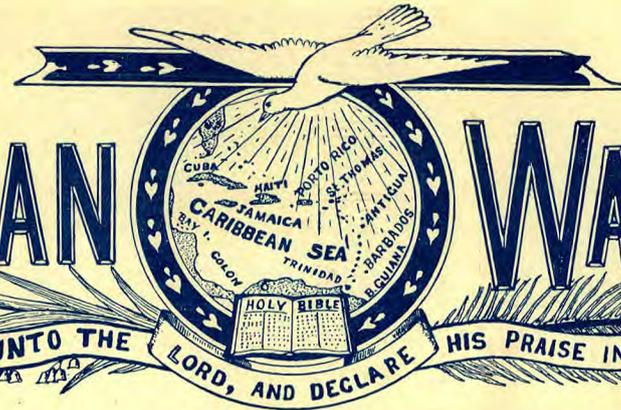


CHRISTMAS NUMBER

Eld. A. G. Daniels

THE
CARIBBEAN WATCHMAN



"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 42:12.

Vol. 4—No. 12.]

Port-of-Spain, December, 1906.

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Editorial

We have Waited for Him

We are nearing that season of the year when men are wont to celebrate the birth of Jesus in Bethlehem's manger. It is hailed as a season of gladness to the men and women of earth to-day, because it bears the imprint (not entirely real) of the Saviour's first appearing. Surely at such a time it were well for us to again consider the old, old story of the Saviour's life, and the incidents, with the prophecies concerning them which link themselves so closely to that important epoch.

While we of to-day are joyous over this past event, as we scan the pages of sacred history so full of that which speaks of the love, the gentleness, the tender self-sacrifice of the Saviour of men, we see that the people of that day little felt the joy we experience now. The story that is so dear to us was to God's professed people then but a hollow mockery, and they rejected the King of glory who would have saved them. Blinded by their own traditions, by the lack of those things with which, in their fancy, they had clothed the Redeemer, they rejected Him who was to have saved them and like sheep having no shepherd were scattered over the face of the whole earth. Eze. 34: 7.

Had Israel but known, had they accepted the words of the prophets who for years had been bringing them message after message from God, they might have known the time of their visitation and received Christ. But they in their own stubborn selfishness could not see God's revelation of the truth and built them theories of their own devising which at this appearing blasted their hopes and turned them aside forever. This the Lord foreknew and by the prophets revealed. Not only were the prophecies explicit with regard to Christ's coming, Micah 5: 2; Isa. 11: 1, 2; Dan. 9: 25; but they also told of His rejection by the majority of His professed people. Isa. 53: 1-10.

On the records of sacred history these prophecies and the story of our Saviour's rejection have been recorded. We have been told in word pictures of wonderful purity, the story of a life sacrificed for His children, and of the acceptance of the sacrifice by but few. The details of that picture were not written and preserved through the long years of peril for the simple record evidence of the past that they

contain. There was a grander, nobler purpose in their preservation, even that they should be an admonition to us, and to our children. 1 Cor. 10: 11. They contain a lesson for our learning that when our time of visitation comes, we should have before us the picture of the past, and not fail as did they.

Before the Saviour came to them they had been expecting His appearing. Year by year as they drew near the eventful time, wise men had been studying the prophecies and telling the people of the coming of the promised Messiah. But Israel instead of looking for Him in the way the Scriptures foretold, was building about His appearing a glory not described in sacred writ. The words of Isaiah were forgotten; the poverty of the Lord of glory was set aside as an empty dream. And in their place was erected the theories of the scribes and pharisees who themselves were to occupy the places of honour in the glittering retinue which they pictured. The prophecies were indeed known to them. They knew Christ was about to appear. They were looking for Him. But their foolish hearts were darkened when He came, and they knew Him not.

But for us and for our children; for to-day and its events, what? We too are nearing an event which is as portentous in our day and as full of destiny as was this which we have just pictured. Christ was coming then. He is coming in our day just as surely. Then, the signs were so significant, that when the wise men of the East saw His star they recognized it as marking His advent. To-day the signs just as truly point to His coming in our day, in this generation. Multiplied are the testifying omens about us. The prophecies tell of nations, rising and falling, (Dan. 2: 7; 8; 11; 12; Rev. 6: 7; 8; 9.) of stars, sun, moon, (Matt. 24: 29; Luke 21: 25; Mark 13: 24, 25; Rev. 6: 12, 13; Joel 2: 30, 31; Isa. 13: 9, 10.) of national distress (Luke 21: 25;) of increasing riches (Jas. 5: 1-5) of perilous times (2 Tim. 3: 1-5) yea, of many things which, fulfilling before our eyes, are witnesses of Christ's near advent.

We see those signs. We weigh the thought of His coming again. We acknowledge the fact that our Saviour is about to appear. But how is it with us? Are we building up a pleasing theory as did the Pharisees of old, that will lure us into a false security, or dreaming a pleasant dream, so that when He really comes we will be among the rejected?

There are many theories extant to-day, there are many false prophets who would draw away disciples after them, many who would gladly see the church of Christ link up with the things of time and sense, the pleasures of this world believing that all will be right, and that

Christ's coming will not be as described in holy writ.

One tells us of a Saviour coming at death; another of a thousand years of peace just before us, in which all will draw near to God. Still another glosses over the idea of punishment for sin, and states in contradiction to sacred writers that all will be saved. These and numberless other theories are lulling to sleep the Christian world of to-day and the coming Christ is little in their thoughts.

Yet He is coming! Coming! When? Soon; in our generation. (Matt. 24: 34.) Coming! How? In the clouds of heaven with power and great glory. (Matt. 24: 27; 25: 31; Rev. 1: 7.) Coming! To whom? for whom? For the saints, (1 Thess. 4: 14-18) the faithful, (Rev. 17: 14) the righteous, (Isa. 26: 2) the lowly, the poor in spirit. It was so he came in the days of old. The humble fisherman of Galilee received him and became His disciples. The blind, the maimed, the halt, the leper, redeemed from misery became His followers. And all learned the way of righteousness. So to-day, while many are theorizing of this and of that, striving to appear learned and eloquent, the humble soul who takes delight in God's word and looks for the fulfillment of the promise of His (Christ's) coming (John 14: 1-3) will find the necessary preparation to meet his Lord when he cometh.

How is it with you, dear reader? Is God's word, His promises, His near presence more dear to you than the world, its pleasures and its delights. Or are the words of Christ being drowned, or glossed over by some pleasant explanation, some sickly representation of truth.

As in the days of old there are those who will know the Saviour as theirs when He comes. There will be a few wise men, shepherds, Zacariahs, fishermen of Galilee, and a multitude who will not know the "King in His beauty." Where will you stand? In which company will you cast your lot?

"It shall be said (by some) in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation. Isa. 25: 9. "And unto them that look for Him will he appear the second time without sin unto salvation." Are you watching? "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Pet. 4: 7.

"When the longing of His people to behold Him is as great as it should be, the Lord will no longer remain in heaven, but will be drawn down to the earth. How great is that longing in your heart?"

The World's Great Need

It is not learned men, nor eloquent men, nor even wealthy men, that the world needs to-day. We have many an institution of learning, an abundance of orators whose burning words for the moment move the multitude, we have millionaires and multimillionaires with an aggregate accumulation of wealth such as the world has never before seen, and yet all this does not satisfy the heart hunger of the children of men. From all these the human heart turns, longing for something that can give lasting peace. In spite of all these so-called blessings men and women are still afflicted beyond measure, sick both in mind and body, until from all the world, in sad undertones, there is rising a bitter wail of woe. Disappointed hopes, diseased bodies, captives bound by the chains of evil habits, wrecks, mental and moral strew the sands of time.

The world now needs the man Christ Jesus. He once walked among men forgiving their sins, healing their diseases, ministering to their every need. His great heart of love was touched by the world's great need, and he spent his life in satisfying that need.

No cry of need was turned from him unsatisfied. Was it the paralytic brought not only to the brink of the grave because of his sins and his iniquities, but what was still worse to the verge of despair as the priest told him he was suffering under the curse of God, and his case was hopeless? The Saviour knowing his need said, "Son thy sins be forgiven thee." His soul's need was satisfied, his sins were forgiven, but the carping priests said, "Who

can forgive sins but God." Then to show that he had power to forgive sins, Jesus said, "Rise, take up thy bed and walk." With the buoyancy of youth, the erstwhile paralytic went forth carrying his bed from their presence.

Was it the demoniac bound by evil habits until he was so completely the devil's captive that his cry for deliverance was changed by Satan into "Let us alone?" Ah, Jesus knowing the unspoken desire of that heart commanded the devil to leave him and the man was delivered.

Was it the poor trembling guilty woman with downcast eyes expecting the words of doom? Jesus first drove her accusers from her by the public revelation of their own guilty souls, then said, "Doth no man accuse thee?" Her answer "No man Lord," brought forth that merciful reply "Neither do I condemn thee, go and sin no more." In the presence of such merciful purity that poor woman turned for help to him who alone could cleanse, and ever after she was one of our Saviour's most devoted followers.

And so the story goes. Early and late, in season and out of season the Son of Man ministered to the needs of fallen humanity. Entire villages were cleansed by his healing power. This forgiving healing touch is what the world needs to-day. He is just the same to day. He is still touched with the feeling of our infirmities. He still takes our infirmities, and bears our sickness. The healing of his seamless dress is still by our beds of pain. Why then do we not avail ourselves of the remedy.

The Psalmist tells us to "taste and see that the Lord is good." Instead of relying on the words of another, let us taste for ourselves.

In the words of another "many read the Bible but its threatenings do not alarm or its promises win them. They approve things that are excellent yet they follow the way in which God has forbidden them to go. They know a refuge but do not avail themselves of it. They know a remedy for sin but do not use it. They know the right but have no relish for it. All their knowledge will but increase their condemnation. They have never tasted and learned by experience that the Lord is good."

How then has the Lord ordained that this world full of needy souls shall be brought to Him who alone can help? "As thou has sent me into the world, even so have I also sent them into the world, . . . that the world might know." John 17: 18, 23. "Because as he is even so are we in the world. 1 John 4: 17. The world can not see God. But they can see His people, and the Christ life in us should be the same as the Christ life in flesh back yonder. O how many professed followers of Christ are proud, critical, hard-hearted. How few great tender hearts are yearning for the poor sin-captive souls struggling with Satan and evil habits.

The world to-day needs the healing touch of the Man of Galilee and He has ordained that humble men and women whose lives are laid on the altar of sacrifice shall be His helping hand to reach forth to meet these needs. "Who then is willing to consecrate his service this day unto the Lord?" E.



The Origin of God's Law

That God has a law which he clearly declares to be his law, is many times repeated in the Scriptures. For instance: "Hearken unto me, ye that know righteousness, the people in whose heart is *my* law." Isa. 51: 7. "This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put *my* law in their inward parts, and write it in their hearts." Jer. 31: 33. "I delight to do *thy* will, O my God; yea, *thy* law is within my heart." Ps. 40: 8. "His delight is in the law of the Lord; and in His law doth he meditate day and night." Ps. 1: 2. "O how love I *thy* law! it is my meditation all the day." Ps. 119: 97.

What is this law which God calls His? "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written." "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides. . . . And the tables were the work of God, and the writing was the writing of God, graven upon the tables." "And he wrote upon the tables the words of the covenant, the *ten commandments*."

"The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice." "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them on two tables of stone, and delivered them unto me." Ex. 24: 12; 31: 18; 32: 15, 16; 34: 28; Deut. 4: 12, 33, 13; 5: 22.

It is thus clearly evident that the law which the Lord says is his law was that which he wrote upon the two tables of stone, otherwise known as the decalogue, the ten commandments. While all the Bible is God's word, while scores, hundreds, even thousands of other expressions and laws were given by the Lord, the *ten commandments* are emphatically known as the law of Jehovah.

Where Did This Law Originate?

This, therefore, being true, where did these words originate? When were they given? To whom were they given? It is said nowadays, that they were first given to the Jews through Moses, and hence are known as the law to the Jews. But from the word of God we learn that this law was known and violated long before there were any Jews or Israelites. We read in Luke 10: 18 the words of Jesus: "I beheld Satan as lightning fall from heaven." In Rev. 12: 7-9 we read: "and there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world."

From these scriptures we learn that not only was Satan cast out of heaven, but his angels were cast out with him. What was the cause of their fall from heaven? is the question that may be asked. We read the answer as follows: "For if God spared not the angels that *sinned*."

"Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till *iniquity was found in thee*. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast *sinned*." 2 Peter 2: 4; Eze. 28: 14-16. "He that committeth sin is of the devil; for the devil *sinneth* from the beginning." 1 John 3: 8.

What is Sin?

It was sin, therefore, that caused Satan and the millions of angels to fall from their high estate in heaven. See Jude 6. But what is

sin? The Bible tells us it "is the transgression of the law" which says "Thou shalt not kill," "thou shalt not steal" "thou shalt not commit adultery." 1 John 3: 4; Ex. 20: 13-15; James 2: 10, 11; Rom. 7: 7.

It is therefore plain that God's law is known to the angels, and the angelic hosts are governed by that moral law in heaven, as the inhabitants of earth are governed by that same law. Ps. 103: 19-21. This the Scriptures plainly declare: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. 103: 20. And the Saviour, in the Lord's prayer, teaches us to pray that God's will may be done in earth, even as it is in heaven. Matt. 6: 10. God tells us that his will is his law. Ps. 40: 8.

We thus see why it is that David makes the following statement: Forever, O Lord thy word is settled in heaven." Ps. 119: 89. The Hebrew rendering of the text is, literally, "Unto all eternity, thy word is planted in the heavens." And the term "word" in this text is the identical word that is used in Ex. 34: 28 and Deut. 4: 13 for *commandment*.

Thus God's law originated in heaven. God first planted it there. It was made known to the angels. Satan made the first attack on that law. He succeeded in securing sympathizers; the result was an open revolt against God's law, and millions of angels fell. But God planted his law in heaven. It is still there at the present time; and to all eternity it will be; for heaven and earth will pass away, but neither a jot nor tittle of that law can fail or be altered. Matt. 5: 18; Luke 16: 17. Thank God for the eternal stability of Jehovah's law. F. G. GILBERT.

"Spiritual things are no less real than physical things. Spiritual truths are not figures of speech, but real truths. Forgiveness of sins and the new birth are real conditions. "God is a spirit;" and only spiritual things are enduring. The earth and all visible things upon it are to pass away; our physical bodies will not survive the coming of Christ, but will be changed "in the twinkling of an eye" to immortal bodies. The only permanent things are spiritual."

The Christ of the Ages

"We preach not ourselves, but Christ Jesus the Lord."

And who is this whom we preach? What claims has He upon the world, that "at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord?"

He is the "Alpha and Omega, the beginning and the ending, . . . which was, and is, and is to come, the Almighty;" and it is as the One possessing this three-fold fulness that we worship Him and proclaim Him as "worthy to receive power, and riches, and wisdom, and strength, and glory, and honour, and blessing." To preach the perfect Christ is to present Him as One who was, and is, and is to come; and we fail to take all we should from Him, if we think of Him as any less than this.

And who was He? He was the Word that was in the beginning with God, and who was God. He was glorified with the Father before the world was; for His "goings forth have been from of old, from the days of eternity," He was the "eternal life that was with the Father, and was manifested unto us." "In Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers;" and apart from Him was not one thing made.

He is the One "who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God." He was "slain from the foundation of the world," and so however far back in the past we discern Him, we recognize Him only as the crucified One.

As the Crucified One He was with "the church in the wilderness;" for they drank of that spiritual Rock that went with them, and that Rock was Christ."

But since He was from the beginning, and was the beginning, time would fail to tell all that He was, and so we pass to consider Him for a moment as

The One Who Is.

He that cometh to God must believe that He is," and no man cometh to the Father but by Jesus Christ, and His name also is I Am. In His birth in Bethlehem He was, and He still is, Immanuel—God with us. This "I Am" brings Him to view as the eternal presence, for it embraces both the past and the future. "Before Abraham was, I Am." It is only by believing on Him as the eternal I Am, that we are saved from sin (John 8: 24); for it is only when we see Him "lifted up" on the cross that we know Him as the I Am.

When the disciples struggled in vain against contrary winds and boisterous

waves, Jesus came walking to them on the sea; and when the strange sight only increased their terror, He said, "I Am; be not afraid."

"Jesus, the name that calms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life and health, and peace."

His presence with us, when recognized, gives rest, and therefore He comforts us in our loneliness and tribulation with the assurance, "Lo, I Am with you alway." All that He was He still is—the mighty God, the Lord, the Creator of the ends of the earth, the Son of man in the cradle and on the cross, and the One "touched with the feeling of our infirmity," and moved to compassion at the sight of suffering. He is, "and in Him all things consist."

And this "Son of God with power, according to the Spirit of holiness," is

The One Who Is to Come.

"Behold, He cometh with clouds, and every eye shall see Him." "Our God shall come, and shall not keep silence." "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we be ever with the Lord."

When we eat the bread and drink the fruit of the vine we show the Lord's death, but it is "till He come." The present communion looks forward as well as backward.

He comes not merely to command reverence from those who once mocked Him. He died for others; He ascended into the heavens, "now to appear in the presence of God for us;" and "He shall come to be glorified in His saints, and to be admired in all them that believe." Note the words: not to be admired *by* them that believe, but *in* them. And this shows that before He can be again manifest on this earth a great work must be accomplished, not by men, but in them; for He will not appear in the clouds of heaven until He shall appear in those who bear His name. "When He shall appear, we shall be like Him; for we shall see Him as He is;" and we shall be able to see Him as He is, only because we shall be like Him. They who do not bear His image will not be able to look upon Him. Only the good can know the good.

It is "all them that love His appearing," to whom a crown of righteousness will be given; and we show our love for His appearing only by such acceptance of Him as the One who is, as will enable us to "show forth the excellencies of Him who has called us out of darkness into His marvelous light." Thus can we hasten His appearing. May our lives, then, be but the repetition of the cry of the prophet of old, "Even so, come, Lord Jesus."

E. J. WAGGONER.

Love is All

"God is Love." In that fact is the seed-idea of all the other manifestations of God. As Christ is the fulness of the Godhead bodily, so is Love the fulness of all those other attributes. As in an egg is included feathers, flesh, blood, and bones, and in a seed is comprehended root, trunk with its bark, branches, leaves, and fruit-differentiating and yet alike, so in Love is folded and by it unfolded all the possibilities of Divinity.

It is therefore the fulfillment of all things in heaven and in earth. It is the fulfillment of the law.

"The fruit of the Spirit is love, joy peace, longsuffering, gentleness, goodness, faith, meekness, and temperance."

Love

Joy is love in ecstasy

Peace is love at rest

Longsuffering is love in pain

Gentleness is love in thoughtfulness

Goodness is love in deeds

Faith is love in hope

Meekness is love at Jesus' feet

Temperance is love that self-controls

—that *reins* in and reigns.

"Against such there is no law," in other words, Such is agreeable to the law; for love is the fulfilling thereof.

P. GIDDINGS.

A Mighty Chorus

How one's soul is thrilled even now when but a few hundred voices are gathered together, all uniting in singing that masterpiece of Handel's, "The Hallelujah Chorus." When Handel first performed the "Messiah" in London, in 1743, the audience, it is said, were "exceedingly struck and affected by the music in general; but when the chorus struck up 'For the Lord God omnipotent reigneth,' they were so transported that they all, with the king, who happened to be present, started up and remained standing till the chorus was ended." Although it is more than one hundred and sixty years since the performance of the Hallelujah Chorus called that audience to their feet, yet it is still customary to stand during the performance of that masterpiece of the musical art. Now if the performance of a mere earthly piece of music has such an effect upon the human sensibilities, what indescribable rapture will the saints of God experience when the millions of redeemed, with immortal voices, led by such an orchestra as men never dreamed of in their wildest flights of imagination, and amid such scenes of grandeur and magnificence as no pen can picture, nor mind conceive, shall, with heart and voice, sing "Alleluia, for the Lord God omnipotent reigneth."

A. W. ANDERSON.



Our World Builder

D. E. WELLMAN.

"In the beginning God created the heavens and the earth." The words of this text are few, but in them is the hiding of his power. To create is to bring forth from nothing. The power to create is the distinguishing mark of Divinity. The Lord in Jer. 10: 10-12 after having described the vanity of idols, says, "But the Lord is the true God' he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." He who made the heavens and the earth is certainly the true God.

Christ, Creator

Let us consider for a little space who this being really was, who created all things. Turning to Eph. 3: 9 we read, "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who *created* all things by *Jesus Christ*." Again in Heb. 1: 1, 2, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by *His Son*, whom he hath appointed heir of all things by whom also he made the worlds."

Christ in God

Christ is the only begotten Son of God consequently of right, his father's name is his by inheritance, and so we read, "Being made so much better than the angels, as *he hath by inheritance* obtained a more excellent name than they." As you bear the name of your earthly father so Jesus bears by right of inheritance the name of his Father.

Thus it is that the Father addresses his son in Heb. 1: 8, 9. But unto the *Son* he saith, thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

In verse ten the Father calls his Son Lord and ascribes to him the work of the creation. He says, "And *thou Lord*, in the beginning hath laid the

foundation of the earth; and the heavens are the *work of thy hands*."

Thus has divinity definitely set forth the title that rightfully belongs to His Son as well as the high place he occupies in the universe. Christ is the Creator.

With what confidence the child of hope can turn to Gen 1: 1. The Creator is the Messiah of the redemption. One mighty to create—"Mighty to save."

Eternal with the Father

Christ being the Son of God, the only begotten would in the very nature of divine things be the fullness of that nature. In Col. 1: 15. Christ is said to be "the *image of the invisible God*, the firstborn of every creature." Again in Heb. 1: 3. "Who being the *brightness of his Father's glory*, and the *express image of his person*, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the *right-hand* of the Majesty on high." "It pleased the Father that in Him should all fulness dwell." Col. 1: 19. "In whom are hid all the treasures of wisdom and knowledge." Col. 2: 3.

"For in Him dwelleth all the fullness of the Godhead bodily." Col. 2: 9. "Christ the power of God, and the wisdom of God." 1 Cor. 1: 24. Again in Phil. 2: 6, Paul speaking of Christ said, "Who being in the form of God, thought it not robbery to be *equal with God*."

The scripture texts quoted above will leave no doubt in the mind of the reader relative to the fullness of Christ. Wherever we go, upon whatsoever we fix our eyes or our thoughts, there will we find that which showeth forth the handiwork of Him who is the Son of God.

Whether, with wondering eyes we gaze upon the restless waters of the mighty ocean in calm or storm; the lofty mountains, turreted and domed; the beautiful hills or the undulated plains, they all tell of the glory of Him whom we call Jesus.

What marvels of His power is unveiled in all his created works as seen in the infinite variety of species and their kind, as can be traced in the grasses of the field, the flowers of the garden, the forest and plain; in the beasts of the earth, the fowls of the air, and the fish of the sea.

If we turn our attention to the study of the heavens they are the work of his hands. The sun, moon, and stars are but a few jewels of his infinite glory

that are strewn along the path in the sky that leads to the great unseen. No wonder that David was enraptured with the chord of the sphere, and sung that "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." And "There is no speech nor language, where their voice is not heard." Nor any marvel, that when Christ laid their foundation, that "The morning stars sang together, and all the sons of God shouted for joy." In all these things there is made known a few things that belong to the story of Jesus.

God is Love

How simple is this statement, yet when considered, how infinite, how unsearchable and beyond finding out. "Canst thou by searching find out God?"

God's love fills and dominates in all things he has created that has not been blighted with the frost of sin; and even there it breathes forth of its vitalizing power for the uplifting of every soul unto itself. Love cannot abide alone. It must and will have that to which it will devote itself. In the eternity before the worlds, the divine nature was the same. "I am the Lord I change not." It was love, the dominant attribute of duty, that actuated the creator in framing our world and all the worlds on high. A love that could not be satisfied till it possessed the object of its affection. The star-spangled arch of the heavens tells the wonderful story of the worlds where dwell the children of his love. A love that led the author of all to leave the worlds on high and go in search of our world, the one lost sheep, that he might bring it back to himself. To-day the words of assurance ring through the earth, "I have loved thee with an everlasting love therefore with loving kindness have I drawn thee." In bringing into being the objects of his love, it was, that they should live forever. Indeed it could not be otherwise, for as eternal as is his life, so is his love, and the object of his love. He changes not. Sin alone destroys; but even then God's love follows to restore, and will, if the soul turns from its sin unto him. In Gen. 3: 22-24 it is made clear that man was created for everlasting life. The Cherubims were placed at the east of the garden of Eden, which would turn every way to keep the way of the tree of life, lest man put forth his hand, and take of the tree of life and *live forever*. The

(continued on page 16.)

THE DESIRE OF NATIONS

The Days of Expectation

"When the fulness of the time was come, God sent His Son . . . to redeem them that were under the law, that we might receive the adoption of sons."

The Saviour's coming was foretold in Eden. When Adam and Eve first heard the promise, they looked for it's speedy fulfillment. They joyfully welcomed their first-born son, hoping that he might be the Deliverer. Those who first received it, died without the sight. From the days of Enoch the promise was repeated through patriarchs and prophets, keeping alive the hope of His appearing, and yet He came not. The prophecy of Daniel revealed the time of His advent, but not all rightly interpreted the message. Century after century passed away; the voices of the prophets ceased. The hand of the oppressor was heavy upon Israel, and many were ready to exclaim, "The days are prolonged, and every vision faileth."

But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God has revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. "Afterwards," He said, "shall they come out with great substance. Against that word, all the power of Pharaoh's proud empire battled in vain. On "the selfsame day" appointed in the divine promise, "it came to pass that all the hosts of the Lord went out from the land of Egypt. So in heaven's council the hour for the coming of Christ had been determined. When the great clock of the time pointed to that hour, Jesus was born in Bethlehem.

"When the fulness of the time was come, God sent forth His Son." Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer. The nations were united under one government. One language was widely spoken, and was everywhere recognized as the language of literature. From all lands the Jews of the dispersion gathered to Jerusalem to the annual feasts. As these returned to the places of their sojourn, they could spread throughout the world the tidings of the Messiah's coming.

At the time the systems of heathenism were losing their hold upon the people. Men were weary of pageant and fable.

They longed for a religion that could satisfy the heart. While the light of truth seemed to have departed from among men, there were souls who were looking for light, and who were filled with perplexity and sorrow. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the grave.

As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended. In "the region and shadow of death," men sat unsolaced. With longing eyes they looked for the coming of the Deliverer, when the darkness should be dispelled, and the mystery of the future should be made plain.

Outside of the Jewish nation they were men who foretold the appearance of a divine instructor. These men were seeking for truth, and to them the Spirit of inspiration was imparted. One after

to impart the knowledge they still possessed concerning the symbolic service. The true Interpreter must come.

Through nature, through types and symbols, through patriarchs and prophets, God had spoken to the world. Lessons must be given to humanity in the language of humanity. The Messenger of the covenant must speak. His voice must be heard in His own temple. Christ must come to utter words which should be clearly and definitely understood. He, the author of truth, must separate truth from the chaff of man's utterance, which had made it of no effect. The principles of God's government and the plan of redemption must be clearly defined. The lessons of the Old Testament must be fully set before men.

Among the Jews there were yet steadfast souls, descendants of that holy line through whom a knowledge of God had been preserved. These still looked for



another, like stars in the darkened heavens, such teachers had arisen. Their words of prophecy had kindled hope in the hearts of thousands of the Gentile world.

For hundreds of years the Scriptures had been translated into the Greek language, then widely spoken throughout the Roman empire. The Jews were scattered everywhere, and their expectation of the Messiah's coming was to some extent shared by the Gentiles. Among those whom the Jews styled heathen, were men who had a better understanding of the Scripture prophecies concerning the Messiah than had the teachers in Israel. There were some who hoped for His coming as a Deliverer from sin. Philosophers endeavoured to study into the mystery of the Hebrew economy. But the bigotry of the Jews hindered the spread of the light. Intent on maintaining the separation between themselves and other nations, they were unwilling

the hope of the promise made unto the fathers. They strengthened their faith by dwelling upon the assurance given through Moses. "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." Again, they read how the Lord would anoint One "to preach good tidings unto the meek," "to bind up the broken-hearted, to proclaim liberty to the captives," and to declare the "acceptable year of the Lord." They read how He would "set judgment in the earth," how the isles should "wait for His law," how the Gentiles should come to His light, and kings to the brightness of His rising.

The dying words of Jacob filled them with hope: The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." The waning power of Israel testified that the Messiah's coming was at hand. The

prophecy of Daniel pictured the glory of His reign over an empire which should succeed all earthly kingdoms; and, said the prophet, "It shall stand forever." While few understood the nature of Christ's mission, there was a wide-spread expectation of a mighty prince who should establish his kingdom in Israel, and who should come as a deliverer to the nations. MRS. E. G. WHITE.

The Child of Promise

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the king of David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

At these words, visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with his coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation. "This shall be a sign unto you," he says; "ye shall find the babe wrapped in swaddling clothes, lying in a manger."

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to the divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the host of God. Earth was hushed, and heaven stopped to listen to the song,—

"Glory to God in the highest,
And on earth peace, good will toward men."

As the angels disappeared, the light faded away, and the shadows of night once more fell on the hills of Bethlehem. But the brightest picture ever beheld by human eyes remained in the memory of the shepherds. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger."

The story of Bethlehem is an exhaustless theme. In it is hidden "the depth of the riches both of the wisdom and knowledge of God." We marvel at the Saviour's sacrifice in exchanging the throne of heaven for the manger, and the companionship of adoring angels for the beasts of the stall. Human pride and self-sufficiency stand rebuked in His presence. Yet this was but the begin-

ning of His wonderful condescension. It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.

The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only begotten Son, that the path of life might be made sure for our little ones. "Herein is love." Wonder, O heavens! and be astonished, O earth!



The Visit of the Magi

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him."

The wise men from the East were philosophers. They belonged to a large and influential class, that included men of noble birth, and comprised much of the wealth and learning of their nation. Among these were many who imposed on the credulity of the people. Others were upright men who studied the indications of Providence in nature, and who were honoured for their integrity and wisdom. Of this character were the wise men who came to Jesus.

The light of God is ever shining amid the darkness of heathenism. As these magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory

of the Creator. Seeking clearer knowledge, they turned to the Hebrew Scriptures. In their own land were treasured prophetic writings that predicted the coming of a divine teacher. Balaam belonged to the magicians, though at one time a prophet of God; by the Holy Spirit he had foretold the prosperity of Israel and the appearing of the Messiah; and his prophecies had been handed down by tradition from century to century. But in the Old Testament the Saviour's advent was more clearly revealed. The magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord.

The wise men had seen a mysterious light in the heavens upon that night when the glory of God flooded the hills of Bethlehem. As the light faded, a luminous star appeared, and lingered in the sky. It was not a fixed star nor a planet, and the phenomenon excited the keenest interest. They consulted priests and philosophers, and searched the scrolls of the ancient records. The

prophecy of Balaam had declared, "There shall come a star out of Jacob, and a scepter shall rise out of Israel." Could this strange star have been sent as a harbinger of the Promised One? The magi had welcomed the light of heaven-sent truth; now it was shed upon them in brighter rays. Through dreams they were instructed to go in search of the new-born Prince.

As by faith Abraham went forth at the call of God, "not knowing whither he went;" as by faith Israel followed the pillar of cloud to the promised land, so did these Gentiles go forth to find the promised Saviour. It was necessary to journey by night in order to keep the star in view; but the travelers beguiled the hours by repeating traditional sayings and prophetic utterances concerning the One they sought. At every pause for rest they searched the prophecies; and the conviction deepened that they were divinely guided. While they had the star before them as an outward

sign, they had also the inward evidence of the Holy Spirit, which was impressing their hearts, and inspiring them with hope. The journey, though long, was a happy one to them.

They have reached the land of Israel, and are descending the Mount of Olives, with Jerusalem in sight, when lo, the star that has guided them all the weary way rests above the temple, and after a season fades from their view. With eager steps they press onward, confidently expecting the Messiah's birth to be the joyful burden of every tongue. But their inquiries are in vain.

The arrival of the magi was quickly noised throughout Jerusalem. Their strange errand created an excitement among the people, which penetrated to the palace of King Herod. The wily Edomite was aroused at the intimation of a possible rival. Countless murders had stained his pathway to the throne. Being of alien blood, he was hated by the people over whom he ruled. His only security was the favour of Rome.

With an authority they dared not disregard, he commanded them to make close search, and to declare the birthplace of their expected King. "And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet.—

"And thou Bethlehem, land of Judah,
Art in no wise least among the princes of
Judah;
For out of thee shall come forth a governor,
Which shall be shepherd of My people
Israel."

Herod now invited the magi to a private interview. A tempest of wrath and fear was raging in his heart, but he preserved a calm exterior, and received the strangers courteously. He inquired at what time the star had appeared, and professed to hail with joy the intimation of the birth of Christ. He bade his visitors, "Search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also." So saying, he dismissed them to go on their way to Bethlehem.

The wise men departed alone from Jerusalem. The shadows of night were falling as they left the gates, but to their great joy they again saw the star, and were directed to Bethlehem. At Bethlehem they found no royal guard stationed to protect the new-born King. None of the world's honored men were in attendance. Jesus was cradled in a manger. His parents, uneducated peasants, were His only guardians. Could this be He of whom it was written, that He should "raise up the tribes of Jacob," and "restore the preserved of Israel;" that He should be "a light to the Gentiles," and for "salvation unto the end of the earth?"

"When they were come into the house, they saw the young child with Mary His mother, and fell down and worshiped Him." Beneath the lowly guise of

Jesus, they recognized the presence of Divinity. They gave their hearts to Him as their Saviour, and then poured out their gifts,—“gold, and frankincense, and myrrh.” What a faith was theirs! It might have been said of the wise men from the East, as afterward of the Roman centurion, “I have not found so great faith, no, not in Israel.”

The wise men had not penetrated Herod's design toward Jesus. When the object of their journey was accomplished, they prepared to return to Jerusalem, intending to acquaint him with their success. But in a dream they received a divine message to hold no farther communication with him. Avoiding Jerusalem, they set out for their own country by another route.

Satan was bent on shutting out the divine light from the world, and he used his utmost cunning to destroy the Saviour. But He who never slumbers nor sleeps, was watching over His beloved Son. He who had rained manna from heaven for Israel, and had fed Elijah in the time of famine, provided in a heathen land a refuge for Mary and the child Jesus. And through the gifts of the magi from a heathen country, the Lord supplied the means for the journey into Egypt and the sojourn in a land of strangers.

The magi had been among the first to welcome the Redeemer. Their gift was the first that was laid at His feet. And through that gift, what privilege of ministry was theirs! The offering from the heart that loves, God delights to honour, giving it the highest efficiency in service for Him. If we have given our hearts to Jesus, we also shall bring our gifts to Him. Our gold and silver, our most precious earthly possessions, our highest mental and spiritual endowments, will be freely devoted to Him who loved us, and gave Himself for us.

Herod in Jerusalem impatiently awaited the return of the wise men. As time passed, and they did not appear, his suspicions were roused. The unwillingness of the rabbis to point out the Messiah's birthplace seemed to indicate that they had penetrated his design, and that the magi had purposely avoided him. He was maddened at the thought. Craft had failed, but there was left the resort to force. He would make an example of this child-king. Those haughty Jews should see what they might expect in their attempts to place a monarch on the throne.

Soldiers were at once sent to Bethlehem, with orders to put to death all the children of two years and under. The quiet homes of the city of David witnessed those scenes of horror that, six hundred years before, had been opened to the prophet. "In Ramah was there a voice heard, lamentation, and weeping, great and mourning, Rachel weeping for her children, and would not be comforted, because they are not."

This act of cruelty was one of the last

that darkened the reign of Herod. Soon after the slaughter of the innocents, he was himself compelled to yield to that doom which none can turn aside. He died a fearful death.

Joseph who was still in Egypt, was now bidden by an angel of God to return to the land of Israel. Regarding Jesus as the heir of David's throne, Joseph desired to make his home in Bethlehem; but learning that Archelaus reigned in Judea in his father's stead, he feared that the father's designs against Christ might be carried out by the son. Of all the sons of Herod, Archelaus most resembled him in character. Already his succession to the government had been marked by a tumult in Jerusalem, and the slaughter of thousands of Jews by the Roman guards.

Again Joseph was directed to a place of safety. He returned to Nazareth, his former home, and here for nearly thirty years Jesus dwelt, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." Galilee was under the control of a son of Herod, but it had a much larger admixture of foreign inhabitants than Judea. Thus there was less interest in matters relating especially to the Jews, and the claims of Jesus would be less likely to excite the jealousy of those in power.

Such was the Saviour's reception when He came to earth. There seemed to be no place of rest or safety for the infant Redeemer. God could not trust His beloved son with men, even while carrying forward His work for their salvation. He commissioned angels to attend Jesus and protect Him till He should accomplish His mission on earth, and die by the hands of those whom He came to save. MRS. E. G. WHITE.

Man's Will

It is right for a man to have a will. None can be saved that do not have a will.

The Saviour said, "If any man will do His will, he shall know of the doctrine." John 7: 17. If a person has no will, he has no assurance that he will ever know the doctrine. So many winds are blowing, so many doctrines are being taught, so many "Lo here's!" and "Lo there's!" are heard from every side that unless a person has a will to do God's will, he will not know what is right; but God will never leave a person that has a will to do right to the mercy of the "Lo here's!" and "Lo there's!" In this he can rest with confidence. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." John 6: 40.

A person that has a will to do God's will, has his will united with that of God, and all the strength and power of the eternal throne is at that individual's command to do that which is right. Violating the conscience weakens the will. Self-interest comes in to divert the will. Those who de-

(continued on cover page 3.)

Lo, He Comes

Through the sunlight, through the gloaming,
Of the swiftly passing day,
God is flashing to the nations
Signals of the coming fray.
Men may read it in the judgments
That are falling on the world
For the deeds that quench the Spirit
Where Sin's banners are unfurled.

They may read it in the wreckless
Race for riches, place, and fame,
While the racers crush the helpless
In their Mammon-maddened game.
It is written in the records
Of the strivings of the soul
That has bartered all of heaven
For a gilded, crumbling goal.

Weary wasting, wanton wooing,
Deep conspiracies of fraud,
Can not still the mighty chorus
That is crying up to God.
Faithful witness is not wanting—
God's own angels testify
Of the deeds the strong are doing,
Who God's holy law defy.

The Two Comings

The first and second advent of Christ are the two most important events that will ever be witnessed by the universe of God. The great apostle speaks of these two events as follows: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin (sin offering) unto salvation." The appointment of death was because of sin, and by this fall all have inherited sinful natures. So all have sinned in Adam. "By one man sin entered into the world, and death by sin; and so death passed upon all men in whom all have sinned." The blessings brought to the human family are as broad as the effect of sin. For "So Christ was once offered to bear the sins of many," just as many as sinned in Adam. Salvation is therefore offered to the entire human family. But the entire human family will not be saved, for only those are saved who "look for Him." The first advent of Christ was to bring pardon, the second advent salvation.

Every religious ceremony in the Bible, whether it be in the Old Testament or in the New, has in it a reference to one of these events. Every prophecy in the Bible however local it may be, points to these events. There clusters around these two main pillars every ray of hope to the Christian. From these two events radiates every ray of light to this darkened planet. The nature of the death that came upon mankind is shown in every decayed leaf, in decayed vegetation. Sin is a living death. In it lies all the suffering

and misery that exists in the universe of God. And when death, the last enemy, is destroyed, the blight is removed, and everything blooms with eternal glory. This takes place when Christ comes the second time for the salvation not only of man, but for all that is lost. The refuse will be burned with unquenchable fire. Even Satan will be consumed with sin and sinners. Then the eternal purpose of God will be accomplished.

"Fly swift around, ye wheels of time,
And bring the welcome day."

S. N. HASKELL.

"The Day of the Lord Will Come"

The day of the Lord will come as a thief." 2 Peter 3: 10. Many and strong are the Scripture assurances on this point.

The world has forgotten God. Modern philosophy and theology, and "science falsely so called," have dismissed him from the universe, or changed him into a mere "cosmic force." The God of the Bible, who "sitteth between the cherubims," who uttered his

And the nations, how they wrestle!
How they strive for place and power
Greedy, hungry, full of venom,
Armed, they wait the fearful hour
That makes battle-fields of meadows;
Dyes the river and the plain;
Drenches hill and vale and forest
With its warm, red, rushing rain.

God is waiting, sternly Waiting,
Justly balancing the scale;
And no power of man's devising
'Gainst that justice can prevail.
Sure as shines the sun above us;
Sure as rivers seek the sea;
God will soon declare, "'Tis finished—
Time is now eternity."

law from Mount Sinai with a voice that shook the earth, and before whom all people must one day appear to give account of the deeds done in the body, is left out of the calculations of men to-day, save when an earthquake or some other dire calamity reminds them that events are being ordered by a higher power than their own. By their actions the men of this day indicate that they feel at liberty to treat the doctrines, precepts, and predictions of God's word as matters of little or no practical importance.

But God has not forgotten the world; nor has he taken the position assigned him by the latter-day philosophers and theologians. He has not abdicated his throne, nor ceased to exercise dominion in the affairs of the universe. Men have spiritualized away his personality, but he remains a person, the same as before. Men have ceased to observe his law, but his law has not ceased to be binding upon all men. Men have con-

formed their lives to tradition and popular custom, but they have not changed the truths of God's word. They have forgotten the day of judgment, but that day has not been stricken from God's calendar. They have made great changes in their own minds, but outside of their minds things remain the same as before. The divine programme has not been altered.

The word of God is true; and those who trust in that word, though it may lead them contrary to the wisdom of this world, will not be disappointed; while those who think it safe to conform to popular customs and traditions contrary to that word, will one day find that the practices of men will not justify them in disregarding God's commands or protect them from the consequences of disobedience.

The indifference of the world to the day of God will not postpone the date of its coming, any more than did the scoffs of the antediluvians postpone the day of the flood. The antediluvians heard the preaching of Noah, but they refused to become unpopular by accepting it, trusted to the example of the multitude, and perished in style. Noah and his family chose the side of God's word and unpopularity, but they survived the flood. The world is doing now as it did in the days of Noah.

"The day of the Lord will come," and the world will be overtaken by it as by a thief. That day will be a great and grievous surprise to the world; not because God has not plainly foretold its coming, but because men have turned carelessly away from his word, and chosen to be guided by human wisdom instead. It is time now for every person to decide whether it will be better to be in style and perish with the multitude in the day of God, or to be led wholly by the word of God regardless of the customs and precepts of men,

Then the kingdom of Messiah
Every throne will overthrow,
Every power crush and scatter,
Every battlement lay low.
From the glory of his presence
Wicked men and demons fly,
Vainly seeking now for shelter
From the Christ they did defy.

Heed, ye careless! Heed the warning
God is flashing forth to-day!
Earth and heaven are loudly telling
That our God will not delay.
He is coming, say the prophets—
Shout it till the welkin rings!
He is coming—earth declares it—
Lord of Lords and King of Kings!
C. M. SNOW.

and be approved of God at his coming; for by "the more sure word of prophecy" we know that the day of his coming is at hand.

L. A. SMITH.

"Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband."

THE HOME

"That your sons may be as plants grown up in their youth; that your daughters may be as corner stones, polished after the similitude of a palace."



MY SACRIFICE

Laid on Thine altar, O my Lord Divine;
Accept this gift to-day for Jesus' sake.
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth
small—
And Thou, alone, O Lord, canst understand,
How when I yield Thee this I yield mine all.

Hidden therein Thy searching gaze can see
Struggles of passion, visions of delight;
All that I have or am or fain would be,
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears and dimmed with
sighs,
Clenched in my grasp till beauty hath it none.
Now from Thy footstool where it vanquished lies,
The prayer ascendeth—May thy will be done.

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cries prevail,
And Thou give back my Gift, it may have been
So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will may find it thine.
—Selected.



Grace and Rosa

It was the day of school festival, and for this occasion Rosa had asked her mother for a new dress. The cloth was purchased and given to the dressmaker, but to the disappointment of Rosa, the day found her dress unfinished. Reserving her tears until she reached home, she there emptied the vials of her disappointment.

"What's the matter, Rosa? what's wrong?" asked her sister Grace.

"Well, it is as you might guess, seeing I left home about half an hour ago for the dressmaker's to see about my dress for the festival." And emotion overcame her again.

"Don't cry so;" said Grace, consoling her. "Continue your story, for I do not feel like allowing all the crying to yourself, if it be for a worthy cause."

"It was with reasonable expectation that I desired the dressmaker to deliver me the dress which she had fully two weeks to complete. But like the cruel old woman she is, with calm, measured speech, with not even an attempt of a soothing excuse, she coolly, coldly, heartlessly, apprised me that, owing to an over-abundance of work, she could not possibly finish mine. Yes; she could finish everybody else's save Rosa Bad-luck's." And Rosa sobbed as if her mother were dead.

"However much I might sympathize with you for your disappointment, I cannot agree with your tears, which might be saved for some worthier occasion. One's sweetness of temper should not be sold for such a little matter."

"I suppose you think me a worldling, but what else should one be, living in the world? I anticipated from you a sister's sympathy; but instead, you are gratuitously inclined to give me a sober old woman's chide. Respectfully declined, with many thanks," said Rosa with sarcastic emphasis.

"You do not consider, sister. Here I am with just two-years' difference between us (on the right side, you would say). I am going to the festival, and

yet I am not aware that an especial new dress is made for me, and still I have no care. I do not grumble."

"I cannot account for your social sins," answered Rosa sharply. "Society and such occasions as this have claims on me, and I mean to satisfy these demands, be they in the currency of new dresses, or styles, or what nots."

"You have a splendid corded muslin, as good as new, and your handsome face looking out of it would set it off to perfection," spoke Grace.

"But I will not wear it!" said Rosa, pertly.

"Why? You have worn it only twice."

"And those are the two charges against it, and I consider them sufficient to condemn a frock for such an occasion," answered Rosa.

"Ah, Rosa," said Grace, sadly, "you are vain, and your vanity is disappointed. Dress does not, and indeed cannot, make the lady. A calico frock may inclose a lady, but a silk dress can never constitute one. Sensible men and women look not to the dress to qualify the character, but to the character to qualify the dress. It is not what we wear, but what we are. In all the realm of girlhood, there is no one loves decency more than I. But a dress will always be fashionable to me as long as it is clean, neat, and comfortable. I detest the idea of being advertised or qualified by my dress. I am the lady, and not the cloth; and if I cannot be loved for what I am, I care not to be loved at all. You know Maud Sangster. Who is more respected than she? And she is the plainest of our acquaintances. All treat her deferentially, and confess her to be a lady.

"I think, dearest Rosa, instead of our trying to keep up the spirit of pride and the fire of jealousy and envy among ourselves by this outward habiliment, we may indeed provoke to a better emulation—the endeavour to be best arrayed in the garment of humility, meekness, and decorum, as becomes girls of

a higher and better society. We should show that we consider character the first and last thing, and dress an accidental conventionalality having its due subordinate attention."

"Grace," said Rosa, laughing, "you have said enough to convert a heathen, and I am converted. Your sermonic philosophy has convinced me. My tears are staunch. My vanity has vanished."

"Rosa, child," and Grace embraced and kissed her, "run up-stairs and fetch the dress for our unbiased scrutiny."

In a moment Rosa was back with the dress. One glance from each adjudged the frock "innocent and worthy the occasion."

"How is it," asked Rosa. "a little while ago I thought it so ill-shaped, old, and unfashionable?"

"Because," answered Grace "your imaginations compared it with the new and lovely pattern expected from the dressmaker's."

"Grace," said Rosa with slow emphasis, "you are the sweetest, loveliest, and wisest sister this world has. I am sincere, Grace."

"Sincerely wrong," said Grace.

"Well, I will never correct that mistake," said Rosa laughing.

Mrs Roland was listening to her daughters all unaware to them, in the adjoining room.

"Grace and Rosa," she surprised them, "during the whole of your interesting conversation, I was a privileged listener. Not that I was standing there for the purpose of a spy, but having some work in the next room when your conversation began, I could not fail to hear and particularly to listen to it, finding it had become so interesting. I sympathize with you, Rosa, for the disappointment, and I admire the spirit which made you listen to your sister's arguments and become convinced and converted. And I rejoice to know that I have in my daughter Grace such

mark of the true lady, the natural gentlewoman.

"There are natural ladies and there are artificial ones. From the latter may a mother's prayers deliver you. There are women with no more depth of beauty than the shallow smile of their faces, no characteristic value. Vainly they think apparel may be a substitute. Let character, pure and un-sullied, be your robes. In this may you take delight. Of this may you be careful. This is the fabric woven in Heaven's loom.

"But enough has been said on all sides. Run up-stairs, girls, and get ready."

A few minutes later they were ready, and kissing mother good-by, two girls, with happy, elastic steps sauntered gaily through the doorway, through the gateway, and were gone. P. GIDDINGS.

The Largest University

"Barbara Allen must give up her college course and take the whole family upon her shoulders. I should think she would completely collapse under the responsibility," Florence Holliday said.

"Good substitute," remarked her father laconically, as he carved the roast. "Next best thing to a college course."

"Why, Papa Holliday, what can you mean? How can Barbara's going out into the world, to teach in a little country school or keep books, and at the same time be eyes and ears for her sick sister and brain for a worn-out, nervous mother, and pocket-book for a whole family, ever take the place of those lovely higher mathematics and classics, and everything that a girl gets at college? And Florence paused to take breath.

"You have said it yourself, dear, in your question," answered her father. "We have all noticed Barbara's development since she has had the responsibility of bringing the outside world to her sick sister and mother. She sees and hears every thing with keener senses, and is becoming very clever and skilful in reproducing the best points of every concert, lecture, or entertainment she attends. She tries to get out of these pleasures that which she feels her mother or sick Harriet would select, and she has unconsciously trebled her powers of enjoyment and of entertainment."

Responsibilities borne in the right spirit are among the greatest educators God gives to His children. In the place of the discipline of higher mathematics, they offer the necessity for dealing with the common place, every-day problems

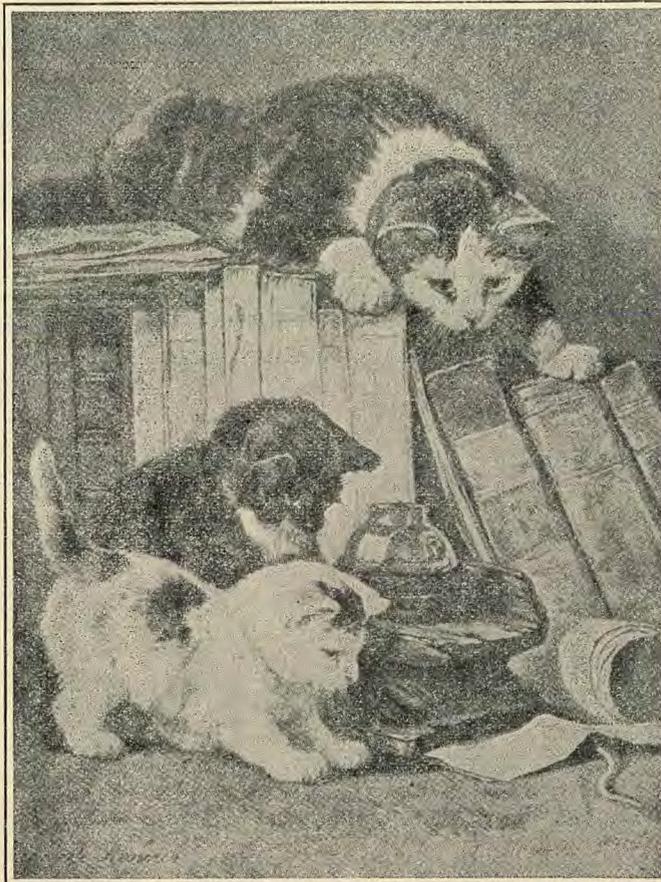
of the support and care of others. As a substitute for the finished culture of a classical course, responsibility teaches a habitual forgetfulness of self and thoughtful consideration for others.

This University of Responsibility does no advertising, and can not be called popular. Its curriculum is varied and difficult and the tuition high, but upon the youth who take its training and take it bravely and faithfully, it confers a degree which gives him high rank among the noblest of earth.

—*Classmate.*

Transformed by a Smile

Thackeray somewhere warns young people that the world is a looking glass,



WHO ARE YOU?

and will return such looks, whether of sweetness or sourness, as they cast into it.

This is recalled by the following incident which a current paper furnishes:—

"There are many plain young girls whose faces are lined with discontent and unhappiness. There is a drawn, perplexed expression between the eyes, and the corners of the mouth have a decided droop. These are the girls who have a settled idea that they are plain beyond remedy, and the distressing belief has deepened the lines of dissatisfaction; but in reality there is only a cloud over the face, cast by the habit of unhappiness.

"One morning a certain girl whose face was under this cloud walked out across the sunshine of the common. For a moment the gloom had lifted; the morning was bright, and her thoughts were unusually pleasant.

"What a pretty, happy girl that is we just passed," she heard one of two ladies say to the other in passing.

"She looked quickly around, with envy in her heart, to see the pretty girl, but she was the only girl in sight.

"Why, they mean me! No one ever called me pretty before! It must be because I am smiling."

"Again as she was getting on a horse-car, she heard (the fates were certainly out in her favour): "Do see that pretty looking girl!"

"Well, I declare, I am always going to look happy if this is what comes of it!" she said to herself; "I have thought myself homely all my life, and here twice in one day I've been called pretty."

"From that memorable day a new beauty has graced her social circle."—*Morning Star.*

A Lesson in Courtesy

A mother had need one evening to pass between the light and her little son. With sweet, grave courtesy she said, "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said, "What made you ask me that, mother?"

"Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F—, the minister—and surely I would not be ruder to my own boy."

The boy thought a moment, and then asked, "Mother, what ought I to say back?"

"What do you think would be nice?"

He studied over it a while, for he was such a wee laddie, and then said, "Would it be nice to say, 'Surely you can'?"

This was mother's time to say, "That would be nice; but how would you like to say, just as Mr. F— would, 'Certainly?' It means the same thing, you know."

That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said of him the other day, "It's a second nature to W. to be polite." The mother smiled as she thanked God in her heart for the grace which helped her to be unfailingly courteous to her boy.—*Selected.*

"Sweet thoughts are seen on the face."



OUR YOUNG FOLK



Christ's Childhood and Youth

The childhood and youth of Jesus were spent in a little mountain village. There was no place on earth that would not have been honoured by His presence. The palaces of kings would have been privileged in receiving Him as a guest. But He passed by the homes of wealth, the courts of royalty, and the renowned seats of learning, to make His home in obscure and despised Nazareth.

Wonderful in its significance is the brief record of His early life: "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." In the sunlight of His father's countenance, Jesus "increased in wisdom and stature, and in favour with God and man." His mind was active and penetrating, with a thoughtfulness and wisdom beyond His years. Yet His character was beautiful in its symmetry. The powers of mind and body developed gradually, in keeping with the laws of childhood.

As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. In principle firm as a rock, His life revealed the grace of unselfish courtesy.

With deep earnestness the mother of Jesus watched the unfolding of His powers, and beheld the impress of perfection upon His character. With delight she sought to encourage that bright, receptive mind. Through the Holy Spirit she received wisdom to cooperate with the heavenly agencies in the development of this child, who could claim only God as His Father.

From the earliest times the faithful in Israel had given much care to the education of the youth. The Lord had directed that even from babyhood the children should be taught of His goodness and His greatness, especially as revealed in His law, and shown in the history of Israel. Song and prayer and lessons from the Scriptures were to be adapted to the opening mind. Fathers and mothers were to instruct their children that the law of God is an expression of His character, and that as they received the principles of the law into the heart, the image of God was traced on mind and soul. Much of the teaching was oral; but the youth also learned to read the Hebrew writings; and the parchment rolls of the Old Testament Scriptures were open to their study.

The child Jesus did not receive instruction in the synagogue schools. His mother was His first human

teacher. From her lips and from the scroll of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel, He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor.

Spread out before Him was the great library of God's created works. He who had made all things studied the lessons which His own hand had written in earth and sea and sky. Apart from the unholy ways of the world, He gathered storer of scientific knowledge from nature. He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life,

Thus to Jesus the significance of the word and the works of God was unfolded, as He was trying to understand the reason of things. Heavenly beings were His attendants, and the culture of holy thoughts and communings was His. From the first dawning of intelligence. He was constantly growing in spiritual grace and knowledge of truth.

Every child may gain knowledge as Jesus did. And we try to become acquainted with our Heavenly Father through His word, angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour. And as we behold the beautiful and grand in nature, our affections go out after God. While the spirit is awed, the soul is invigorated by coming in contact with the Infinite through His works. Communion with God through prayer develops the mental and moral faculties, and the spiritual powers strengthen as we cultivate thoughts upon spiritual things.

The life of Jesus was a life in harmony with God. While He was a child, He thought and spoke as a child; but no race of sin marred the image of God within Him. Yet He was not exempt from temptation. The inhabitants of Nazareth were proverbial for their wickedness. The low estimate in which they were generally held is shown by Nathanael's question, "Can there any good thing come out of Nazareth?" Jesus was placed where His character would be tested. It was necessary for Him to be constantly on guard in order to preserve His purity. He was sub-

ject to all the conflicts which we have to meet, that He might be an example to us in childhood, youth, and manhood.

Satan was unwearied in his efforts to overcome the Child of Nazareth. From His earliest years Jesus was guarded by heavenly angels, yet His life was one long struggle against the powers of darkness. That there should be upon the earth one life free from the defilement of evil, was an offense and a perplexity to the prince of darkness. He left no means untried to ensnare Jesus. No child of humanity will ever be called to live a holy life amid so fierce a conflict with temptation as was our Saviour.

The parents of Jesus were poor, and dependent upon their daily toil. He was familiar with poverty, self-denial, and privation. This experience was a safeguard to Him. In His industrious life there were no idle moments to invite temptation. No aimless hours opened the way for corrupting associations. So far as possible, He closed the door to the tempter. Neither gain nor pleasure, applause nor censure, could induce Him to consent to a wrong act. He was wise to discern evil, and strong to resist it.

Christ was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth. This fact is a rebuke to those who think themselves dependent upon place, fortune, or prosperity, in order to live a blameless life. Temptation, poverty, adversity, is the very discipline needed to develop purity and firmness.

Jesus lived in a peasant's home, and faithfully and cheerfully acted His part in bearing the burdens of the household. He had been the Commander of heaven, and angels had delighted to fulfil His word; now He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common labourer He walked the streets of the little town, going to and returning from His humble work. He did not employ His divine power to lessen His burdens or to lighten His toil.

The approval of God rests with loving assurance upon children and youth who cheerfully take their part in the duties of the household, sharing the burdens of father and mother. Such children will go out from the home to be useful members of society.

MRS. E. G. WHITE.



Health and Temperance



"Whose Slaves Are You?"

Young Robert Whitney shut a big black book that he had been reading, and went out into the street. His way led by a miserable rum hole, which bore the name, "Saloon," over the door. In front of this saloon, hanging about in various stages of loaferism, were three as miserable-looking young fellows as Robert had ever seen. Now Robert was a staunch young temperance patriot, and one would suppose would look grave and sad over such a sight as this. Instead of which, as he stared at them curiously, his face broadened into a laugh.

"Upon my word," he said in slow surprise, "I've just been reading about you fellows, but I didn't expect you to start up before me. History repeats itself, they say; that's evidently true. Who owns you?"

"What do you mean?" growled the roughest-looking of the three.

"Why, I've just been reading an account of some old fellows who lived in the early ages, and they kept a lot of slaves that they used to make drink until they acted like fools or animals, and then sent them down into the public streets, so that their sons would see them, and have nothing to do with the stuff. It was a real sharp idea, I declare, but I never realized it until this minute. I say, whose slaves are you?"

Now, those three young loafers, strange as it may seem to you, had common sense; they were the sons of decent, sensible fathers, who had tried to bring them up as well as they knew how. The trouble was, they had fallen among fools, and got an idea that to be manly was to smoke cigars and drink beer, at least; and as they lived in a fast town, they had made rapid progress. I do not think they had ever before met I well-dressed, well-to-do, handsome young fellow of their own age, who had actually stood and laughed at them, as if they were a good joke, and were so far beneath him that he could afford to make fun of them to their faces. They had been cried over several times, but laughing will occasionally accomplish what crying will not; also, they knew Robert Whitney, if he did not know them. They knew he was a son of Judge Whitney, and the leading fellow in his class—worthy of all respect.

"Whose slaves are you?" Well, that was pretty sharp! They were struggling all the time to prove themselves their own masters. It was actually that, more than the fun, that they were

after. There was evidently a blunder somewhere.

Ned White was a historical scholar, as well as Robert himself. He had been a good one. He knew all about the story of the slaves, but it had never struck him in quite that light before. "Boys," he said, "let's quit," and they did.—*Selected.*

Care of the Sleeping Room

Altogether too little attention is paid, as a usual thing, to the sanitary conditions of our sleeping rooms. During the night, while the entire body is relaxed and in a dormant condition, the millions of minute pores all through the skin are pouring out from the body large amounts of impurities and waste matter that have been accumulating during the active hours of the previous day.

Every movement, every pulsation, every thought, results in the breaking down of tissue, and that broken-down tissue must be carried away and disposed of; in other words, the system must be cleaned out, and the machinery made ready for another day's work. During the sleeping hours, while the muscles and brain are at rest, these impurities are being thrown off by skin and lungs, and will soon render the sleeping room air foul, if there is insufficient ventilation.

If you have never been a believer in fresh air for sleeping rooms, go out when you arise, and take a brisk walk in the fresh morning air, leaving the sleeping room doors and windows closed, just as you had them during the night, then return to these same closed apartments and note how foul and close the air smells, indicating that it is laden with impurities; then ask yourself the question, "Is it any wonder that I get up every morning with a bad taste in my mouth, and feel more tired than when I retired the night before?"

When one stops to consider that from one fourth to one third of our time is spent in the sleeping room, and that right here in these very rooms is where we expect to get our rest, rebuild and replace our broken-down tissues, and that here is where we prepare our bodies for the labours and duties of another day, we can see the necessity of having these apartments as light and airy and healthful as it is possible to make them. Too often the sleeping room is some small apartment, off to one side where but little sunlight ever reaches. The sleeping room should be one of the most desirable and attractive rooms of the house. It should be so situated that it may be thoroughly sun-

ned and aired every day. The bedding should, not less than twice each week, be hung out where it can be thoroughly impregnated with the direct rays of the sun.

Are you nervous? Is it hard for you to get to sleep? Is your sleep unrefreshing? If so, have the bedding hung out on the line so the wind can blow through it, and the warm rays of the sun can penetrate its meshes. Have the bed made up warm and dry after the room is thoroughly aired, and see how much better and more refreshing your sleep will be. Try it. It will be worth more than medicine to your tired and exhausted nerves. It is one of Heaven's own remedies, and the blessing of Heaven will attend its continued application.

It is an old saying that "where the sun does not enter, the doctor must." This statement we know to be true. So often do we see in our crowded cities people suffering with maladies of almost every kind, and when we see the dark homes where they live, and realize the impurities of the air they constantly breathe, we sometimes wonder that they live as long as they do.

Fresh air, pure water, and plenty of sunshine will go a long way toward recovery of health for any one who has lost that blessing, and will go just as far to keep the one in health who still possesses that inestimable gift.

Mission Ridge, Chattanooga, Tenn.

He Had Backbone

Not all boys would have done as did Harry Shepler, who was in the signal service. Harry was ordered one morning, by a sergeant, to report for duty at the canteen. He refused to do so, and the sergeant threatened to report him to the officer of the day. "All right," said Shepler, "go ahead. I did not enlist to be a bartender, but a soldier, and I will not report at the canteen." He was duly reported to the major, who sent for him. Shepler went with trembling knees, but with a steady heart, for he knew he was right. When he came before the major, that officer said to him: "Are you the young man who disobeyed orders this morning?"

"Yes, sir; I am."

"Why did you do it?"

"Simply because I do not believe it is right to do what I was asked to do. I enlisted to be a soldier, and not a bartender."

The major arose quickly from his stool, and, extending his hand, said:

"Shepler, you are the kind of man we want. I am glad to see a fellow who

THE LITTLE ONES

Treasures

Little words in love expressed,
Little wrongs at once confessed,
Little favours kindly done.
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne,—
These are treasures that shall rise
Far beyond the smiling skies.

—Selected.

"I'll Never Steal Again"

A friend of mine seeking for objects of charity, got into the room of a tenement-house. It was vacant. He saw a ladder pushed through the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself up through the hole, and found himself under the rafters. There was no light but that which came through a hole in the place of a tile. Soon he saw a heap of chips and shavings, and on them a boy about ten years old.

"Boy, what are you doing here?"

"Hush! don't tell anybody—please, sir."

"What are you doing here?"

"Don't tell anybody, sir; I'm hiding."

"What are you hiding from?"

"Don't tell anybody, if you please, sir."

"Where's your mother?"

"Mother is dead."

"Where's your father?"

"Hush! don't tell him! don't tell him! but look here!" He turned himself on his face, and through the rags of his jacket and shirt my friend saw the boy's flesh was bruised and the skin broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did your father beat you like that for?"

"Father got drunk, sir, and beat me 'cos I wouldn't steal."

"Did you ever steal?"

"Yes, sir. I was a street thief once."

"And why don't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God and of heaven and of Jesus, and they taught me, 'Thou shalt not steal,' and I'll never steal again, if father kills me for it. But, please sir, don't tell him."

"My boy, you must not stay here, you will die. Now, you wait patiently here for a little time; I'm going away

to see a lady. We will get a better place for you than this."

"Thank you, sir, but please, sir, would you like to hear me sing a little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding away from an infuriated father, he had a little hymn to sing.

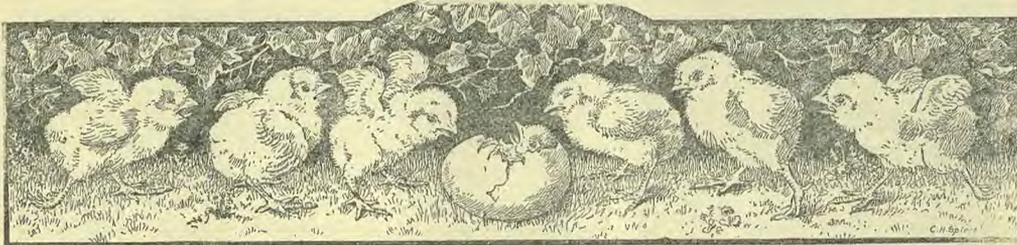
"Yes, I will hear you sing your little hymn."

He raised himself on his elbow and then sang—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee.
Fain would I to thee be brought,
Gracious Lord, forbid it not;
In the kingdom of thy grace,
Give a little child a place."

"That's the little hymn, sir. Good-by."

The gentleman went away, came back again in less than two hours and climbed the ladder. There were the chips, and there was the little boy, with one hand by his side and the other tucked in his bosom underneath the



A MOMENT OF SUSPENSE.

little ragged shirt—dead.—*John B. Gough.*

Pretty or Useful

One bright summer day, when I was a little girl, my mother and I were in the garden cutting flowers. As we stopped in front of a bush covered with bloom, a butterfly that had rested a moment on a flower flew up and away.

"Was there ever anything so beautiful?" I cried. "Mother, do look at its wings! Such lovely colours! I wish I were a butterfly."

"Dear child," said mother, "wish rather to be like this bee," pointing to a large bee just dipping its bill into a flower cup.

"Heavy old thing!" I said with a scowl.

"Heavy with the load of sweets it has gathered, my dear. The bee is a busy, useful little creature, always at work, laying up in the summer stores for winter use, and not for itself alone, but for you and me. Think of this little creature toiling for us! I would rather be

a busy bee than an idle beauty of a butterfly."

I never forgot mother's lesson: "Handsome is that handsome does."

—Selected.

Pearly and Teddy

Pearly and Teddy are two funny little pug dogs. Pearly is very pretty and dainty, while Teddy is rather bony and has a very wrinkled black face. They like to be petted, and whenever any one sits down in a chair near them, they come along and wag their tails, looking very friendly and pleasant. Whenever Prince, the big watch dog, barks, they run out of the house just as fast as their short little legs can carry them, and help with all their might.

Pearly would rather stay in the house, but Teddy likes to run over the farm with his master. One day Jennie went to the garden for vegetables, and Teddy went along, too. When they reached the garden, the dog went a short distance away and barked as loud as he

could to let Jennie know that he was keeping watch.

Both of the pugs like vegetables, and are very fond of lettuce. Pearly is selfish and will not let Teddy eat out of the same dish with her, and

I don't know why, unless it is because he isn't very pretty.

We should never treat any one badly because they are not good-looking. No matter how bad people are, or how badly they treat us, we should always be kind to them. The Bible says, "Love your enemies," and "Return good for evil."

ESTHER CARLSEN.

Giving Up

"I won't give up," said Hal. "I want it just my way."

"I want it my way, and I'll have it so," said Rob. "I'm the biggest, and people always give up to the big one; don't they, mamma?"

"Perhaps so," said mamma; "but it is always the great one who gives up. One who gives up must be kind and polite and generous, and one who is all these will have true greatness."

—Selected.

"Little faces should always be happy"



American Items

Five new churches have been organized and added to the Southern California Conference during the past year. At their late camp-meeting over two hundred found peace in Christ, seventy of whom were baptized before the meeting closed. Fifteen have united with us at Clearmont, Va., as the result of a tent effort. A new church was organized at Alexandria, Va., on September 30th, also at Atlantic City, New Jersey, September 29th. Twenty-four precious souls have been added to the church at Columbus, Ohio, during the last six months. Seventeen new sabbath-keepers are reported at Versailles, Missouri. Twenty-two persons followed the Lord in the sacred rite of baptism at Nashville, Tennessee Camp-meeting and eight more at the coloured camp-meeting at about the same time. Eleven persons were baptized at the sanitarium at Melrose Mass., September 22nd, six others await the same ordinance. At the Oklahoma Camp-meeting, six new churches were received into the conference, and seventy-five persons baptized during the meeting as a result of the soul refreshing services. At the Annual New England Conference held at Lawrence, Mass., twenty-three united with the believers by baptism. At the close of the Kansas State Camp-meeting, fifty-one were baptized. There are a few items among the many that reveal the awakening of the people.

South American Items

Eld. F. W. Spies baptized thirty-one during a recent trip among the country people, in North Brazil. Eld. F. H. Westphal baptized seven in Baja Imperial, Chili, in August. Others await the rite and will unite with us in the near future. The message is making a deep impression upon the hearts of many people.

Central America

Bro. Goodrich reports the work as onward in Belize. Several were recently received into the church by baptism and all are of good courage.

Panama

Elder I. G. Knight who for the past three years has had charge of the Panama Mission Field, now known as the West Caribbean Conference, has been forced on account of failing health to resign his position as President of the new Conference and return to the United States. We regret the loss of such an efficient worker; but we pray that in a colder climate health may soon return to him, and that his many opportunities for usefulness there may result in the salvation of even more souls than would have been gathered in, if he had continued in the trying climate of his territory in the tropics.

Jamaica

Brother Norman Johnston the Treasurer of the West Indian Union Conference, and Manager of the book depository of the Jamaica Conference, left Jamaica Sept. the 22nd for America. He spent a few days in New York City as the guest of the brethren there, then went on to Boston, where he entered the Melrose Sanitarium to undergo an operation. Information has been received that the operation was a perfect success. Brother Johnston suffered no pain, neither at the time of its performance nor since. He is on a fair way to perfect recovery. Expects to soon return home and resume his duties. The prayers of multitudes followed him, and we know that the great God who answers prayers prevented the pain. Praise be to His Name.

Elder Hubert Fletcher who has been labouring in the Jamaica Conference for several years, has been elected the Vice-president of the West Caribbean Conference and invited to make that territory his field of labour. Elder Fletcher has accepted the call, and left Jamaica for his new field of labour the latter part of October.

Elder Methuselah Jones who has also been labouring in the Jamaica Conference for several years, has accepted a call from the Texas Conference in the United States. Elder Jones with



SEVENTH-DAY ADVENTIST CHURCH, ANTIGUA.

The above cut will give the readers something of an idea of the Seventh-day Adventist Church at Antigua. It is situated in the centre of the city of St. John's, at 24 Church St., separated from the grounds of the Cathedral of the English Church by a narrow lane. It occupies some of the highest ground in the city. The grounds are 60 by 100 ft. inside the lines. The whole front represents the Church with vestibule. The residence is in the rear of the church. The building shown to the right is the school room. The buildings and grounds cost \$800.00 beside the labour which was donated. The portion to the right of the tower is new, that to the left of the entrance was the front of a large residence that was on the land, the rear portion of which is now the parsonage. The front was remodeled. Built during 1902-3 by Elder D. E. Wellman who began work in the Island in June 1901. One brother and a few sisters were keeping the Sabbath at that time. The work is still making progress in the island.

his family left Jamaica October the 29th for New Orleans. From there he will go to the place of his future operations. The prayers of the vast numbers of brethren and sisters, and of multitudes on the outside followed these two brethren.

General meetings have been held in two Jamaica Conference districts, and proved of great benefit to all the churches that were near enough to have their constituency attend. The holding of these General Meetings will be repeated annually.

The day school in Kingston has proved to be a cheering success. 130 pupils are upon the roll. The Board of Education is arranging for a great Educational rally soon.

Dominica

Eld. Giddings reports progress of a substantial nature in his field by additions to the church, conversions to the faith, and an extended sphere of spiritual influence with the people.

Spain

Brother Bond reports the work as encouraging. Several were baptized recently at Barcelona, others will go forward soon. The workers cannot fill half the calls for Bible studies.

Africa

The work in Nyassaland is onward. The school is well attended by bright boys and girls who give promise of being a rich treasure in God's hands in the near future to bear the message to darkened minds in the interior.

The German East African missions are prospering beyond our expectations as well as the South African Mission and its schools. The work in West Africa is developing and other workers are called for.

Haiti

The message is slowly but surely gaining ground in this island. On the morning of August 8th, thirteen adults were baptized with more to follow soon; much opposition has been manifest on the part of the Catholic Priesthood, but it has all turned to the furtherance of the work.

Italy

Our work has won its way until it has a firm footing in Rome. Men of high social and professional standing have embraced the faith. Many others are studying the truth and are becoming convinced of their duty. The work has been recently opened up in Turin, headed by Professor Fant, who embraced the Message some months ago.

China

From the various portions of this field where our workers have commenced work, comes cheering reports that give assurance that China is ripe for the Message. Our missionaries are welcomed by all classes. Our literature is sought after and steps are being taken to make our Chinese printing house equal to the growing demand upon it. Our various schools are well patronized and in every way we have reason to take courage and press forward.

India

The work is being greatly blessed in this field also. Calls for workers come from many quarters. Recently our brethren who visited Gopalgunj were met by a large delegation from several villages who said they would select worthy men, send them to Gopalgunj for instruction, and pay their expenses there, that they might be fitted to return to their villages and preach this new truth. The Sanitarium in Calcutta has a large patronage. The publishing house is doing well and the work is moving onward at every station. Several new workers have joined them, and soon others will.

March of Events

The latest information from Chili, South America, is to the effect that over 2,000 people were killed by the earthquake in the city of Valparaiso alone.

San Domingo

News come to us that the rebels in that island have finally refused to abide by the agreement through which it was hoped that peace would be permanently established, and the government has been forced, to take steps for their suppression. Orders have been given that active operations against them begin at once.

"The French government is disturbed over the prospect of a native uprising in Morocco and Algeria. The French commander in the district of Ain-Sefra has sent word that the Moors are making energetic preparations for a "holy war." A cousin of the Sultan of Morocco has visited all the tribes and induced them to cease their internal quarrels, and it is reported that an uprising has been planned to occur about the middle of November."

On Thursday, October 18, one of the most terrible and destructive storms in the history of the American nation visited the coast line of the State of Florida. It swept up from Cuba and laid waste a large section of country along the sea shore. The damage to property in one city of Cuba is placed at \$600,000. Large quantities of sugar were destroyed in several places in the island, being altogether estimated at about 100,000 tons.

On the coast of Florida, however, is where the storm found the greatest number of its victims. The sea lashed to a fury, swept ten barges from their moorings carrying most of them out to sea; each manned with 150 men. The barges were broken up and the men perished. The estimated loss of life is placed at 1,600. Many were left homeless and are thronging the villas along the coast. Searching parties by both sea and land picked up the bodies of those who perished in the storm. Great damage has also been done to government light-houses.

The following facts concerning the destruction caused by the typhoon at Hong Kong China, Sept. 18th, will be of interest. Warning of this storm was given only a few minutes before it burst in its full fury upon the city, so there was no time to prepare for it. Ten thousand lives were blotted out. Seventeen steamers and sailing vessels were either wrecked or badly damaged. A press dispatch says:—"Over one thousand punts swamped, turned over, or battered to pieces, against the stone wall of the Praya, eighty per cent of the lighters, launches, yachts, house boats and small native crafts entirely destroyed." Many wharves were wrecked, others damaged, such is the record of this storm, which lasted but two hours but exceeded all others on record in severity.

The plans for the excavation of Herculaneum submitted to the Italian government by Professor Waldstein, of King's College, Cambridge, England, has been accepted. The plan suggested is that this immense undertaking shall be prosecuted by the aid of contributions from all nations, under the patronage of King Edward, the Kaiser, King Victor Emmanuel, and President Roosevelt. There

is a stipulation against any foreign official interference with the work upon the soil of Italy.

Herculaneum was overthrown with Pompeii and Stabia by an eruption of Vesuvius in A. D. 79, and lay for centuries buried from 40 to 100 feet beneath ashes and lava. Since its remains were discovered, early in the 18th century, explorers have brought to light many manuscripts, as well as art objects of great beauty and value.

Last month we called the attention of our readers to the fact that Germany was following in the wake of Great Britain in the construction of battle-ships. The race of nations in the construction of battle-ships of the Dreadnaught type has only nicely begun. Naval constructors all over the world have suddenly been awakened to greater activity than ever. Japan is building large ships. The American government recently provided for the construction of a battle-ship of twenty thousand tons displacement, and are now considering the advisability of constructing three more to keep her company. As our readers know, England is now building three great cruisers, with displacements little less than that of the great Dreadnaught; each carrying eight twelve inch guns. When completed these vessels will cost \$8,540,000 each. It is expected that these cruisers will have the effectiveness of battle-ships, and a speed much greater. This will enable them to overtake all ordinary cruisers, and destroy them with a concentrated gunfire of heavy caliber.

With a determination not to be outdone Russia follows next in order. She having decided to build a battle-ship of the same type. How long the other nations will allow themselves to lag behind in this race, in naval construction, is only a question of time. Nations cry for peace, but there is no peace. They talk while openly, and under cover they bend every power for the creation of the mightiest armament possible within the known range of military science. How men can deceive themselves into thinking that they see in these conditions omens of good, is answerable only in the light of Rev. 16: 12-16.

"The London *Daily News* is impressed with the evidences of the world's "growing unrest." Under this heading it recently said:—

"The Russian social Vesuvius continues violently active, and the quaking in other parts of Europe is becoming more marked. The Emperor of Austria has had to cancel his intended visit to the maneuvers, the reports from Turkey continue unpleasant, and in Crete the Chamber is held by soldiery. There is even a Franco-Italian rupture to record.

'In Africa, Mogador has been seized by a rebel Kaid, and there is dissatisfaction in the British colonies in the south; in Asia there are disquieting signs in India and Persia; and away across the Atlantic the revolution in Cuba shows signs of growing into determined civil war.'

Probably these particular troubles will not, for the most part, be of long continuance, but as one difficulty ends, another springs up in some quarter to take its place, and the general picture of the world's unrest remains unchanged. This unrest and strife must continue until the world is ruled by the Spirit of peace, and that will not be until its ruler is the Prince of Peace."

So many people in these parts are echoing and re-echoing the thought that the world is growing better, and that conditions are improving that we think it best to present the following table of statistics, taken from a work by Robert Mallet, an English seismologist. Surely as far as these figures relate themselves to the subject, they speak for themselves and without prejudice.

RECORD OF EARTHQUAKES

	No.	No. of years	Average
Those recorded before A. D. 1	58	1,700	1 in 29 years
Thence to the end of 9th century	197	900	1 in 4 ..
Thence to the end of 15th century	532	600	1 in 1 year
Thence to the end of 18th century	2,801	300	9 in 1 ..
Thence to 1850	3,240	50	64 in 1 ..
" " 1868	5,000	18	277 in 1 ..

Of destructive earthquakes, such as have overthrown cities and destroyed many lives, the number registered is about as follows:

	No.	No. of years	Average
From B. C. 1700 to A. D. 96	16	1,796	1 in 112 years
From A. D. 96 to 1850	204	1,754	1 in 8 ..
From 1850 to 1865	15	15	1 in 1 year
From 1865 to 1868	15	3	5 in 1 ..

It is estimated that 13,000,000 persons have perished by earthquakes during these years.

The Philadelphia *Record* speaking of the calamitous character of the present year, says:—"This year will pass into history with a black record of calamities unexcelled in length.

It is impossible to give an exact statement of the great losses of life and property during the *first six months* of the present year, but the table given below furnishes approximately the desired information. But does not include the losses from the earthquake on the Pacific coast. The money loss alone in San Francisco was more than \$400,000,000, and the loss of life 1,500. We take this table from the *Signs of the Times*.

	Loss of Life	Loss of Property
Earthquakes	15,000	\$100,000,000
Fires		600,000,000
Accidents	5,000	100,000
Tornado	19	1,000,000
Volcano	2,000	20,000,000
Disease, famine	No estimate	No estimate

THE EARTHQUAKE

F. H. Westphal of Chili, South America, in reporting his recent visit to the city of Valparaiso says: "On our way to the city after securing a pass from the government, we saw that the results increased in severity from station to station. Lives were lost in many of them. What wrecks of houses we passed as we proceeded on the journey! How severe are the judgments of the Lord! Houses shattered, and literally torn to pieces! Nearer to Valparaiso the earth was cracked in many places, and these extended for long distances. At Vina del Mer, a small city about three miles from Valparaiso, where many wealthy people had built fine houses, the destruction was terrible. The once beautiful homes were all torn to pieces. It is reported that one thousand persons perished here.

When we entered Valparaiso, ruin and the smoke of ruined buildings met our eyes everywhere. I cannot begin to describe the horrible disaster, and so I shall not attempt it. But will just say that strong buildings were laid in ruins."

Old and massive churches were thrown down and broken in pieces, and the great Victoria theatre was broken, and crashed together. The catastrophe happened at an hour most favourable. If it had been a little later in the evening, the theatre would have been full of people, and the loss of life would have been many times greater."



December 1, 1906.

S. A. WELLMAN Editor.
 GEO. F. ENOCH Associate Editor.
 Editorial Contributors.
 W. G. KNEELAND. J. A. STRICKLAND.

Contents

Poetry.
 Lo He Comes. 8
 My Sacrifice. 9
 Treasures. 13

Editorial.
 We have waited for Him. 1
 The World's Great Need. 2

General Articles.
 Origin of God's Law. 2
 The Christ of the Ages. 3
 A Mighty Chorus. 3
 Love is All. 4
 Our World Builder. 4
 The Days of Expectation. 5
 The Child of Promise. 6
 The Visit of the Magi. 7
 Man's Will. 7
 The Two Comings. 8
 The Day of the Lord will Come. 8

The Home.
 Grace and Rosa. 9
 The Largest University. 10
 Transformed by a Smile. 10
 A Lesson in Courtesy. 10

Our Young Folk.
 Christ's Childhood and Youth. 11

Health and Temperance.
 Whose Slaves are You? 12
 Care of the Sleeping Room. 12
 He Had Backbone. 12

Our Little Ones.
 I'll Never Steal again. 13
 Pretty or Useful—Pearly and Teddy. 13
 Giving Up. 13
 Our Work and Workers. 14
 March of Events. 15
 Our Feathered Friends. cover 3
 The Animal World. 3

The Gospel is the remedy for the Law transgressed.

Where there is no Law, there could be no need of a gospel.

"For the Gospel is the power of God unto salvation to every soul that believeth."

The Spirit of God is the spirit of truth, and is given to guide us "into all truth." "Thy word is truth."

If you cannot trust God to enable you to obey him, can it be that you trust him at all?

"The Law of the Lord is perfect, converting the soul." Being faultless, it certainly requires no patching by any clerical tinker.

He who entertains doubts concerning the divine record of creation has opened wide the flood gates of unbelief that rejects the atonement as well.

If you think God does not mean all that he says concerning what he requires of you, that you may have life; how can you know that he means what he says concerning the future life?

We have reached the season of the year given to pleasure and festivity. The season when the world celebrates the birth of Christ. An event that stands forth in the plan of redemption as one of the most important. The world celebrates a day, but that is of no importance as is evident from the fact that God did not appoint it, or preserve a record of either the day or the month in which he was born. Neither can it be fixed with any certainty by the facts preserved in history. It certainly did not occur on the twenty-fifth of December. The climatic conditions in Palestine at that date would not permit the shepherds to be caring for their flocks in the open fields of Judea. It was probably in early autumn.

It is not the day but the event that speaks volumes for mankind. That event was the revelation of the divine word in human flesh. "The word was made flesh and dwelled among us. Thus the union between God and man was made forever. The son of God becoming the son of man. Flesh of our flesh, a brother forever. And he shall call his name Imman-

1907

This number is the conclusion of volume four. The January issue will be the first issue of volume five. The many of our friends who have been with us during the months of the past year, have found the WATCHMAN, as it ever should be, a blessing in the home and in the life. It is the purpose of the Editors and publishers to maintain its high standard of moral excellency, and add to its attractiveness in every way that will not lower its spiritual tone. There is no other journal in the West Indies which deals with the great questions before the world as does the "CARIBBEAN WATCHMAN" from the standard of "the sure word of Prophecy." The word of God foretells all the great world movements of to-day as seen in national, political, religious, and social life.

It will be the object of this journal to keep its patrons fully informed concerning these subjects. No pains will be spared to make it a pure, strong home journal—A help to fathers and mothers, uplifting to young people and children.—To this end we ask for the earnest co-operation of all our readers that its sphere of usefulness may be greatly extended. To all we extend the greetings of the season.

uel; which is, being interpreted, God with us." This wonderful manifestation of divine love and condescension was that man might become partakers of the divine nature, having escaped from the corruption that is in the world through lust, yea indeed, that Christ might be in us the hope of glory.

Heaven poured out its choicest gift to us when Christ took our flesh, uniting divinity with humanity, and the lesson to us is clear, Christ must be reborn in us that we may be the sons of God. Born indeed not of corruptible, but incorruptible seed. Humanity must be lost in divinity. Substituting His strength for our weakness; His righteousness for our sin; His death, as ours, for our sin; and His life for our death, that we may be able to say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Watchman Press Fund

Previously reported	\$736. 14
Silenius Daniel, Essequibo, Br. Guiana	1. 00
James A. Jeffrey.....	. 24
Charles Jones.....	. 48
John Mcuirins.....	. 96
Thomas John.....	. 20
Total	\$739. 02

The General Conference Committee of the Seventh-day Adventists, recently in session at Washington, U. S. A., set the day for the annual week of prayer for December 15th to 22nd. The readings for the various services will be printed in the Review. A short exercise for the children will accompany the readings for each day. Let all plan, and so arrange their necessary work that they may be present at all the meetings to partake of this yearly feast of good things.

The West Indian Union Conference

Preparations for the Conference at Kingston in January are progressing satisfactorily. The date fixed for the session is January 11th to 27th, but there is ample reason for us to believe that the Conference will actually last a month. In many respects this will be the biggest and most important gathering of our people that has ever been held outside of the United States. Every worker within the West Indian Union Conference Territory is expected to be present, but the Conference is not to be confined to workers only, it is for all of our people.

It is an opportunity the like of which we have never had before and one that is not likely to be repeated again. Delegates from the General Conference will be present to counsel and assist us through all the meetings. Let every worker arrange his plans so that he can be present at the beginning of the meetings. And let just as many of our lay brethren as can possibly do so, attend from all over our territory.

J. A. STRICKLAND.

S. A. Wellman, Editor of the "WATCHMAN," who left Trinidad July 7th, will sail from New York for this port Nov. 28th. His visit to the old home State has given him a much needed change, and has enabled him to solicit funds for this field in which undertaking he has been very successful.

Eld. G. F. Enoch, President of the West Indian Union Conference, who has been soliciting funds in the States for our school in Jamaica, has been successful in his mission. He returned to his home in Barbados the last of November; prior to his moving to Jamaica, the headquarters of our Union Conference.

Our World Builder

(continued from page 4.)

restoration contemplates the same thing; for saith the scripture, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

Surely God had a definite purpose in making all these revelations concerning his Son Jesus. Man in his fallen, helpless condition, needed a mighty helper, and a great assurance.

This want has been filled to the full in Christ. The gift was all that divinity could give, and so of Christ it is said that he is "able also to save them to the uttermost that come unto God by him." Thy Creator and thy Redeemer is Christ the Lord—Jesus the child of Bethlehem.



A Frog to the Rescue

One day a couple of my friends were sitting on the river bank, when they heard the cry of a frog in distress. Following the direction from which the sound came, they discovered a snake in the act of swallowing a frog. Just then another frog, evidently attracted by the distressing cries of its mate in jeopardy, hopped up to the scene of action. For a moment it sat blinking at the enemy; then it leaped forward, seized the snake by the neck and tugged it into the river. The water quickly poured between the snake's distended jaws, and it was, of course, compelled to release its victim in order to escape drowning. This it promptly did, and the liberated frog swam away with its plucky mate, while the baffled snake wriggled, as best it could, to the shore.—*Woman's Home Companion.*

Sledge Dogs

In the northern regions of both continents there are several breeds of wolf-like dogs that have been partly domesticated.

The Eskimo dog is usually black and white; it is nearly as large as a mastiff, and has a fine bushy tail and sharp, pointed muzzle. It is of great value to the natives in hunting the seal, bear, and reindeer, and it is equally useful as a beast of burden. Lieutenant Peary says of dogs:—

"I could talk by the hour of these splendid creatures which have made arctic work possible. Descendants of the arctic wolf, they are wolves themselves when the sight or hot scent of bear or musk-ox starts the blood-lust flaming in their eyes.

"At other times they are companions, assistants, affectionate slaves, giving their lives to turn aside from their master the murderous rush of infuriated polar bear or musk-ox bull, or working for his sake till they drop dead in their harness without a sound; and when in the bitter darkness of the 'great night,' starvation grips a village in its bony grasp, they yield their lives to feed their master's children."

Selected.

The Useful Seal

Dr. Grenfell, in his very interesting book, "The harvest of the Sea," tells of, the Eskimo. "a queer, merry, little brown people, with jet-black hair.

"They are almost always fat and jolly, though we cannot understand how they manage to be so, seeing the way they live. In winter they hunt seal and bear and walrus and narwhal, living in houses built of snow.

"On the edge of the ice, as they travel about, they make everything they want out of a seal. That is one reason we always admire them so; they seem to make so many things out of nothing. The skin makes them clothing, and tents, and coverings for their kayaks or canoes, harness and traces for their dogs, lines for their harpoons, and bladders for floats. The intestines, blown up and dried like sausage-covers, make jugs for oil, and flasks for powder and shot, which they can buy now at the

stores. They also sew the bowel very neatly and make perfectly waterproof clothing out of it; and as it is half transparent they make the window-glass for their houses and tents of it. They eat the meat, and the blubber or fat, which they also use in lamps, carved out of a soft soapstone that is found on the coast. They make the wicks of moss, which is flat and close from having grown in the narrow fissures between the rocks.

"When they want to buy anything from us they bring us the sealskin boots that they make. They are all sewn most beautifully with the tendon from the reindeer's back, so that they are perfectly water-tight; and they are so soft that one's feet move freely in them. This makes them very warm, and so we value them much for the ice hunting."—*The Sea Breeze.*

Animal Tongues

"The tongues of some animals are very dangerous weapons. A lion could speedily kill a man by licking him with his tongue. The tongues of all the members of the cat family are covered with curious recurving spines, formed of tough cartilage. In the common domestic cat these spines are very small, but are sufficiently well developed to give the tongue a feeling of roughness. In the fiercest animals such as the lion or tiger, these spines are frequently found projecting up for an eighth of an inch or more, with very sharp points or edges. While the mouth is relaxed the tongue is soft and smooth, but when the animal is excited the spines become rigid."



The Swift

We have many rapid-flying birds in England during the summer months, but the swiftest of all is called the "swift." It looks very much like the swallow, you will say, and so it does, but it is no relation of the swallows, not even a distant cousin. Although the baby swifts are born in England and other northern countries, yet they remain here but a short time, beginning to return to the warm south lands in August.

The swift builds his nest under the eaves of buildings, and if these are not at hand they search out a fine, cosy hole in a forsaken quarry or a hollow tree. They are not much home birds, however, as they spend most of their time on the wing, circling about in the air for hours at a time. They seem especially fitted for flying, their long wings giving ample space for beating the air and pushing themselves forward.

The swift, in making his nest, glues together sticks and other materials by means of his saliva. This saliva, after it hardens is a favourite food among the Chinese, who stew the nests whole and make soup of them.

T. C. O.

The Garden Bird

In New Guinea there is a bird that not only builds a house, but has a garden. He is known by the name of "garden bird."

When he is going to build, the garden bird first looks for a level spot of ground which has a shrub in the centre. Then he covers the bottom of the stem of this shrub with a heap of moss.

Next he brings some long twigs from other plants. These he sticks into the ground, so that they lean, and leave a place open for a door. The twigs keep on growing, so that his little cabin is like a bower.

Last of all, in front of the door this dainty bird makes a pretty lawn of moss. He carefully picks out every pebble and bit of straw. Then, upon this lawn he scatters purple berries and pink flowers. As often as the flowers wilt, he takes them away, and brings fresh ones.

The little cabin is sometimes three feet wide and half as high. There is plenty of room in it for two or three families if need be; and the garden is larger than the house.

The people of New Guinea think so much of this bird that they never molest his little dwelling.

You may like to know how this bird gardener is dressed. In modest colours, you may be sure. The top of his head, his back, and his wings and tail are olive-brown; and beneath he is a greenish-red. He is about as large as a thrush or a blackbird.

—*W. H. Campbell.*

How Birds Dress

Birds think a good deal about their dress, and are careful to keep themselves tidy and in good order.

Of course, their fashions differ, because birds themselves differ; but they do not change. A robin to-day dresses just as her grandmother did, and none of her neighbours would dream of calling her old fashioned.

Neither do birds have many suits. Two a year is quite sufficient for most of them, and many are content with only one.

As a rule, the gentlemen dress more gaily than their mates, though they spend less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled, and looked over, and how all the loose ones are taken out and dropped.

All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions; but the bill cannot reach the head, and so Mr. Canary uses his foot.

With it he combs his hair, first on one side, then on the other, scratching very fast, as if to get all the tangles out. Then he uses his hair oil, for, although complexion powders are not known in the bird-world, hair oil certainly is. Ladies and gentlemen, alike, carry it about with them. They have a little pouch or sack on the back near the tail, for the purpose. When Madame Brd wishes to use it, she squeezes it out with her beak, just as you would press a rubber bulb. She lays the oil on her back just above her wings, and rubs her head against it, turning her neck in all directions until every feather in her head is straight and shining.—*Selected.*

Man's Will

(continued from page 7.)

sire applause and the favour of others will destroy their will to do right. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" John 5: 44. It is individual faith that is acceptable in the sight of God.

He had Backbone

(continued from page 12.)

has the courage of his convictions. You are not obliged to report to the canteen."—*Selected.*

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