, nor from the West, nor from the South; but God is the Judge: He putteth one down and setteth up another." "Blessed be the name of God forever and ever, for wisdom and might are His; And he changeth the times and seasons: He removeth Kings and setteth up Kings: He giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; He knoweth what is in the darkness and the light dwelleth with Him." "Let the living know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." "Let every soul be subject unto the higher power, for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil be afraid, for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience sake. For this cause pay ye tribute also for they are God's ministers attending continually upon this very thing. Render therefore unto all, their dues: tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor." "Submit yourself to every ordinance of man for the Lord's sake: whether it be to the King as supreme; or unto Governors as unto them that are sent by him, for the punishment of evil doers and for the praise of them that do well. For so is the will of God that with well doing ye may put to silence the ignorance of foolish men. As free and not using your liberty as a cloke of maliciousness but as the

servants of God. Honour all men. Love the brotherhood. Fear God; Honour the King." Jer. xxii., 29; Prov. viii., 15, 16; Psa. lxxv., 6, 7; Dan. ii., 20-22; iv., 17, 25, 32; v., 21; Rom. xiii., 1-7; 1 Pet. ii., 13-17.

The Sphere of Earthly Government. While the foregoing scriptures plainly declare that "the powers that be are ordained of God," and that Kings rule by authority from Him, they also declare with equal plainness, the specific objects and purposes for which they are ordained, the limits of their jurisdiction, and the proper exercise of the authority delegated to them. It must be apparent to all who will candidly consider these scriptures that God has delegated to civil governments, the power to exercise authority in temporal, worldly, civil affairs only; and that He

already outlined as the legitimate business of a civil ruler.

The Three Worthies and the King's Decree. But when he, in the plenitude of his majesty and glory, presumed to go beyond the limits of the authority delegated to him, and dictate objects and forms of worship, three of his subjects who had been commanded by God to obey the King hurled defiance in his face, and God set the seal of his approval upon their decision by delivering them from the fiery furnace into which the King had caused them to be cast. Verily we have here, a striking illustration of the principle enunciated by the Saviour "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Mark xii., 13-17.

The Pagan Principle Illustrated. The cases of Pharaoh commanding the midwives to

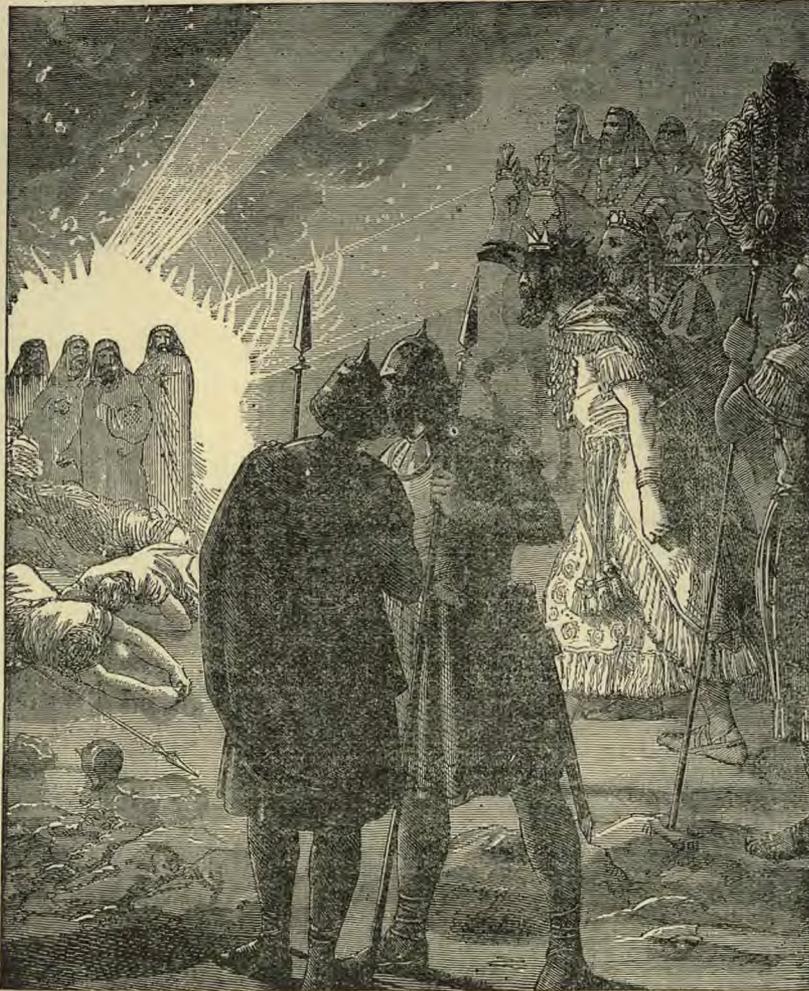
kill the Hebrew babes; (Ex. i., 15-22), Darius forbidding prayer and demanding man worship; (Dan. vi.) and the priests and rulers forbidding the preaching of the gospel, (Acts iv., 15-21), are also illustrative of the evils of governmental interference with religion, and the proper attitude of God's people towards it. The disregard of the proper relation of the church with the State, by Pagan, Papal and Protestant (?) powers has produced more bigotry, intolerance, oppression, persecution and martyrdom than all other causes combined, if indeed there be any other causes of such things.

There is no place in the religion of Jehovah for the fiery furnace, the lion's den, the rack, the scourge, dungeon or stake; nor for force, coercion or compulsion of any kind whatsoever. "Whosoever will may come," and "If any man hear my words and believe not, I judge him not for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him; the words that I have spoken the same shall judge him in the last day." Isa. lv., 1; Rev. xxii., 17; Jno. xii., 47, 48.

The Bible Principle Illustrated. The proper position of Sovereigns in religious affairs was beautifully illustrated by our peerless Queen, Victoria, the Wise and Good. In a proclamation issued and approved by Parliament in 1858, she penned these weighty words:

"Firmly relying ourselves on the truth of Christianity, acknowledging with gratitude the solace of religion, *we disclaim alike the right and the desire to impose our convictions on any of our subjects.* We declare it to be our royal



has not only withheld from them, and reserved to himself alone the prerogative of control in spiritual matters but has positively forbidden them to presume to dictate in the realm of religion and conscience.

Nebuchadnezzar God's Servant. It was in harmony with this principle that God raised up Nebuchadnezzar and gave him a kingdom, power, strength and glory, and commanded Israel and all the other nations to serve and obey him. Dan. ii., 37, 38; Jer xxv., 8, 9; xxvii., 1-18; xxix., 1-7; xlii., 10. Note that Nebuchadnezzar was God's "servant"—"A minister of God" to do the work

will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observance, but that they alike shall enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

Would that the principle of these words might always be the controlling influence in the government and subjects of the British Empire, and of all other nations and peoples as well. Then indeed would "Peace on earth, good will towards men" be a reality.

Deliverance. It should be noted that the fires of the furnace did not hurt the faithful three, for the Son of God was there to deliver them, thus verifying the promise which extends to and includes every child of God, to the end of the world. "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." Isa. xliii., 2. Therefore, "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you." 1 Pet. iv., 12-16. The fact that the men who cast the faithful three into the fire, were themselves consumed by it, is a solemn warning of the fate that will finally overtake the oppressors of God's people. *Psa. xxxvii., 14, 15.*

Fear God, Not Men. It should be observed that no excuses were offered by those fearless men. The command of God forbidding image worship was with them an end of all controversy in the matter, and they calmly faced the threatened danger, trusting in God for deliverance or for grace to suffer death at the post of duty, as might seem best to Him. They might have pretended to worship the image, in order to avoid embarrassment and danger; but they chose to "abstain from all appearance of evil," which was then as now, God's standard of righteousness. *1 Thess. v., 22.* They doubtless appeared very conspicuous and peculiar, standing erect in the midst of that prostrate host. But then as now, God delighted in an "upright," and "peculiar" people, (*Titus ii., 11-15*) and the "majority argument" carried no weight with them.

May the experience of the faithful few in the fiery furnace so inspire us, "That the trial of our faith, being much more precious than of gold that perisheth, though it be tried with fire, be found unto praise and honor and glory at the appearing of Jesus Christ." *1 Pet. i., 7.*

W. A. SWEANY.



In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us we ought also to love one another." *1 John iv., 9-11.*

The Fourth.

MORE than six hundred years before Christ, the Lord said of those trusting in Him, "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (*Isa. xliii., 2*). More than one hundred years later the three Hebrew children submitted to be placed in the intensely heated fiery furnace rather than worship Nebuchadnezzar's golden image. They said to the King of Babylon, "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." *Dan. iii., 17.* Great was the astonishment of the king, shortly after casting these worthy men bound into the fiery furnace, to see them loose and walking in the midst of the fire. He said to his counsellors, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose walking in the midst of the fire and they have no hurt; and the form of the Fourth is like the Son of God." *Dan. iii., 24, 25.*

The record of these three worthies is full of thrilling interest, showing how, through faith, they "quenched the violence of fire." *Heb. xi., 34.* They trusted in God, and the Fourth—the Son of God—was with them. The precious privilege is granted to us of claiming the presence of this same Fourth; if not in the same demonstration as in the case of these worshippers of the true God, in the manner that will please him. Has He not said, "If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven? For where two or three are gathered together in My name, there I am in the midst of them." *Matt. xviii., 19, 20.*

Those who persevere in meeting together to seek the Lord in earnest prayer and social service, tho' their numbers are but few, will surely realize the fulfilment of this promise. I call to mind a very interesting circumstance of this kind which occurred in the State of Michigan. In the year 1854 three devoted women accepted the present truth, their husbands not uniting with them at the time. For three years these three sisters met every Sabbath for prayer and the study of the Scriptures. No matter what the weather they always had their meeting, notwithstanding one of them had to come about two miles. Finally the husband of one of the sisters said "What do you three women find that is of such interest to you that you meet so regularly every week?" He was told what interesting meetings they had, for "the Lord met with them." He requested the privilege of meeting with them the next Sabbath, and told the husband of the sister in whose house they met, "You do not know what you are losing. Their meeting was the best meeting I was ever in in my life." So the next Sabbath this man also met with them,

and then the two men said to the women, "Our neighbours have got to know something about this. We are going to send for one of your ministers and have meetings in the schoolhouse." So they did. A revival was the result. A meeting house was built, and a church organized that remains to this day, tho' many of the first members, and two of the three sisters are sleeping in Jesus. Great was the joy of the three sisters who so perseveringly had sought and obtained the presence of the Fourth.

Different was the position of a professor of religion who told me that in her neighbourhood they had discontinued their prayer-meetings, "for," said she, "there were only three of us that met together." I said, "Then there were four there." "Well" said she, "I was there and you were not, I think I ought to know." "Yes," I said, "You were there and I was not, but did not Christ say, 'Where two or three are gathered together in My name there am I in the midst of them?' If you three gathered together in His name He was there, and that made the four; but you three could afford to meet Him, because there were no more." This sister suddenly began to look at matters in a different light, and replied, "We will start our meetings again;" a wise conclusion indeed.

My surprise was still greater, not long since, to hear of a leader of a prayer-meeting who said he could not afford to spend the time to attend a prayer-meeting where only two or three came in. As I heard this I thought to myself, the Lord who upholds all things by the word of His power must be exceedingly busy, but not so much so but that he has made a standing promise to meet with even two or three. Is it consistent for us to be so busy that we can not be there to welcome the presence of the Fourth? May the Lord help us all to come up to our high privilege of sharing the presence of Him who meets the earnest, praying ones and "that to bless."

J. N. LOUGBOROUGH.

Time is Short.

A DAY—a dream—a shadow—a vapour—a flower—a leaf: these are scripture images of life—so short—so soon gone! Do not idle it away. Think of its tremendous consequences. A work that has to last for eternity has to be done in time. Beware of trying to crowd it into a few hours on a death-bed.

There is the story of a prisoner who was told that the cistern which supplied him with water would never be refilled. If he should ever empty it he should die of thirst. Imagine how careful he would be not to waste a drop. Every cupful would be counted as leaving one less behind. Like that prisoner's store of water, so is our store of time. We know not whether the cistern is large or small. All we know is, we are daily using from it, and that it may soon run dry. Every second of time some one dies. The lost days of last year are lost. Make better use of the days to come. "Time is money" is a favorite saying. It is true of things heavenly and eternal. For time well used is a laying up of treasure in the heavens which faileth not. Why do we sit still?—*Christian Advocate.*

.. The Bible Class. ..

Looking Unto Jesus.

"What shall I do then with Jesus which is called Christ?"

1. Christ the first-born of every creature.

"Who is the image of the invisible God, the first-born of every creature." Col. i., 15. See also. John i., 1-14; iii., 16; viii., 42; 1 John iv., 9; Phil ii., 6.

2. Christ the Creator.

"All things were made by Him and without Him was not anything made that was made." John i., 3. See also Col. i., 15-17. Heb. i., 2, 3. Rev. iv., 11. 1 Cor. viii., 5. Rev. iii., 14. [The *beginner* of the Creation of God.]"

3. Christ the author of the Sabbath.

"All things were made by Him." See Mark ii., 27, 28. Rev. i., 10.

4. Christ spoke the Law from Mt. Sinai.

"Whose voice *then*" (at Mt. Sinai) "shook the earth; but now He hath promised saying, yet once more I shake not the earth only but also heaven." Heb. xii., 26. See also Acts vii., 37-40. Mat. xi., 27.

5. Christ the Redeemer.

"Behold the Lamb of God which beareth away the sin of the world." John i., 29, margin. See also Is. lii., 3.; 1 Peter i., 18-21; Heb. ix., 22; 2 Cor. v., 21; Heb. ii., 9-15.

6. Christ the Son of Man.

"For verily He took not on Him the nature of angels but He took on Him the seed of Abraham." Heb. ii., 11, 16-18. See also Matt. i., 23; Luke ii., 10, 11; i., 26-38, etc.

7. Christ as our High Priest.

"For there is one God and one *Mediator* between God and men, the man Christ Jesus." 1 Tim. ii., 5; Heb. iv., 14-16; vii., 25; viii., 1-6.

Class Notes.

MANY of those who are engrossed in this present world, look with compassion on the Christian as 'narrow' and 'bigoted.' But this is the opposite of the truth. The Christian has all the really good and beautiful that the "worldly" person has and beyond that there is a length and breadth and a height of which such a person has never yet dreamed, and which the Christian himself can never exhaust. In fact, he is only able to grasp a few of its beauties during the few days he spends here below, but at the close of his term in the preparatory school of earth he receives his passport to the higher grade, the school above, where throughout the endless ages he delves deeper and deeper into the manifold wisdom of God. All this wisdom is summed up in Jesus Christ. We quote the following from the pen of Elder Uriah Smith and commend it to our readers as worthy their careful study in this connection.

"In Christ riding gloriously on in His redeeming work the Bible finds the burden of its theme. He is the Alpha and

Omega; "the author and finisher of our faith;" "the one who devised the method by which lost man can be saved, and who will bring it to its glorious finish. Heb. xii., 2. The Bible opens with His work as Creator; it closes with His coming again as Redeemer. Through all the ages He is the subject of all its praises and its prophecies. Ere man left the garden of Eden, He was introduced as the coming "seed of the woman" which should bruise the serpent's head. Gen. iii., 15. He was in Noah warning the antedelvians of a coming flood. 1 Pet. iii., 19, 20. Melchizedek, king and priest of the Most High God, was His representative. Heb. vii. He was testified by Abraham and Isaac. Gal. iii., 16; iv., 28. As prophet and leader. He was prefigured by Moses. Deut. xviii., 15. He was with the church in the wilderness, (Ex. xxxii., 34) a pillar of cloud by day and of fire by night. Ex. xiii., 21. His coming to this world at His first advent, was plainly predicted, and the time of his manifestation as the Messiah was marked by a definite and easily computed period. Dan. ix., 25.

As a sacrifice and offering, psalm and prophecy sound his praises. As a merciful High Priest who can be touched with the feeling of our infirmities, apostles magnify His name. While the ecstatic visions of the glory that shall be revealed when he shall set up that kingdom, which shall harbor neither sin nor death, and have no end, have thrilled with rapture bards and kings, prophets and apostles have called forth the highest and sweetest notes of angelic anthem and heavenly song and excited among the angels a desire to search into the marvelous theme.

"Thus when the apostle calls us to look unto Jesus we are called to no limited vision. To behold him in all His ways and works, our eyes must sweep the whole horizon round. If we look for the Creator of all things we see Jesus. If we search for the Redeemer of the world, it is to Jesus we are brought. Do we look for the center around which all God's plans and purposes revolve? there is Jesus. Do we yearn for a sacrifice of such merit that it can reach to the deepest taint of sin? we find it in Jesus. Do we long for one who can bear the burden of human woes, the world's sicknesses and sorrows, and so our own? we find the compassionate One, and lo! it is Jesus. Do we look for an offering so worthy that God can accept it for a guilty world? again we see Jesus.

"If we look to the unnumbered sepulchres of the holy dead, our minds are turned to Jesus, who will raise them. If we contemplate the destiny of the righ-

teous living, we look to Jesus; for He is coming for them. If we look to prophecy we see Jesus; for it is of the times of the restitution which he will ordain, that all the holy prophets have spoken since the world began. Acts iii., 19-21. And if the mind desires to dwell on the future inheritance of the saints, there still we see in all His glory the beloved Jesus; for He it is who establishes the kingdom, and bids the blessed of the Father enter in and possess it forever-and-ever. Matt. xxv., 34.

"Thus in whatever direction we look, above or below, to things near or far off, to the past, present or future, in every Bible doctrine, in every practical truth, at the summit of every divine plan, at the end of every vista, we see Jesus, the sum and substance, the center and circumference, of every anticipated joy, the One altogether lovely, the chiefest among ten thousand, under God, the all in all."



Test Questions.

[After you have mastered the above lesson, answer these test questions without referring to your Bibles or the preceding text. Give scripture answers.]

1. Who alone antedates everything in the universe, the Father excepted? [Give scripture evidence.]
2. What was His position at that time?
3. By whom did God *begin* to bring into existence the universe which has increased to such vast proportions?
4. Prove that it was Jesus Christ who worked the six creation days and rested the seventh day.
5. Which day is the Lord's day?
6. Through whom *alone* has the Father communicated with men?
7. Whose voice was heard speaking from Mt. Sinai?
8. Give all the scripture statements you can concerning the birth of Christ and His work as Redeemer.
9. "By Him all things consist." (Are held together). You day by day experience this "consisting" power, are you experiencing from the same source His saving power?
10. Repeat all the helpful truths you have learned concerning the work of Jesus as High Priest. Have you committed your case to Him?
11. Make your own synopsis of this lesson.



Suggested Methods of Study.

1. Read *carefully* the scripture assigned. Grasp the simple statements. Read a paragraph and then, with Bible closed, repeat the thought.
2. Read scripture aloud. (a). Observe correct position in standing, holding book, and breathing. (b). Pronounce each word correctly and distinctly. (c). Look up pronunciation and definition of *all* words not clearly understood.
3. Make your own synopsis of the subject.
4. Search for other texts on the same subject.
5. Apply what you learn to your daily life.

The Path of Peace.

Putting it Off.

YES, I feel it to be duty to serve God, and I mean to do it sometime. I know that outside of His service there is no safety."

Thus has felt and purposed each one of the great majority of those who, in the past, have died impenitent, unshrived, unsaved. Millions to-day feel the same way. They know the service of God to be right, and somehow, somehow, somewhere they mean to yield all and serve him. But why not now?

"O, there are reasons," you say. Let us look at some of these reasons.

1. Pleasures Unsatisfied.

In a large number of cases the young persuade themselves that life will be happier if certain carnal pleasures are followed. These may not always or generally be low and base, but they are of the earth and the flesh and the sense. And reason and mind are subjected to the bridle rein of sensuous lust.

But such pursuit never satisfies, never can satisfy. We may burn the candle of life in the fire of worldly lust to its last smoking wick, but the end will be disappointment. There will be transient, evanescent, ephemeral pleasures, but, at the greatest and most, they can only be enjoyed "for a season."

O soul, why follow the *ignis fatuus*, the alluring will-o'-the-wisp, of carnal pleasures to your own loss, and, if continued, your own everlasting destruction?

2. Lack of Companionship.

"O, I hate to start alone." "It is leaving so many friends to go among strangers," we are told by others. But what good are you doing your friends by remaining with them? Could you not much better help them by setting a right example? If they are bound to remain in the pleasure-boat as it goes down the swift-flowing river of Carnal Delight through the Rapids of Delirium to the falls of Destruction, should you go with them? Would not decided action on your part be much more likely to save them from death as well as yourself? And, too, God has said, "Thou shalt not follow a multitude to do evil." He said to transgressors of old: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; for thou didst trust in thy way, in the multitude of thy mighty men." The road of wickedness is broad, and downward, and often smooth at first; it is the way of least resistance to the carnal heart, and there is always plenty of company. But no true character is ever formed by drifting with the mass. It is stemming current and tide that develops strength and wisdom.

3. Greater Liberty Desired.

"Well, yes, it is duty to serve God, but I do not now wish to take a decided stand. I do not mean to do anything wrong, but I do not like to be bound by any promises or vows or religious regulations. I want my liberty for a while yet." Thus some others reply.

Needless to say, perhaps, that there is an entire misconception on the part of one who so talks of what Christianity is and of the "liberty" he promises himself apart from Christ Jesus. No man is so great a slave as he who follows his own lust. His realm is narrowed down to his own desires. He promises himself liberty, while he is the servant of corruption. He is the slave of what will sometime be demonstrated to be the worst of masters—self; and the liberty of self is license, and the freedom

of self is bondage. Why not break from these bonds?

4. Fear of Failure.

"If I start to serve God, I will fail; for I have failed before," says another.

But many men have failed, and have tried again and succeed. Palissy failed many times before he produced the beautiful enameled pottery, but he kept on trying till he accomplished it. Goodyear failed again and again in vulcanizing rubber. He spent his all, beggared his family, was cast into the debtor's prison, was the target of the scorn and jeer of his friends and acquaintances, but he succeeded. He learned how. And so, perhaps, you may have been ignorant of the way in the past. Try again, and again, and again, if need be, till all of self is out of the way, and your feet stand upon the sure foundation of Christ. You will utterly fail if you do not serve God. The only success is in giving yourself to Him; and there is no time as good as now.

O, do not put off the important time, the vital time. Do not deceive yourselves by saying, I will do it some day, some time. "Procrastination is the thief of time." The seemingly good intentions, by which the whole road to hell is paved, deceive us to our own destruction.

"We mean to do it, some day, some day,
We mean to slacken the fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

"We mean to do it, ah, never doubt.
When the burden of day-time droil is o'er,
We'll sit and muse while the stars come out,
As the patriarch sat at his open door,
And list with heavenward-gazing eye
To footsteps of angels drawing nigh.

* * * * *

"The day that we dreamed of comes at length,
When tired of every mocking quest,
When broken of spirit and shorn of strength,
We drop ourselves at our door of rest,
And wait and watch as the day wanes on,
But the angels we meant to call are gone."

O, do not thus wait. Do not wait till the heart grows hard, till the evil days come, when we shall bid God's Spirit go from us for the last time.

"Say not, thy fond, vain heart within,
The Father's arms shall still be wide,
When from these pleasant ways of sin
Thou turn'st at eventide.

"Tho' God be good and free be heaven,
No force divine can love compel;
And tho' the song of sins forgiven
May sound through lowest hell,

"The sweet persuasion of His voice
Respects thy sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still.

"A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

"Forever round the mercy seat
The guiding lights of Love shall burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?"

Then, O soul, turn now, turn to-day. Receive Jesus now, while He knocks at the door of your heart, and you are conscious of the knocking, and hear His pleading voice. He will receive you now. Take Him now. "Behold, now is the acceptable time; behold, now is the day of salvation.

M. C. WILCOX.

Morsels.

Heaven is guaranteed 'gainst sin-pox as inter-earth 'gainst small-pox. There's no landing on Heaven's Haven without a soul-clean Bill of Health. Contagion shall not be taken to that atmosphere, for offence shall not rise the second time.

To "Pelican Island" for healing, go. Spotted by the flesh, you must burn earth's *regalias* which Heaven calls *rags*. Our righteousness is rottenness. The Great Physician must cure and cleanse and clothe us.

Salvation—Boat is free, but the Captain of our Salvation has strict orders from Home Port that those that are not cured on earth shall not embark for Heaven.

The difference between the child and the man is, the one *plays* all week, and receives no pay at its end, the other *works* and is paid at week's close. So worldly men, toiling ever so hard only for this world for the light ephemeral things of a day compared with the weightier matters of eternity, are only at play.

His chariot may have driven through Egypt, but it cannot through the Red Sea to Canaan. The wheels are knocked out.

He gambolled with and gambled away eternity in Times's House of chance. He took *Silver* for *Salvation*, *Gold* for *God*, and with earth's rubbish piled around him. Heaven mocks his bargain: Thou fool this night (fools always western in moral night) thy soul is required of thee, and whose shall those things be, and what value to thee since thou hast lost thy soul? Luke xii., 16-21; Mat. xvi., 26.

PHILIP GIDDINGS.



A Question.

Are we pagan yet, or Christian? Look conditions in the face:

Mars, the god whom still we worship? Mammon in our Ruler's place?

After all our boasted progress, have we reached the nobler race?

Are we pagan yet, or Christian? Do we use as shibboleth

The old watchword of the Roman, or of Him of Nazareth?

Do we preach love's law of mercy, or the leaden law of death?

Are we pagan yet, or Christian? Answer by the higher light;

Let the test be by the standards of unchanging truth and right.

Do we worship toward the morning, or the past's war-clouded night?

Are we pagan yet, or Christian? Do we rob and over-reach?

Do we wrong and slay our brothers 'neath the mask of godly speech?

Sow we seeds of love or hatred? Do we practise what we preach?

Are we pagan yet, or Christian? Tell the truth, whate'er betide.

By our lust, our greed, our conquest, is our Saviour still denied?

By the murder of His brethren, is our Lord yet crucified?

—The Denver News.

Our * Young * Folk.

"That our sons may be as plants grown up in their youth : that our daughters may be as corner stones, polished after the similitude of a palace." Ps. xiv., 4, 12.

A Great Explorer.

YOU re-call to me," said my friend, the quizical doctor, "Iago, the great boaster, he the traveler and the talker.

"You have watched for hours, spellbound, the unceasing and mighty, plunge of Niagara ; you have seen the stupendous cliffs and the fleece-like waterfalls of the Yosemite ; you never grow weary of telling of the marvelous coloring of the Colorado Canon ; you have driven a coach and four through the hollow heart of one of the giant sequoia ; you have sounded the depths of mines, where the dripping water was scalding hot, and men toiled almost naked in midwinter ; you have shuddered over the awful gorge through which the turbulent flood of the Fraser River tears its way to the sea ; you have traced the pioneer trail far over the Great American Desert ; you have braved the nip of the fearful ice floes of Baffin's Bay—but in all your wandering you have never seen anything approaching in weirdness or beauty the marvels which I can bring to view at will, without moving a step from the easy chair in my study."

I wished to show no lack of courtesy to the grizzled and withered old man, but I could not help smiling a little and replying rather incredulously, "You are then a magician who should be on the stage."

"My wonder-working is not for sale," he said, quietly, apparently disregarding the shade of derision in my reply ; "but if you want the evidence of your own eyes, come home with me and see for yourself."

So it came about that I took a seat one evening shortly afterward in the old doctor's study. Before us on a stout table was an apparatus something more than two feet high and draped in black cloth. The room was quite dark, and the strongest light in it came from a small oil lamp on the table, which burned with a remarkably clear and steady flame.

"Sit up close to the table," said my host, "and look through these tubes ;" indicating with his hand what seemed to be the eye-pieces of a pair of opera-glasses, attached to his covered apparatus. What I saw was apparently a glade in a submarine forest of fairyland. It recalled the vista of the transformation scene in a spectacular show. Immersed in a fluid marvelously lucent was a wonderful and strange plant growth, arching the glade with its branches and foliage, mingled with delicate tendrils curving in graceful lines, and held in suspension or vibrating with a scarcely perceptible motion. Every trunk, shoot, twig, and leaf was seemingly of translucent silver, lustrous and beautiful beyond the farthest stretch of our imitative art. It was a spectacle at which one might gaze for hours with untiring admiration, adding detail after detail to the impression of the first general view.

In a few moments the head and neck of a great silver serpent were thrust through the plants and trunks into the glade. Waving in every direction, the groping head was apparently seeking for food in an aimless way relying little on the sense of sight, for its eyes were hardly larger than big pin-heads. Its body was translucent, and, so far as I could see, of uniform substance, with no trace of bones or vertebrae.

"How long is the monster?" I asked curiously.

"You can see for yourself," replied the old

doctor, gradually and delicately shifting the field of view. The forest extended with ever-changing plant life, passing before my eye like a moving stage. Still the serpent body stretched out in convolution after convolution, as if it had no end. In the tops of the silvery trees and in the thickets of shrubs quaint little creatures bobbed about and swung, some formed like tiny snakes, and others winged like insects with long slim bodies. I could give them only a passing glance in following the central figure of the serpent, curious as they were, and finally, after surveying many feet of folds, I saw the tapering tail come into view, thrashing about in the thick of the forest. Suddenly a gigantic tree trunk, as it seemed, fell completely across the scene, shutting out of view every other object, though translucent itself, like all the rest, with its radiant silvery luster.

"What is that?" said I.

"O," said the doctor gravely, "the serpent has knocked over a big tree with his tail. We must pass beyond it."

Scarcely had the big trunk disappeared from view when two extraordinary monsters came in sight, in general form like snakes, but capped by whirling rings, that revolved with machine-like regularity and speed. Each snake was crowned with two rings, one above the other, and the whirl was so forceful that it sucked the surrounding fluid into the creature's head like water rushing into a turbine wheel. Just below the neck of the snake apparently was a disc or diaphragm of a texture that checked and diverted the flow somewhat.

"Such particles of vegetation or animal matter as the snake can feed upon and absorb are caught in this passage," observed the doctor ; "otherwise the stream passes through, carrying the refuse with it, and emerges near the tail, with scarcely diminished force. As the body curves like a hoop, the emerging stream is thrown back again into the vortex of the whirling rings, thus describing a complete circle or oval, as another shift will show." A slight change in the field brought the stream fully into view, like a curving spout passing from tail to head. "The whirling suction rings are composed of fine hairs," continued the doctor, "but the speed is so great that the parts are indistinguishable." Looking again at the snakes, I saw the streams coursing in their curious channels, marked by a faint trace of reddish green, almost the only coloring which had yet broken the uniformity of the resplendent silver.

"I must keep the show moving for you," said the doctor, as I continued to watch the strange creatures ; "there must be some whip snakes in the neighborhood, I think."

Sure enough, as the stage shifted after a scene or two, some slender lines of silver darted across and around, curving and flying to and fro like a long lash in the hand of an artful coachman. They turned and twisted in every conceivable fashion, apparently trying each moment to tie themselves up into knots and escaping by a hair's breadth with a frolicsome abandon excelling sportive kittens tumbling over each other and scrambling after their own tails.

"Well, that's enough for one night in my magnified world," said the doctor at length, evidently much pleased by my expressions of wonderment. "What do you think of your travels now?"

I had to confess that I had never seen anything before so weird and curious.

"How foolish it is," said the little old man, triumphantly, "for tourists to spend fortunes in roaming over the earth in search of something new. I can see things far more strange and entertaining, to me at least, than anything in far Cathay or darkest Africa in a puddle of ditch water.

"All the marvels which I have shown you to-night were contained in less than one-tenth of a drop of swamp water which you have not yet half explored. To examine thoroughly a drop of such water would take a month, at least, of such observation as this. But for such exploration you must have the guidance and equipment of a trained observer like myself, controlling a microscope with an extreme magnifying power of over three thousand diameters, or, popularly speaking of over two million times the size of the object apparent to the naked eye. This particular drop on the slide of my microscope to-night is full of woody fibres and minute weeds which formed the wonderful forest which so delighted you.

"The silver serpent is only a tiny wriggling white worm, scarcely distinguishable by the unaided eye, and the other creatures can only be seen by the help of a microscope of extraordinary power. Yet they are born and live and die, apparently filling their part in the scheme of the universe, within the bounds of a water-drop."—Robert Bruce.

Some First Things.

CAN YOU SEND IN SCRIPTURE ANSWERS?

1. When and by whom was the first animate life taken?
2. In the Bible record, who was the first man to die a natural death before his father?
3. Who built the first city, and what was its name?
4. Who was the first shepherd?
5. Who was the first surveyor or divider of land?
6. Who first planted a vineyard?
7. Who was the first missionary sent to a heathen nation?
8. Who was the first prophetess and noted leader among women?
9. Who is the first female ruler mentioned in the sacred record?
10. What woman's age is first mentioned in the Bible?
11. Who is the first person mentioned as weeping?
12. Who was the leader of the first colony of Jews that returned from the captivity in Babylon?

NOT until we are ready to throw our very life's love into the troublesome little things can we be really faithful in that which is least, and faithful also in much. Every day that dawns brings something to do, which can never be done as well again.—James Reed.

"USE what talent you possess. The woods would be very silent if no birds sang there but those which sing best."

Health and Temperance.

"Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." John iii, 3.

Some Principles of Physiology.

The Circulatory System. In this study we will consider briefly some of the principal facts pertaining to the anatomy and physiology of the circulatory system. The circulatory system consists of a system of closed tubes through which the blood is forced by the heart, assisted by the contraction of the tubes themselves. The heart is a conical-shaped, muscular organ, possessing four cavities—two auricles and two ventricles. The right auricle receives the venous, or impure blood from the lower part of the body, through the inferior vena cava, and from the upper parts through the superior vena cava.

The Circulation of the Blood. While the venous blood is being collected in the right auricle, the arterial blood, which is being purified in the lungs by giving off the carbon dioxide it contains, and taking on the oxygen from the air, is being collected in the left auricle. When these two chambers are filled, they contract, and force their contents into the ventricles, the right forcing its contents through an opening between itself and its respective ventricle, the left acting in a similar manner. The openings are called the right auriculo-ventricular and the left auriculo-ventricular, and are closed by the tricuspid and mitral valves respectively. The simultaneous contraction of the auricles fills the right and left ventricles with venous and arterial blood. The right ventricle contains venous blood, and the left arterial blood. When the ventricles contract, the blood in them is prevented from escaping backward into the auricles by the closing of the valves guarding the openings.

The contraction of the ventricles forces the venous blood through a large vessel called the pulmonary artery to the lungs, to be purified, and the arterial blood through the aorta, which, by means of its many branches, carries blood to every part of the body, for its nourishment. These great vessels, which extend from the right and left ventricles of the heart, have valves at their orifices, which, by closing, prevent a return of the blood to the heart.

Controlled by Nervous System. This whole system is under the control of the sympathetic nervous system, there being two kinds of nerves governing it; namely, the accelerator and inhibitory. When the inhibitory nerves are stimulated, the heart beats slower; when paralyzed, the heart beats faster. When the accelerator nerves are stimulated the heart beats faster; when the accelerators are paralyzed, the heart beats slower, because the inhibitory nerves alone act. The same may be said with reference to the blood vessels; one set of nerves, the *vasoconstrictors*, when stimulated, cause a contraction of the vessels, and another set, the *vasodilators*, when stimulated cause the vessels to dilate.

In our previous studies we called attention to the close relationship existing, through the agency of the nervous system, between the skin and other parts of the body. The relationship between the skin and the circulatory system is as great, if not greater. By an intelligent understanding of this relationship, one can modify at will the amount of blood in almost

any part of the body, by applying the proper stimulus to the skin

In the treatment of disease it is the aim of the physician to regulate properly the circulation of blood. He knows that it is the blood that heals and not himself; all he can do is to use the means which God has given him, to influence the flow of this current of life. The chief functions of the blood are to repair injury, convey food material to the tissues, and to carry waste materials away from them to the organs employed in their excretion, such as the skin, kidneys, lungs, etc. It is also a distributor of heat, and possesses the property of destroying germs and poisonous substances which may gain access to it.

What has been said with reference to the close relation between the skin and the internal organs, also applies to the mucous membrane of the alimentary canal. Through the agency of the nerves, every internal organ of the body is connected with some part of the skin, and when influences are brought to bear upon this surface, changes are produced in the organ itself. For example the skin of the hands is related to the kidneys and when the blood vessels of the hands are made to contract (as by cold), the activity of the kidneys is increased.

The blood vessels are so arranged that by increasing the caliber of the small vessels in the skin, less blood will reach the underlying structures; this is because the large blood vessels divide, and send branches both to the skin and to the deeper structures beneath it. Because of this wise arrangement, when a congestion of deep structures occurs, it can be relieved by producing a dilatation of the skin vessels. Blood may also be diverted from the interior of the body by dilating all the surface vessels, or may be diverted from the head by dilating the vessels of the lower extremities.

Relation of External Skin to Internal Organs. The following areas of the skin are in relationship to some internal organ, and by making the proper application to these areas the desired effects may be obtained:—

The skin of the scalp, back of neck, and face is related to the brain.

The skin of the back is related to the nose, pharynx, and larynx.

The skin of the back, beneath the shoulders, and of the chest is related to the lungs.

The skin over the heart is related to the heart.

The skin over the lower right chest is related to the liver.

The skin over the corresponding area on the left side is related to the spleen.

The skin covering the small of the back is related to the organs contained in the pelvis, and also to the kidneys.

The skin over the lower sternum is related to the kidneys.

The skin over the stomach and the corresponding area on the back is related to the stomach.

The skin of the abdomen is related to its contents.

The skin of the feet and legs is related to the brain, lungs, bowels, and pelvic organs.

A thorough knowledge of the facts contained in this and the preceding study will enable one to comprehend why it is that water in its various forms, when applied intelligently, is capable of producing such marvelous results, and there is no reason why it cannot be used in the home in many cases of sickness with beneficial results.

C. E. STEWART, M.D.



It is only by an unselfish interest in those in need of help that we can give a practical demonstration of the truths of the gospel.

Dr. Mazzoni, Physician-in-Chief of the Late Pope.

YOUR readers will be pleased to know that Dr. Mazzoni who has been given so much prominence with his attendance on the Pope, is a friend of our principles of treatment. It means something to have a man like this favour our principles, and not be afraid to say so, a man whose standing entitles him to the place in Italy as a surgeon, and whose reputation has gone around the world.

I have been to see him several times, and have been cordially received. The professor first became interested in our method of treatment by seeing that it really was able to do great things. A few years ago, having a patient whom he could not help he sent her to our sanitarium at Basel, Switzerland. She remained there under the skilful care of Dr. DeForest for some months, and then returned to Rome cured. She met the doctor a few days after her return, and told him that she was well. But he, not being yet converted to our methods, said that a little water and nuts would not last long. But the nuts lasted and the water did not fail, and the young lady remained well for years and worked hard, and is still well. When the professor saw this, he began to perceive that there was something in the treatment that could do that which even he with all his ability could not do. Then he began to call the young lady his marvel, and sent for some of our books, that he might know about these things.

When I first went to see him, he told me that he wanted some good scientific book on our principles, that when we should begin our work here, he might help us more intelligently.

About two weeks ago I went to see the professor again; and although he was extremely tired from the long strain that he had laboured under in the recent illness of the late Pope, and several patients were waiting for him, he gave me nearly an hour of his time. He told me that although there was a hydropathic establishment in Rome, yet he believed that when we got started, we would offer something far superior. In fact, he said that he believed our method of treatment is the best there is. The difficulty, he thought, was to convince the Italian people of its merits. He does not believe in medicines, and that is saying a great deal for a doctor in this country where medicines are so freely used. But in a country where the people depend so much upon what the leaders say, it will be a great help in interesting the people to be able to quote the words of such an eminent man in support of our principles.

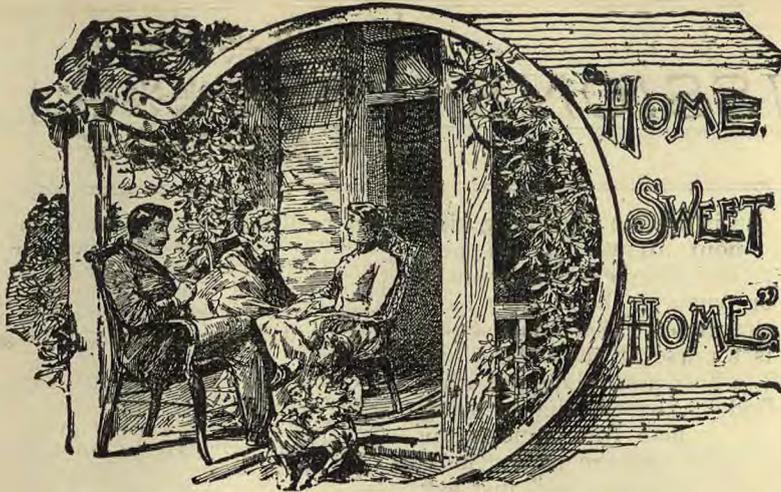
I told him we intended to get out some literature and inform the people. He thought that would be a good idea, and he also said that when we once get started and cure a few patients whom the other hospitals can not help, our principles will soon spread, first to tens, and then to hundreds. This plainly shows that the professor has confidence in what these principles will do when they are put to the test.

As he had been wanting a good book on our methods of treatment I secured for him a book from Dr. Kellogg on "Rational Hydrotherapy." He was glad to receive this book, and was especially pleased because it was presented to him by the author.

It is not necessary for me to say that we ought to begin medical work in Rome as soon as possible. We expect to begin sanitarium and medical missionary work here just as soon as we are able to do so.

Rome, Italy.

CHAS. T. EVERSON



Another Commandment.

A NEW presiding elder, Mr. N., was expected in the district; and as all the ministers stopped with brother W. and his wife, every preparation was made to give him a cordial reception. The honest couple thought that religion in that part consisted in making parade, and therefore the parlor was put in order, a nice fire was made, and the kitchen replenished with cake, chickens, and every delicacy, preparatory to cooking. While Mr. W. was out at the wood pile, a plain-looking, coarsely-dressed, but quiet-like pedestrian, came along and asked the distance to the next town. He was told it was three miles. Being very cold, he asked permission to enter and warm himself. Assent was given very grudgingly, and both went into the kitchen. The wife looked daggers at this untimely intrusion, for the stranger had on cowhide boots, an old hat, and a threadbare, but neatly patched coat. At length she gave him a chair beside the Dutch oven which was baking nice cakes for the presiding elder, who was momentarily expected, as he was to preach the next day at the church a mile or two beyond.

The stranger, after warming himself, prepared to leave, but the weather became inclement, and as his appetite was aroused by the viands about the fire, he asked for some little refreshment ere he set out for a cold walk to the town beyond. Mrs. W. was displeased, but on consultation with her husband, cold steak and bread were set out on an old table and he was somewhat gruffly told to eat. It was growing dark, and hints were thrown out that the stranger had better depart, as it was three long miles to town.

The homely meal was at last concluded—the man thanked him kindly for the hospitality he had received, and opened the door to go. But it was quite dark and the clouds denoting a storm filled the heavens.

"You say it is full three miles to D—!" "I do," said Mr. W. coldly. "I said so when you first stopped, and you ought to have pushed on, like a prudent man. You could have reached there before it was quite dark."

"But I was cold and hungry, and might have fainted by the way."

The manner of saying this touched the farmer's feelings a little.

"You have warmed and fed me, for which I am thankful. Will you now bestow another act of kindness upon one in a strange place, and who if he goes out into the darkness, may lose himself and perish in the cold?"

The particular form in which this request was made, and the tone in which it was uttered, put it out of the farmer to say no.

"Go in there and sit down," he answered, pointing to the kitchen, "and I will see my wife and hear what she says."

And Mr. W. went into the parlor where the supper table stood, covered with snow-white cloth, and displaying his wife's set of blue-sprigged china, that was only brought out on special occasions.

The tall mould candles were burning thereon, and on the hearth blazed a cheerful fire.

"Hasn't that old fellow gone yet!" asked Mrs. W. She heard his voice as he returned from the door.

"No, and what do you suppose, he wants us to let him stay all night."

"Indeed, we will do no such thing. We cannot have the likes of him in the house now. Where could he sleep!"

"Not in the best room, even if Mr. N. did not come."

"No, indeed!"

"But really I don't see, Jane, how we can turn him out of doors. He doesn't look like a strong man, and it's full three miles to D—."

"It's too much; he ought to have gone on while he had daylight, and not lingered here, as he did, till it got dark."

"We can't turn him out of doors, Jane, and it's no use to think of it. He'll have to stay somehow."

"But what can we do with him?"

"He seems like a decent man at least; and doesn't look as if he had anything bad about him. We might make a bed on the floor."

When Mr. W. returned to the kitchen, where the stranger had seated himself before the fire, he informed him that he had decided to let him stay all night. The man expressed in few words his grateful sense of their kindness, and then became silent and thoughtful. Soon after the farmer's wife, giving up all hope of Mr. N.'s arrival, had supper taken up, which consisted of coffee, warm short-cake, and broiled chicken. After all was on the table, a short conference was held as to whether it would do not to invite the stranger to take supper. It was true they had given him as much bread and steak as he could eat, but then, as long as he was going to stay all night, it looked too inhospitable to sit down to the table and not ask him to join them. So, making a virtue of necessity, he was kindly asked to come to supper—an invitation which he did not decline. Grace was said over the meal by Mr. W., and the coffee poured and bread helped, and the meat carved.

There was a fine little boy, six years old, at the table, who had been brightened up and dressed in his best, in order to grace the minister's reception. Charles was full of talk, and the parents felt a mutual pride in showing him off, even before their humble guest, who noticed him particularly, though he had not much to say. "Come, Charley," said Mr. W., after the meal was over, and he sat leaning in his chair, "can't you repeat the pretty hymn mamma taught you last Sunday?"

Charley started off without any further invitation, and repeated very accurately two or three verses of a camp-meeting hymn that was then popular.

"Now let us hear you say the commandments, Charley," spoke up the mother, well pleased with her son's performance.

And Charley repeated them with a little prompting.

"How many commandments are there?" asked the father,

The child hesitated, and then looking at the stranger near whom he sat, said innocently,—

"How many are there?"

The man thought for some moments, and said, as if in doubt,

"Eleven, are there not?"

"Eleven!" ejaculated Mrs. W. in unfeigned surprise.

"Eleven?" said her husband with more rebuke than astonishment in his voice. "Is it possible, sir that you do not know how many commandments there are? How many are there, Charley? Come, tell me—you know, of course."

"Ten," replied the child.

"Right, my son," returned Mr. W., looking with a smile of approval on the child. "Right, there isn't a child of his age in ten miles who can't tell you there are ten commandments."

"Did you ever read the Bible, sir!" addressing the stranger.

"When I was a boy I used to read it sometimes. But I am sure I thought that there were eleven commandments. Are you not mistaken about there being ten?"

Sister W. lifted her hands in unfeigned astonishment, and exclaimed,—

"Could any one believe it! such ignorance of the Bible!"

Mr. W. did not reply, but rose, and going to the corner of the room where the good book lay upon the stand, he put it on the table before him, and opened to that portion in which the commandments are recorded.

(To be concluded in February.)

Rich, But Didn't Know It.

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

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

EDISON DRIVER.



MISSIONS.

Follow Thou Me.

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the gloaming
The print of My wounded feet.

—Sel.

An Interesting Brahman Family.

ONE day after William Carey had been preaching to a crowd in one of the cities of India, he met a Brahman priest, carried on the shoulders of several men. Carey handed him a piece of paper with these words written upon it: "I am a sinner, Christ is my Saviour." Up to this time no one had ever dared to tell this Brahman priest that he was a sinner. He was regarded more as God. He repeated these words again and again: "I am a sinner: Christ is my Saviour;" and he finally said, "It is true. I *am* a sinner; Christ *is* my Saviour." He sought Mr. Carey, and said, as a test, "If this man is really true, and thinks Christ can save us, he will eat with us." On invitation, Mr. Carey gladly accepted, and ate his rice and dahl from the same dish. The Brahman priest laid aside his priestly robe, and in simple attire presented himself for baptism. This was the first Brahman to accept Christianity.

In a garden house, in the suburbs of Calcutta, lives the grandson of this Brahman priest, a white-haired man of over seventy years of age.

In another part of Calcutta lives his son, who has eleven bright boys and girls living with him. A few years ago one of our workers sold him a copy of "Patriarchs and Prophets," then a copy of "The Great Controversy," and later, one of "Daniel and the Revelation."

Morning, noon, and night he always gathers his family together, stopping the work in the printing-office to study the Word, and pray. These occasions he uses in studying these books through with his family. By means of these books he became acquainted with one of our ministers, who was an instrument in the hands of God of bringing him into the full light of the everlasting Gospel.

This home is truly a training-school, and it is interesting to see all this family, fourteen in number,—including the son-in-law, who has lately given his heart to God and accepted present truth,—assemble for Bible study at noon.

When the gun is fired in the city, giving the noonday hour, all work is dropped, and in their quiet, simple way they study the Bible, or whatever book they have chosen for that time. The oldest son of the family is a nurse at the sanatorium. It was good to hear him relate, the other day how God had used him to bring Christ to a dying man who came to the sanatorium. He knew the patient must die, and he told him he could just ask forgiveness for his sins, and Jesus would accept him. As he repeated to him some precious promises, the dying man grasped his hand and said. "You have done much for me." The young man said, "I have done nothing for you. Christ has done all." He asked for a song, and he sang to the man, "Safe in the arms of Jesus," and in a little while he passed away, leaving the assurance that he had found Jesus, though at the eleventh hour.

The grandfather learned the present truth from the books his son purchased, and accepted it, in the garden house, where so many for years have come and heard the Gospel; for his home is a mission home. They now hear the Gospel every Sabbath from this aged pilgrim. It is interesting to hear him tell what God has done for him, and what he has seen done here in India for missions in his time.

The light that Carey brought to this family has been handed down from father to son, father to son. Greater light has come as the years have come and gone. May the Gospel live in each heart, and may they all be as quick to accept the light as it comes, and to sacrifice position, rank, and worldly possessions as was their ancestor the Brahman priest.

Calcutta, India. MRS. J. L. SHAW.

Mission Notes.

Pastor D. U. Hale, who has labored in the West Indies, with whom some of our readers are acquainted, has recently been compelled to leave the Gold Coast, West Africa, on account of fever.

Miss Ella F. McIntyre sailed from New York, October 13, for Egypt. She has connected as Bible worker and nurse with our mission in that dark land.

Dr. George Thomason and family sailed from New York last week for Ireland. He expects later to go on to South Africa to engage in medical missionary work.

The Mission Board announces that six earnest, consecrated young people—four doctors and two nurses—have been chosen to answer the call of Brother E. Pilquist as published in the September *Watchman* for help for China. Two of the doctors are ordained ministers. The party consists of Drs. A. C. and Bertha L. Selmon and H. W., and Maud T. Miller

and the Misses Carrie Erickson and Charlotte Simpson. Earl Rees and wife, both graduate nurses from Portland, Oregon joined them bound for the Island Kingdom of Japan. May the Lord make them a blessing in carrying the Third Angel's message to those heathen lands.

Pastor McCarthy reports from Pasadas, Argentine Republic, South America, the conversion of thirty-five souls as a result of a series of meetings. He says "all of these had been great smokers, men and women, but the divine grace came to their aid, and gave them the victory over this abominable practice." The scene at the time of their baptism was one of rejoicing. He also reports encouraging progress in Paraguay.

Our faithful churches in Turkey, some of them in the same cities where the Apostle Paul so faithfully taught the doctrine of the second Advent, are at last to have a helper who will not be hampered by the restrictions imposed on our Armenian superintendent. Dr. W. A. George sailed from New York, October 21st, to take the superintendency of the Turkish field.

The work of preaching the message of the Kingdom in India is showing signs of steady advance. The mission has just purchased a cylinder press, stapler, cutter and other accessories necessary to establish a thoroughly equipped printing plant.

The *Oriental Watchman* our comrade of the East Indies, published in Calcutta, India, comes to our table clean and bright and full of the message. They are purchasing type in the vernaculars of India and soon the message will be sounding out to the millions of India in their own tongue.

The Seventh-day Adventist's lost five church buildings during the recent hurricane in Jamaica. Our readers will be pleased to know that one of them at John's Hall, six miles South of Port Antonio is already rebuilt and ready for service. Two others are going rapidly forward. The one at Glengoffe is up. The brethren who are struggling so heroically to restore their houses of worship need our sympathy and assistance. If any of our readers wish to assist in this noble work, they may forward their donations to J. B. Beckner, 32 Text Lane, Kingston, Jamaica, where they will be gratefully received. This Society had twenty dedicated church buildings in Jamaica before the storm.

The General Conference Committee recently held an important Council meeting in Washington D. C., at the close of which those in attendance upon the Council paid a visit to the White House. We clip the following from *The Evening Star*, a leading daily of that city. "Upon the conclusion of the session this morning of the Council of Seventh-day Adventists at their church on Twelfth Street, the delegates headed by Pastor J. S. Washburn, visited the White House and paid their respects to President Roosevelt, who spoke briefly to the ministers and extended to them his best wishes."

Pastor C. H. Castle reports an interesting case of healing in answer to prayer of a sister from Birmingham at the recent tent meeting held at Leicester, England. She was an agent for *Present Truth* our weekly journal published in England, but had lost her hearing and was unable to do as much as she wished in the master's work. In answer to prayer led by Elder Andross she was wholly restored.

Pastor Castle writes "We praise God for this manifestation of His power and with courage press forward 'looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.'"

Pastor W. H. Anderson reports encouraging progress in connection with our mission stations in Matabele land, South Central Africa. The natives are being trained successfully to carry on the work of the farm and in the store. The mission buildings are of brick, made on the spot, with iron roofs and cement floors. He says, "Our work here is on the move. The natives teachers are out in the kraals again teaching and report a good attendance. Our attendance at the home school remains about the same—fifty." Many of the natives have given evidence of sound conversion. Pastor Anderson recently made a trip towards Central Africa to Barotseland north of the Zambezi for the purpose of establishing another station. He succeeded in raising sufficient funds to pay his traveling expenses at the Matabele Station.

Our school at the Plainfield Estate, Nyassaland, Central Africa, is giving constant evidence that the Lord is doing a quick work in the earth, and that our motto, "there shall be delay no longer" is being fulfilled. Natives from many different portions of Central Africa speaking many different dialects are being trained for service. Many come long distances to attend the school, one coming recently from Portuguese Territory. We would be glad if some of our West Indian young people could connect with some of these African schools. We trust all will remember their needs to the best of their ability in their weekly offerings for missions.

Our Work and Workers.

Thirty-three candidates are to be baptized in Jamaica during the week of prayer.

Pastor Geo. F. Enoch baptized five candidates at El Mamo, Trinidad, December 5th.

Eld. A. J. Haysmier baptized 3 candidates in the baptistery at the Port-of-Spain Church, Dec. 12.

Efficient help has been secured for the purpose of starting a training school in Jamaica. The money is already raised to pay the passage of these helpers from America as also trained nurses for the establishment of treatment rooms. It is expected that everything will be started by the last of April.

Pastor I. G. Knight reports a company of twenty members at Colon, S. A. He also recently organized a church of twenty-six members at Port Limon, Costa Rica, and one of thirty-nine members at Bocas-del-Toro, Colombia. He reports, "At one place I held one meeting in the M. E. Church and found the minister very much interested in the truth. He gave me a pressing invitation to come and present the message to his congregation, an invitation I was glad to accept, promising to return soon. I baptized ten in Costa Rica."

Pastor J. A. Strickland writes from Montego Bay, Jamaica "as has been announced already the Jamaica conference convenes in Kingston, January 1-6. It will be the most important meeting we have ever held in Jamaica. Rapid strides of progress have been made during the year now drawing to its close, and there never was a greater interest than at the present time. Large delegations from the island churches are expected, and sweet strengthening experiences, during the counsels and prayer and praise services of the occasion looked forward to. The work at Montego Bay and in all the north-western portion of the island is onward. Bro. M. Jones has a good interest at Somerton, twelve miles from here. Mount Carey, eight miles from here, recently held an all-day missionary meeting that resulted in a number of additions to the company. Orange district, six miles away, has a hopeful little band, and the work was begun at Salt Spring last Sunday."

The March of Events.

The United States government realizes that the trouble over Venezuela is not yet fully settled. It is reported that U. S. Army officers are studying Venezuelan topography.

The Recent Trouble in the Balkans remind us of the statement of the German general, Von Moltke, that the Balkan States would yet be the theater of universal war.

The Central Pacific Railway have recently completed a bridge forty miles long across Salt Lake, Utah, U.S.A. It cost \$6,000,000. It is safe to say that this is the longest bridge in the world.

The boatswain and seven of the crew of a French Barque, wrecked recently in the Pacific, were picked up in a starving condition after twelve days in an open boat without food.

The fall of the level of the waters of the Great Salt Lake in Utah, U. S. A., has exposed numerous islands where the water was shallow, which proves to be asphalt of a splendid quality. Trinidad's famous Pitch Lake may yet lose its prestige.

Monsignor Merry Del Val, a Spaniard by birth, but educated in England, has been appointed Papal Secretary of State. He is a young man, but one of the most skilful of Papal diplomats, and his appointment is supposed to mean that great efforts will be made to bring England back into the papal fold.

Sun spots of extraordinary size have again appeared on the surface of the sun. They are large enough to be seen with the unaided eye, protected with smoked glass. The disturbance has affected the magnetic needle. It will be remembered the same phenomenon was observed the year of the Péele and Soufriere eruptions.

The Emperor of Germany recently had to undergo a serious operation for cancer. Emperor Frederick and also the Kaiser's mother lost their lives through cancer. The same dread disease threatens King William. This reminds us that after all royalty are only mortal, and subject to ills.

A few days since the electric lights of London refused to work at night, during one of the worst of the proverbial London fogs. The result was collisions, losing one's way, and the greatest confusion. How vivid a representation is this, of those who in this dark world, enshrouded in the fog of sin and unbelief, have lost the light of God's Word. The Bible sums it up in the one word, Babylon.

According to the story told recently by the detective in the Police Court of New York City, there is a man in that city who has brought together no less than 300 boys, whom he has thoroughly trained in picking pockets, and in the last two months they have gathered in no less than \$1,000 per day in valuables. They also discovered a thief's school on the east side, where boys from ten to sixteen years of age have been taken off the street and graduated into expert thieves. Our large cities are fast becoming modern Sodoms. It is sad to see so many of the young people of the West Indies filled with a desire to go to New York. Our advice is stay at home, or at least give these larger cities as wide a berth as possible.

The Court of Arbitration sitting in London to determine the Alaskan boundary dispute granted the American claim that the boundary should run thirty miles inland from the mainland coast and inlets, with the one exception of the Portland Canal, which was awarded the Canadians. This gives Canada no outlet to the sea north of the Portland Canal, and altho it seems from all the treaties bearing on the question, that the award is a most just one, yet Canada is much disappointed. Even threats of secession from

England have been in the air. Two things have been shown by this decision first, the unsatisfactory nature of much vaunted arbitration. The losing party is always dissatisfied. No nation will submit a vital point to arbitration. Second, Canada's loyalty to England is not as strong as some have supposed. A little too heavy strain may some day make a new nation of the North.

John Alexander Dowie the self-styled Elijah iii., recently made a spectacular failure in New York City. His Zion in Chicago where he successfully holds by his magnetism hundreds of deluded followers, seems to be growing too small, so their eyes have turned towards other places. Dowie recently purchased large tracts of land in Dakota for colonization purposes. In their enthusiasm they decided to make a crusade against New York City. Accordingly everything was done in the most spectacular manner. As a forerunner the news of the proposed crusade was telegraphed over the world. Next eight trains were chartered, and Dowie himself chartered the palace car belonging to the Railway president at very great expense. He left Chicago with the chosen few amid all the pomp and display he could muster; he rode in the palace car with every luxury wealth can command, while his deluded followers rode in ordinary coaches behind. As they arrived in New York City Mrs. Dowie had stolen from her a diamond necklace valued at \$1,000. They held their services in the most commodious place possible. Of course thousands flocked to hear, but the reports from New York indicate that the movement is waning and is doomed to failure. There is much discouragement and doubting on the part of the Dowie followers. Many checks for various large sums of money are said to have been sent to Dowie which, when presented to the bank, were found to be worthless, the work of practical jokers. Contrast Elijah iii., so called, with John the Baptist. Of him it is said "John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locust and wild honey." Then went out to him "all the region about Jordan." Matt. iii., 45. No palace car, luxuries, diamond necklace or sumptuous feasts for him whom the Saviour said had come in the spirit and power of Elias. The contrast is plain enough to convince any honest mind.

To Advertisers.

THE fact that an advertisement appears in this paper indicates that as far as its managers can ascertain, it is reliable. Anyone finding such not to be the case will confer a favor by giving us notice of same.

To Our Patrons.

Address all manuscript and communications for the editor, to GEO. F. ENOCH,

Bridgetown, Barbados.

Send all money by P.O. Order, Draft, or Registered Letter.

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Address all communications with regard to subscriptions or advertising to

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31, Dundonald Street,

Port-of-Spain, Trinidad.

In writing for change of address please give the old address as well as the new.

The "Caribbean Watchman" should reach all the readers by the 15th of the current month. Any failure in this should be reported at once to this office, where it will be gladly made right.



Devoted to the Proclamation of the Faith once delivered to the Saints.

PUBLISHED MONTHLY BY

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SUBSCRIPTION:—2 Shillings per year post-paid. Payable in advance.

Issued the first of each month.

Every day is a fresh beginning of a New Year and as we are social beings, it is well to have some point from which all people practically count time. The chroniclers of old, in Bible times, dwellers in a semi-temperate clime, began the year with the opening spring, when, the bonds of winter broken, the earth burst forth in buds and new life. But now there are dwellers North and South of the Equator and the world around, and while it is spring at one place it is autumn elsewhere, and some lands have perpetual summer. So the time for beginning the year matters little. But what we wish for our readers is,

A HAPPY NEW YEAR.

The Story of Bethlehem on page 3 of the December issue was from the pen of Pastor S. N. Haskell, through an oversight in proof-reading the name was omitted.

We Acknowledge with thanks the receipt from our Wesleyan friends of Scarborough, Tobago, of a most lengthy report of a meeting of the Wesley Guild of that city. We are glad to see the firm stand taken by them on the side of temperance. We would suggest that the position of John Wesley in regard to healthful living, the use of alcoholic drinks and tobacco, and the worldly practices of dancing and the wearing of jewelry should be carefully studied by all. We regret our inability to publish this report *in extenso* as our space is exceedingly limited.

At the recent Conference Counsel held at Couva, Trinidad, it was recommended that, on account of a severe attack of malarial fever, the editor of the *Watchman* be transferred, for a time, to Barbados, the premier health-restorer of the West Indies. The *Watchman* will still be published in Port-of-Spain, and all business communications should be addressed to S. A. Wellman, Port-of-Spain, Trinidad, but all manuscript and communications for the Editor to Geo. F. Enoch, Bridgetown, Barbados. We wish to say a word in this connection to our contributors. We have received considerable manuscript that has not yet been published, because it has been carelessly written, leaving no margin for editorial notes, or corrections, and written on both sides of the sheet. Printers cannot work with copy written on both sides. Do not roll your manuscript. The Editor has many other ministerial and pastoral duties, and would ask that contributors be careful in these simple matters.

Question Corner.—A correspondent wishes to know why we have no "Question Corner" in the "Watchman." The answer is very simple, we have no questions. In the July number we

received a question and answered it. We will take pleasure in presenting the scripture testimony so far as we are able, on any subject in response to proper questions. Our space is limited, however, so we request our correspondents to send their name and address with their question. Not for publication, but to enable us to answer by post, if necessary.

So we write it; for according to 1904. custom, another New Year has dawned, and the year just passed lives only in our memories, and in the fruit of the deeds, good or ill, which it has produced.

This is naturally a time **Looking Backward.** when the world pauses for a moment and looks backward over the year that has passed. To many this is a mere hurried glance, for they find but little that is pleasant lingering in memories' hall. To others it is a pleasure to recount its many victories, its self-denial, and its labor of love. To still others it has been an up-and-down experience. Victories part of the time, trials, discouragement and defeat at other times. But to all it should be a matter for serious reflection.

These thoughts will turn our **Looking Within.** eyes inward. Many at this time bemoan and regret their selfishness and sin. This is good. But in many cases we bemoan the results of sin rather than the hideous sin itself. We are sorry we are caught, for there is hanging over us not only the present suffering, but also a dread of future punishment. This leads us to the usual supply of New Year's resolutions.

We will turn over a new leaf. **A New Page.** Its first entry will be a long list of resolutions, promises to do better; to avoid the mistakes and failure of the past. The hope of the vast majority will be in their power to carry out these resolutions. But we forget that the beginning of the year just passed was marked with the same *set* of resolutions, broken almost before the ink was dry.

This is because there is no **Without Strength.** more strength in the vow or resolution than in the person that makes it. This has been demonstrated so many times in our own lives, that it needs no argument to support it.

But in Jesus Christ is all strength. **"In Him."** The last words of our Saviour were *"All power in heaven and in earth is given unto me, go ye Therefore! 'For in Him dwelleth all the fulness of the God-head bodily, and ye are complete in Him.' The glad tidings of great joy brought to poor weak humanity was that unto you is born a Saviour."*

The first step necessary to **The First Step.** make this year a success, dispose of the failures of the past. Penance can not atone for them. There is but one way and that a simple one. Him hath God exalted with His right hand, to be a Prince and a Saviour, for to *give repentance to Israel and forgiveness of sins.* Act v., 31. Then dear reader with your Bible open to this promise, kneel before your Saviour and in sincerity ask Him to fulfill this word in your heart.

During the year to **The Source of Strength.** come take Jesus into the ship with you. Let His power come into your life. Let Him work in you both to will and to do of His good pleasure. Thus and thus only can we make 1904 a pleasant year, and its record one that we will not need to look back on with regret at its close, nor fear and tremble to meet in the judgment. Reader, will you not take Jesus with you in every thought, and deed, and action the coming year? -

Our Message and Mission.

"The Caribbean Watchman" a journal with a mission. Its mission is to be the channel through which Divine agencies can cause the simple, powerful truths of God's word to shine forth to the people as far as its influence extends. Its message is the everlasting gospel which has been shining in the darkness of this world from the beginning, all the rays of which are focused for the enlightenment of the last generations, as recorded in Rev. xiv., 6-14.

It holds, in the light of the Word, that Jesus is coming, coming to destroy sin by His presence, and to redeem to immortality all those who have renounced sin and who believe in Him.

As we look around us we find our fellowmen are neither ready nor preparing for this momentous event. Sin, idolatry, covetousness, selfishness, immorality, death everywhere abounds and instead of looking upward to their Maker who is able to bring them safely to home and heaven, the eyes of the world are fixed on the deliverance which only man can bring, the end of which can but be darkness and despair.

The professed Church of Jesus Christ is not ready. Many of her watchmen pooh-pooh the idea of the soon return of our Saviour. Her creeds are as countless as her spires. She is hopelessly divided. She has in many cases let go her anchor, and drifted far from her moorings. The great ensign of her faith—"God's chart" is discredited. Her timbers are worm-eaten by science falsely so-called, and loaded with the barnacles of tradition. She is giving glory to men and seeking the power of the State, instead of giving glory to God and seeking the power of His Spirit.

Worldly prosperity, enormous buildings, elaborate ritual count nothing in the Lord's sight. Out of all this pitiable condition He is calling His people to the sure foundation—His Word, and to the Source of Salvation—Jesus Christ. The *Caribbean Watchman* is set for this. It is the West Indian representative of The Great Three-fold Message, God's remedy for the ills of the world to-day. It is placed here to plant the heaven given standard the commandments of God and the faith of Jesus Christ. Rev. xiv., 12. We firmly believe that thousands will rally round this standard, and that the Lord who has called them out will prepare them for His coming. Let us during 1904 have your continued support and fellowship in sacrifice and service.

Better Than Ever.

We have been encouraged by the good words of appreciation that have come in from comrades in service and interested readers. It is the constant aim of the publishers of the *Caribbean Watchman*, that it shall grow better from month to month, and increase in interest, helpfulness, and efficiency. For 1904 we believe it will be better than ever.

Our readers will note that we add some new features in this number. **The Bible Class** will, during the year give simple expositions of helpful Bible truths.

Another new feature is the page devoted to **Our Young Folk.** We shall endeavour to make this page of interest to the young. "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones polished after a similitude of a palace." Ps. cxliv., 12.

These new features, with short spicy articles on vital subjects, the exposition of prophecy, and the notes on the significance of current events will make our paper for 1904 one you cannot afford to miss, and also one that you should help to circulate. Will you not cooperate with us in this blessed work?

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The author W. N. Glenn, editor of "Our Little Friend," dedicates the book to the children (both young and old) who love to read things that are true. The simplicity of the explanation of the prophecies considered, will dispel from

the minds of those who read, any lingering idea that they may have had that the prophecies are difficult to understand. The author has succeeded admirably in setting them forth in such a manner that even the young children can understand them and at the same time they are so interesting that the old will enjoy them. You need the book and your children need it.

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