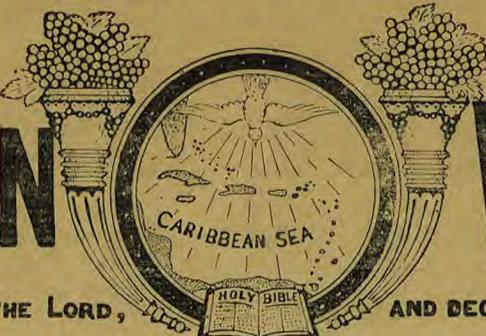


THE CARIBBEAN WATCHMAN

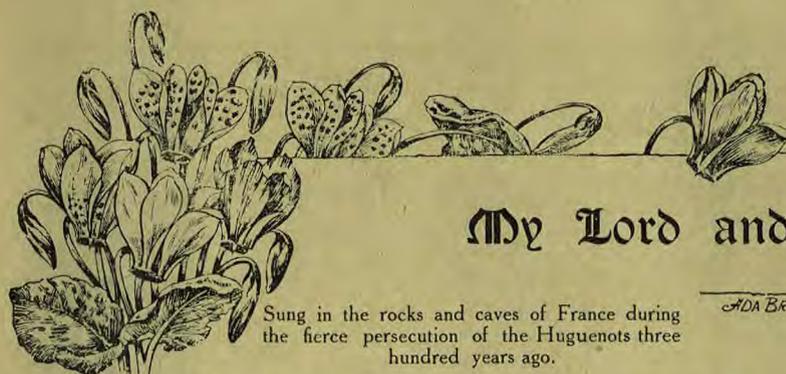


“ LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS.”

Vol. 6

Port-of-Spain, Trinidad, February, 1908

No. 2



My Lord and I

Sung in the rocks and caves of France during the fierce persecution of the Huguenots three hundred years ago.

ADA BROOKS.

I have a friend so precious,
So very dear to me,
He loves me with a tender love,
He loves so faithfully.
I could not live apart from him
I love to feel him nigh;
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak;
And as he bids me lean on him,
His help I gladly seek,
He leads me in the paths of light,
Beneath a sunny sky;
And so we walk together,
My Lord and I.

He knows how much I love him,
He knows I love him well;
But with what love he loveth me,
My tongue can never tell;
It is an everlasting love,
In ever-rich supply
And so we love each other,
My Lord and I.

I tell him all my sorrows,
I tell him all my joys,
I tell him all that pleases me,
I tell him what annoys;
He tells me what I ought to do,
He tells me what to try;
And so we talk together,
My Lord and I.

He knows how I am longing,
Some weary soul to win;
And so he bids me go and speak,
The loving word for him;
He bids me tell his wondrous love,
And why he came to die;
And so we work together
My Lord and I.

I have his yoke upon me,
And easy 'tis to bear;
In the burden which he carries
I gladly take a share;
For then it is my happiness
To have him always nigh;
We bear the yoke together,
My Lord and I.

SMITH BROS. & Co.

THE BONANZA

FOR

Sewing Machines

SMITH BROTHERS & Co., BONANZA.

BONANZA, SMITH BROTHERS. & Co.

Pan American 6 dollars.

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Needles to suit any sewing machine 2c e.

SMITH BROS. & Co., Bonanza.

THE CARIBBEAN WATCHMAN

"Let them give glory to the Lord and declare His praise in the islands."
Isa. 43 : 12.

VOL. 6

PORT-OF-SPAIN, TRINIDAD. W. I., FEBRUARY, 1908

No. 2

A Prayer

I do not ask my path shall be all clear
From stones that bruise and thorns that
pierce my feet;
I ask not that the goal be brought more near,
Nor fewer dangers on my way to meet.
But this I ask, O Father, if the road
Be rough and rugged, thou wilt give strength
To journey forward, bearing all my load,
Till at thy feet I lay it down at length!

I would not that the skies which arch above
My little span of life be always bright.
The stormiest sky may yet the bluest prove,
And day seems ever gladder after night.
But this, O father, if the storms do come,
Abiding the wild shock, help me to stand.
If dark the night be, still amid the gloom,
Oh, let me reach and take thy guiding hand.

I do not ask that every haunting fear:--
Although they be a ghostly, gloomy train—
And every doubt, so dismal and so drear,
Be lifted from my life, nor come again;
I only ask that when the shadows fall,
And darker mists close round me as of night,
That I may feel thy presence through it all,
And know that thou art leading to the light.

And, O father, when the toil is ended,
And all life's cares and burdens put away,
When all the darkness of the past is blended,
Lost in the dawning of a new, glad day,
May I, no more a wanderer, faint and blind,
No more with doubt or weariness oppressed,
May I at last a shelter safely find,
O Father, where the weary are at rest!
—Selected.

Calling the Children

AS Jesus ministered in the streets
of the cities of Judea and Galilee,
mothers with their sick and dy-
ing little ones in their arms
pressed through the throng, seeking to
come within reach of His notice.

Behold these mothers, pale, weary,
almost despairing, yet determined and
persevering. Bearing their burden of
suffering, they seek the Saviour. As
they are crowded back by the surging
throng, Christ makes His way to them
step by step, until He is close by their
side. Hope springs up in their hearts.
Their tears of gladness fall as they
catch His attention, and look into the
eyes expressing such pity and love.

Singling out one of the group, the
Saviour invites her confidence, saying,
"What shall I do for thee?" She sobs
out her great want, "Master, that Thou
wouldest heal my child." Christ takes
the little one from her arms, and dis-
ease flees at His touch. The pallor of
death is gone; the life-giving current
flows through the veins; the muscles
receive strength. Words of comfort and
peace are spoken to the mother; and
then another case, just as urgent, is pre-
sented. Again Christ exercises His life-
giving power, and all give praise and
honour to Him who doeth wonderful
things.

We dwell on the greatness of Christ's
life. We speak of the wonderful things
that He accomplished, of the miracles
that He wrought. But His attention to
things accounted small is even higher
proof of His greatness.

Among the Jews it was customary for
children to be brought to some rabbi,
that he might lay his hands upon them
in blessing; but the disciples thought
the Saviour's work too important to be
interrupted in this way. When the
mothers came desiring Him to bless
their little ones, the disciples looked on
them with disfavour. They thought
these children too young to be benefited
by a visit to Jesus, and concluded that
He would be displeased at their pres-
ence. But the Saviour understood the
care and burden of the mothers who
were seeking to train their children ac-
cording to the word of God. He had
heard their prayers. He Himself had
drawn them into His own blessed pres-
ence.

One mother with her child had left
her home to find Jesus. On the way
she told a neighbour her errand, and the
neighbour wished to have Jesus bless
her children. Thus several mothers
came here together, with their little
ones. Some of the children had passed
beyond the years of infancy to childhood

and youth. When the mothers made
known their desire, Jesus heard with
sympathy the timid, tearful request.
But He waited to see how the disciples
would treat them. When He saw the
disciples reproving the mothers and
sending them away, thinking to do Him
a favour, He showed them their error,
saying, "Suffer the little children to
come unto Me, and forbid them not; for
of such is the kingdom of God." He
took the children in His arms, He laid
His hands upon them, and gave them
the blessings for which they came.

The mothers were comforted. They
returned to their homes strengthened
and blessed by the words of Christ.
They were encouraged to take up their
burdens with new cheerfulness, and to
work hopefully for their children.

Could the after-life of that little group
be opened before us, we should see the
mothers recalling to the minds of their
children the scene of that day, and re-
peating to them the loving words of the
Saviour. We should see, too, how often,
in after years, the memory of these
words kept the children from straying
from the path cast up for the ransomed
of the Lord.

Christ is to-day the same compassion-
ate Saviour as when He walked among
men. He is as verily the helper of
mothers now as when He gathered the
little ones to His arms in Judea. The
children of our hearths are as much the
purchase of His blood as were the chil-
dren of long ago.

Jesus knows the burden of every
mother's heart. He who had a mother
that struggled with poverty and priva-
tion, sympathizes with every mother in
her labours. He who made a long jour-
ney in order to relieve the anxious heart
of a Canaanite woman will do as much
for the mothers of to-day. He who
gave back to the widow of Nain her
only son, and in His agony upon the
cross remembered His own mother, is
touched to-day by the mother's sorrow.
In every trouble, He will comfort and
help.

Let mothers come to Jesus with their
perplexities. They will find grace suffi-
cient to aid them in the care of their
children. The gates are open for every
mother who would lay her burdens at
the Saviour's feet. He who said,
"Suffer the little children to come unto
Me, and forbid them not," still invites

mothers to bring their little ones to be blessed by Him.

In the children who were brought in contact with Him, Jesus saw the men and women who should be heirs of His grace and subjects of His kingdom, and some of whom would become martyrs for His sake. He knew that these children would listen to Him and accept Him as their Redeemer far more readily than would grown-up people, many of whom were the worldly-wise and hard-hearted. In teaching, He came down to their level. He, the Majesty of heaven, answered their questions and simplified His important lessons to meet their childish understanding. He planted in their minds the seeds of truth, which in after years would spring up and bear fruit unto eternal life.

When Jesus told the disciples not to forbid the children to come to Him, He was speaking to His followers in all ages—to officers of the church, ministers, helpers, and all Christians. Jesus is drawing the children, and He bids us, "Suffer them to come;" as if He would say, They will come, if you do not hinder them.

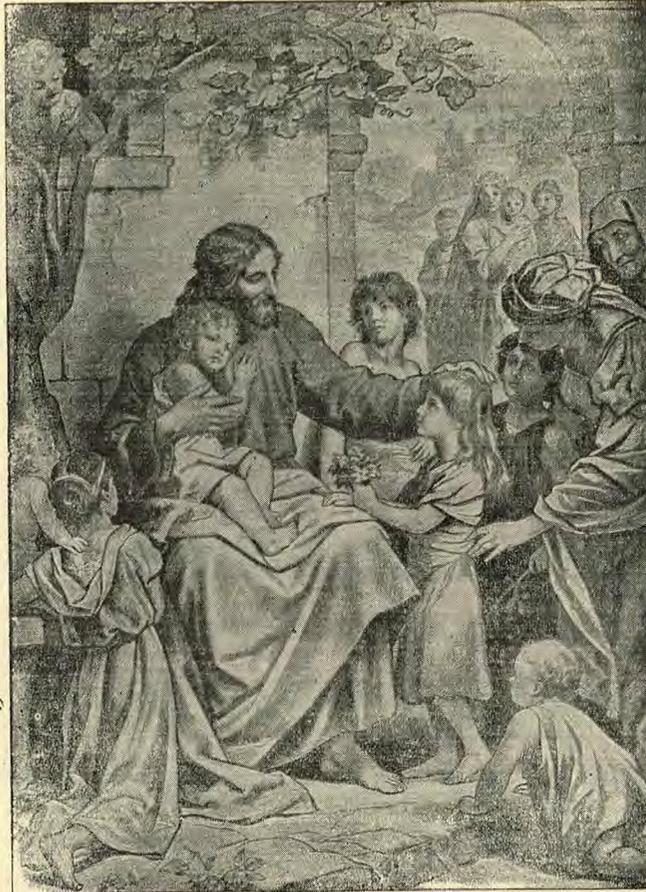
Let not your unchristlike character misrepresent Jesus. Do not keep the little ones away from Him by your coldness and harshness. Never give them cause to feel that heaven would not be a pleasant place to them if you were there. Do not speak of religion as something that children can not understand, or act as if they were not expected to accept Christ in their childhood. Do not give them the false impression that the religion of Christ is a religion of gloom, and that in coming to the Saviour they must give up all that makes life joyful.

As the Holy Spirit moves upon the hearts of the children, cooperate with His work. Teach them that the Saviour is calling them, that nothing can afford Him greater joy than for them to give themselves to Him in the bloom and freshness of their years.

The Saviour regards with infinite tenderness the souls whom He has purchased with His blood. They are the claim of His love. He looks upon them with unutterable longing. His heart is drawn out, not only to the best-trained and most attractive children, but to those who by inheritance and through neglect have objectionable traits of character. Many parents do not understand how much they are responsible for these traits in their children. They have not the tenderness and wisdom to

deal with the erring ones whom they have made what they are. But Jesus looks upon these children with pity. He traces from cause to effect.

The Christian worker may be Christ's agent in drawing these faulty and erring ones to the Saviour. By wisdom and tact he may bind them to his heart, he may give courage and hope, and through the grace of Christ may see them transformed in character, so that



[2]

The Children's Friend.

"Whoever shall not receive the kingdom of God as a little child, he shall not enter therein."

of them it may be said, "Of such is the kingdom of God."

God can use every person just in proportion as He can put His Spirit into the soul-temple. The work that He will accept is the work that reflects His image.

Christ Will Return

At the first advent only a part of the work foretold concerning Christ's earthly mission was accomplished, therefore he will come again and complete the work, for the "Scripture cannot be broken." "The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever." Luke 1: 32. Instead of a crown a cross: *crucifixion* rather than a *coronation* at the first ad-

vent. To deny his second advent is to doubt his divinity and kingdom. The saints are raised from the dead at his second advent, and this can never be fulfilled if he does not come again; for this promised resurrection certainly did not take place at his first advent. See *Jno. 5: 28; 2 Thess. 4: 14-17, etc.*

"That Blessed Hope"

"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 unto salvation." Heb. 9: 28. The fulfillment of all the "exceeding great and precious promises" of salvation from sin centre around and depend upon the actual appearing of our Saviour Jesus Christ the second time. As the types and sacrifices of the Jewish age pointed forward and could only be fulfilled by the first advent of Christ: so the gracious provisions of the gospel age centre in and can only be fulfilled in the second advent of Jesus Christ.

Separate the doctrine of the second advent from the gospel message for to-day, and we lose an effective argument, a soul inspiring theme, a star of hope divinely appointed to convict the sinner, convert the penitent, and guide the discouraged wanderers into the way of righteousness.

Signals

BECAUSE the mariner has sometimes been mistaken as to the exact location of a distant lighthouse, or has been deceived by false lights along the shore; is it wise for him to deliberately disregard *all* the lights that may shine on his course? No.

Surely no sensible captain would do that. The very fact that there was a possibility of mistake or deception would cause him to search with greater diligence for the right signals that indicate a safe passage and secure harbor. Why is it then that so many professed pilots on the voyage of life refuse to consider the signals all along the coast that indicate our nearness to the harbor of eternal rest?—Because some men failed to fully understand all about the object and importance of the second advent, and have erred in their interpretation of the prophecy. Surely every one who truly loves Jesus Christ will be glad to know that He is about to return to gather his faithful from this sin-cursed earth.

K.

The Coming of the Just One



His Coming Is Personal

1. Did the disciples, with their natural eyes, see the Saviour when He ascended to heaven from earth at the close of His work in His first advent?

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1: 19.

2. How intently were they beholding the scene of the Lord's ascension?

"And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11.

NOTE.—The disciples were not only looking at Christ when He ascended, but they "looked steadfastly"—they had their attention and their eyes fixed upon Him. In their literal, mortal bodies with their natural eyes they saw Him go.

3. What promise was made to the disciples while they were thus looking so steadfastly at their ascending Lord?

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11.

NOTE.—The One who is promised to return is "this same Jesus" that they knew and had been associating with in person. He was a personal, literal Saviour when He was here in His first advent, and when the foregoing promise is fulfilled He will return, the same personal, literal Christ that He was then. This is the plain, obvious teaching of the text.

His Coming Is Literal

4. What promise had Christ made to His disciples while He was yet with them in His earthly ministry?

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

5. What statement does the apostle

Paul make concerning the second coming of Christ?

"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 unto salvation." Heb. 9: 28.

6. Who will attend the Lord Jesus when He comes?

"For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matt. 16: 27.

7. How many of the angels will attend the Lord when He returns?

"When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25: 31.

8. In what emphatic language does the apostle Paul speak of the second coming of Christ, in his letter to the Thessalonians?

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

NOTE.—The Lord HIMSELF is the one that is coming. Language could not be made more emphatic and clearer. And not only is the Lord HIMSELF coming, but he will bring with Him all the holy angels. The foregoing scriptures tell this story in simple, plain, direct language. It could not be made clearer than the language of Scripture puts it. The Lord HIMSELF could be none other than the Christ of God, and the Lord HIMSELF could not come without His coming being both PERSONAL and LITERAL.

His Coming Will Be Visible

9. How manifestly plain and visible will the coming of Christ be?

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24: 27.

10. How many will see Him when He comes?

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1: 7.

NOTE.—"Every eye shall see Him." And "they also which pierced Him" shall see Him, showing that the resurrection takes place at His second coming, and those who so cruelly put Him to death on the cross will be required to see the enormity of their awful deed. As the lightnings shine from east to west, illuminating with intense brightness the whole earth and sky, even so shall the coming of our Lord, in all His glory and with all the glory of His Father and with all the glory of His holy angels, illumine this old earth with a glory that has never before appeared upon it.

11. What warning does the Master give concerning those who will teach that His coming is secret or private?

"Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is

in the desert; go not forth: Behold, He is in the secret chambers; believe it not." Matt. 24: 25, 26.

12. What further warning emphasizes the fact that we must not look for the second coming of Christ in some private or local manner?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

NOTE.—These warnings against "false Christs, and false prophets" are also prophecies that such characters will arise. And it should be plain to any one that they will be most abundant and deceptive in the time just preceding the second coming of the true Christ. Satan would especially exert himself to this end. But we have the comfort from the Scriptures that while these great deceptions are aimed especially against the "elect" of God, yet they will not be able to lead them astray. They are studying and heeding the warnings that the Master has given concerning the work of the arch-deceiver. "If any man willet to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him." John 7: 17, 18. A. R. V.

Man May Know when His Coming Is Near

13. What statement does the Master make in regard to the definite knowledge that we may have in regard to His second coming?

"Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24: 32, 33.

NOTE.—There are certain things that the Lord has given us in His teaching that are to betoken the approaching day of His coming. And we are told to know that His coming is so near that it is even at the doors when we see "all these things." Observe that His instruction is that we are not to say that we know His coming is so imminent until we see "ALL the things that He tells us in His word to look for.

14. What clear instruction does the apostle Paul give us concerning the definite knowledge we may have concerning the time when the great day of the Lord is near?

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. For ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5: 1-5.

NOTE.—There are those whom the apostle speaks of in the third person as "they" who

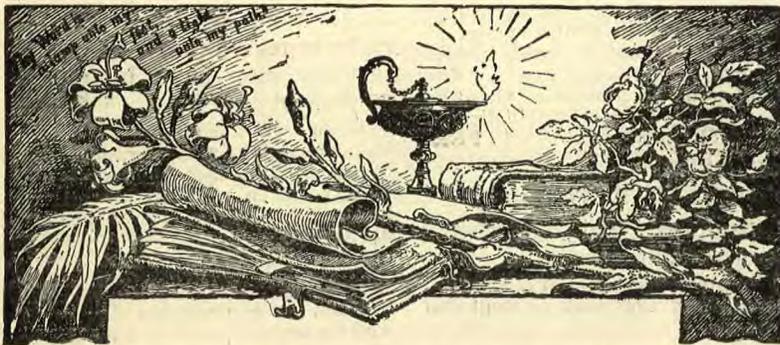
are in darkness, and so the day of the Lord steals in upon them as a "thief;" it will come to them as a great surprise and shock. But those whom Paul claims as his "brethren"—those who are with him the followers of Christ—are not in darkness, and hence that great day does not come upon them as a thief. They have studied the prophetic word that reveals the "times and the seasons" when His coming is near, and so they are looking for Him and are ready for Him when He comes.

—*Signs of the Times.*

The Coming of Christ

It must, therefore, be a matter of absorbing interest to every man, *how*, and *when*, and with what antecedents and results, the Son of Man shall come. 'This,' says Charles Beecher, 'is the question now in the providence of God first claiming the solemn attention of the churches.' What can be more momentous than the closing up of this whole present scene of things—the passing away of the world's present fashion and administration? What revolutions in government—what subversions of present social arrangements—what destruction of empires, thrones, principalities, and powers—and what shakings of the heavens and of the earth—are involved! What new and strange experiences shall pass over men when once the glorious King and Judge of quick and dead shall blaze forth His startling presence in the clouds, and summon the earth to answer for all its deeds! And shall we not seek to under-

stand the revelation of God concerning these amazing scenes? Shall we not awake from our dreams of peace, and open our eyes to the startling things that are crowding thick around us, and our ears to what God has said about them? Have we not been all allegorizing, and spiritualizing, and *Jerusalemizing* the prophetic word until we hardly know where we are, or whether there is anything more to be expected or not? Let us, then, rouse up upon this momentous subject. We have mighty interests staked upon it. There is more said about it in the Scriptures than upon any other single theme. And yet Christians now hardly cast a thought forward to the mighty occurrences which it involves. We say the prayer, 'Thy kingdom come!' but so cold and lifeless is the petition on our lips that we scarcely know what we are asking. Jesus says, 'Behold I come quickly;' but we fold our arms and answer, *No, no*; it will yet be a thousand years or more. He says, 'Watch;' but we say, 'There's no danger that He will come in our day. . . . Alas, whose heart now thrills to the startling announcement, 'The Lord cometh?' Who looks, and sighs, and prays now, for the return of our Saviour to our world? Who is waiting for, as he is hastening unto, the coming of the day of God? Who is keeping himself in readiness for its solemn revelations?'—*Joseph A. Seiss, D. D.*



The Infallible Guide

IT is not in man to direct his steps. Human wisdom, unaided by divine revelation, has not succeeded in saving man from serious errors. Some of the wisest of the Grecian sages taught that lying and stealing were virtues; and even abortion and matricide have been justified by men who were accounted masters of human philosophy. Truly man naturally inclines toward evil as the sparks fly upward.

Nature points to God, reveals His power and glory, but fails to furnish a code of morals by which man may be guided safely through the darkness of this "present evil world." But the Bible fully meets man's needs in this respect. "Thy word is a lamp unto my feet, and a light unto my path," ex-

claimed the psalmist; and Paul tells us that the holy Scriptures are able to make us wise unto salvation, being "profitable for doctrine, for reproof, for correction, for instruction in righteousness," so that man may be "thoroughly furnished unto all good works."

The fullness of the Bible on all matters touching the vital interests of mankind must be evident to every one who has given it a thoughtful perusal. It deals with man's spiritual nature. Man is by instinct a worshipper. He will, he must worship something. The Bible meets this universal need by revealing a Creator to whom we owe all, a Being not only all-wise and all-powerful, but of infinite love, a tender, compassionate Father whom to know is to love, and whom to see is to worship.

The Bible meets man's moral requirements. That wonderful code, the ten commandments, "which is so extensive that we cannot measure it, so reasonable that we cannot find fault with it, and so spiritual that we cannot evade it," governs by its first four precepts man's relation to his Creator, and by the last six his relations to his fellow-creatures. So brief, yet so comprehensive, it is the synopsis of all morality. The entire Bible is simply the principles of the ten commandments drawn out and illustrated.

The Bible stands unrivalled as a means of intellectual development. "The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought into contact with the thoughts of the Infinite can but expand and strengthen."

It is evident that most salutary effects would be manifest where such a book is studied and believed; and that fatal consequences must inevitably follow ignorance or neglect of its teachings. That this is so the history of nations and individuals abundantly testifies. Draw a line around those countries that have been largely influenced by Bible teachings and you will have enclosed the nations in which comparative justice is maintained; where the masses are educated, and the greatest degree of civil and religious liberty is found; where life is sacred, and womanhood is honoured; and where the highest degree of prosperity obtains.

A company of shipwrecked sailors were cast upon a cannibal island. For a time they remained hidden for fear of the natives. After a time one of them climbed to the top of a hill to reconnoitre a little. Presently his companions saw him swinging his arms in great excitement, and beckoning them on. He had seen the steeple of a meeting-house. That was what took all fear of trouble out of his soul. He knew that that church spire made his life secure on that cannibal island. Two infidels, travelling through a new and sparsely-settled country, were compelled one night to lodge at a rough, wayside cabin. As they had valuables about them, they agreed to take turns watching. So one kept guard with his pistols ready. Presently looking through a crack in the partition he saw his host, a rough-looking old man clad in a bear-skin suit, reach up and take down a Bible from a shelf, and after reading a chapter he knelt in prayer. The young infidel laid aside his pistols and retired to rest in perfect security. He knew that the presence of that book made his life and

property safe. Would the same effect have been produced by Paine's "Age of Reason," or a copy of the Koran?

One never hears men ascribing their salvation from intemperance, from vice and sin, to mathematics, or science, or philosophy; but, says one writer: "I can bring men by the thousand who will tell you: 'I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book.' And he will tell you the very word that fastened on his soul. It may be that it was, 'come unto Me, all ye that labour and are heavy laden, and I will give you rest'; perhaps it was, 'Behold the Lamb of God which taketh away the sin, of the world'; it may have been, 'God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.' He can tell the very word that saved his soul. And since that word entered his heart, hope has dawned upon his vision; joy has inspired his heart; and his mouth is filled with praise. He will tell you that the blush of health has come back to his wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that there is bread on his table; fire on his hearth, and comfort in his dwelling. And he will tell you that this Book has wrought this change." Surely a book that is constantly working such miracles is a most valuable guide.

W. H. WAKEHAM.

I'm Too Busy

A MERCHANT sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business. A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Jesus Christ," said the good man.

"Sir, you must excuse me," replied the merchant. "I am too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I can not tell; I'm busy every day. Excuse me, sir; I wish you a good morning."

Then bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner.

No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy to do anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen, his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bedchamber.

His unwelcome visitor followed him, and now took his place by his bedside, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; specters of ships, notes, houses, and lands flittered before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death.

Humanity, mercy, and religion had alike begged his influence, means, and attention in vain; but when death came, he was powerless—he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we can not be too busy to die. "Prepare to meet your God."—*Selected.*

Morsels

WHERE the Gospel does not make converts, it makes convicts: which are you—convict or convert?

"For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one the savour of death unto death; and to the other the savour of life unto life." 2 Cor. 2: 15, 16

If present life has its sweet despite the mixed bothers and bitters, won't Eternity without these be eternally sweeter? Be reasonable, get right and get ready for Eternity.

"Repent ye and believe the gospel." Mark 1: 15. "Repent . . . and be converted." Acts 3: 19. Reject, and thou hast pre-judged thyself unworthy of life everlasting

Would you take a poisonous draught because it is sweet? Would you sacrifice a life-time for the few moments of delight the liquid was getting down your throat? You are not so foolish. What reason can you give for being wiser for a few uncertain years here than for sure Eternity hereafter? Do you think it a profitable bargain to you to sell away the "pleasures forevermore" for a few moments of it now? Why Esau-like, for a 'morsel,' that is,

a little bit, would you barter your birth-right at the Everlasting Banquet?

What would you think if your son coming from school should sell his books on the road for a piece of biscuit, because he was hungry? The meaning of hunger is hasten home.

What does God think of you who virtually sell your Bible with its holy principles for a few earth-things?—"Whose end is destruction, whose god is their belly, and glory in their shame, who mind earthly things." Phil. 3: 18, 19.

What do you think of that son engaged at play whom his father calls but answers: "Father I cannot come: we are having nice games;" and all further calls are met with "I will not come until the play is over." Unfilial, disrespectful, loveless ingrate, shall he go unpunished?

What of you, O man, so busy after gains that all God's calls to you have been resented with "no time; I am after dollars." "When I have a convenient season I will call for thee." (He hoped also that money should have been given him of Paul." Acts 24: 25, 26.) No time to attend Him in whose hand your breath is! Dan. 5: 23. No time for Him in whom you live and move and have your being! Acts 17: 28. No time for Him when your times are in His hands! Ps. 31: 15. So attentive after wealth that you can give no attention to Him who giveth thee power to get that wealth! Deut. 8: 18. Strange ingratitude!

Ungrateful man, God asks you, "If then I be a Father where is mine honour? If I be a Master, where is my fear?" Mal. 1: 6.

Would you have your child treat you thus? Would you have your servant take your time to do his own work, and when called to yours answer "I have no time!"

P. GIDDINGS.

"THE prayer for daily bread includes both physical and spiritual food. We are equally dependent upon God for both. Both are given that we may have strength for service. Those who refuse to serve forfeit the right to receive these gifts. 'If any man will not work, neither let him eat.' The more earnest the service, the greater need there is of food. Those, therefore, who desire to receive the Living Bread in the fullest measure should seek most earnestly to impart spiritual blessing to others. Daily toil is the price of daily bread."

"THE greatest want of the world is the want of men,—men who will not be bought or sold; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

EDITORIAL

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Jesus is Coming

JESUS is coming! Yes, centuries back he himself promised he would. Coming back to this world of sin is he, but not as in those days so long ago. Then he came a babe in Bethlehem's lonely manger, scarce recognized except by a noble few. He grew up a child of Nazareth, was approved of God at Jordan, ministered to the people, performed mighty miracles, and finally suffered an ignominious death. But he rose from that death a triumphant Saviour and ascended to the heavens, there to appear before God for us. Among the last words of comfort and counsel given to his disciples were these, "Let not your hearts be troubled; ye believe in God, believe also in me: in my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you, and if I go I will come again and receive you unto myself, that where I am there ye may be also." Blessed promise. Wonderful hope set before us.

"This same Jesus," said the angels to the hungry-eyed disciples as they gazed upward to their disappearing Lord, "will so come in like manner as ye have seen him go into heaven." Unto the Hebrews the apostle Paul declares, "Unto them that look for him shall he appear a second time without sin unto salvation." The Psalmist exclaims, "Our God shall come and shall not keep silence; a fire shall devour before him and it shall be very tempestuous round about him." And to John in the Revelation was made known the wondrous words, "Surely I come quickly," and the response of inspiration, "Even so, come, Lord Jesus." Yes, Jesus is coming again! He is coming, *coming*, COMING! Coming for "those that look for him." Coming to take his saints to himself, "that where I am there ye may be also." Does not your heart respond with those saints of old, "Come Lord Jesus"? Lord hasten the day. Come quickly, glorious hour! Delay not to take thy waiting children home.

When Christ comes this second time he comes for a fixed, definite purpose. He told his disciples, "I will come again to receive you (my disciples) unto myself." And not alone those to whom he spoke in person the words but to every disciple from that day until the time that he appears in the clouds of Heaven for "Unto them that look for him shall

he appear the second time without sin unto salvation." In other words Christ is coming to receive unto himself both the disciples that sleep and those that are alive at his coming. Says the apostle, "The Lord himself shall descend from heaven with a shout, 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." It is a message to the living that "whether we live or whether we die, we are the Lord's," to be taken to him when he comes. "Wherefore," says the Word, "comfort one another with these words." Nowhere can be found a message of greater comfort to the Christian. In no way can the pilgrim heart be lightened and unburdened more than in the knowledge that Jesus, Comforter, Counsellor, Prince of Peace, Victor over Death and the Grave, is soon to come and take his own.

This blessed day is soon to dawn. This same Jesus will soon come. The glorious hour is fast approaching and ere long he will be ours, and after that eternal joy, eternal peace, eternal rest from sorrow, sin, and death. Are you anxious for his coming? Are you looking for his appearing? "Watch ye therefore and pray always." Soon Jesus, our Jesus, meek and lowly once, but now the King of kings and Lord of Lords will come. Will you be ready? He is even at the door.

Will Your Anchor Hold?

THE days in which we now live are days of exceptional danger to the Christian. At no time in the world's history has there been greater temptation, trial, and hardship combined with the enticement of worldly wealth, honour, and station, to draw the mind away from the sacred truths of the Word of God. The voyager toward Zion needs to-day an anchor for his soul, firmly imbedded and sure, more than has any other soul at any other time in the earth's history. We live in a time of which it is said, "In the last days perilous times shall come," and "the time will come when they will not endure sound doctrine." To-day these words are being fulfilled all about us. The tendency of the time is to find some new theory, some new way and the old paths, the paths of peace and righteousness, are neglected.

At such a time as this are you drifting or does your anchor hold? Are you as confident of the truthfulness of the Word of the Lord as of yore; are you sure of a Saviour? Is your anchor made fast to the rock or to the shifting sands which will some day leave you high and dry on the shores of time? There is but one anchor; but one place of sure anchorage. That anchor is the

hope set before us; that place "within the veil; whither the fore-runner is for us entered, even Jesus!" With that hope,—the hope of life eternal—and that rock of anchorage—even Christ Jesus, we are safe. If Christ is still your Saviour, if your hope and trust is in him, you may rest secure, your anchor will hold.

Sometimes the battle with the elements may be severe. Aye it may come to pass that courage will wane and the heart falter. But dost not remember, dear fellow voyager, the beautiful beyond? Dost not recall the guiding hand of days gone by? Canst not thou remember those promises fulfilled! Are not the promises of the greater things before you? Then take courage. Let the anchor grip firmer, deeper, farther within the veil. The storm will soon be over, the voyage past, the battle with the elements of sin and strife won. Then the harbour, the city, the King! The blessed hope so long grasped by faith is ours. We are not disappointed. We can say, "We have fought a good fight, we have finished our course, we have kept the faith, a crown of Righteousness is ours, given by God, the righteous Judge, because we loved his appearing, trusted his promise, believed his Word.

"O brother, be faithful! soon Jesus will come—
 For whom we have waited so long;
 O, soon we shall enter our glorious home
 And join in the conqueror's song.
 "O brother, be faithful, eternity's years
 Shall tell for thy faithfulness now;
 When bright smiles of gladness shall scatter
 thy tears,
 And a coronet gleam on thy brow."

Limits of Civil Authority

THERE are limits to the authority of the civil power, and these limits should be clearly understood by the people. A republican form of government, as contrasted with an absolute monarchy, implies a limitation to the powers of the government beyond which it can not rightfully go.

Civil government is not the custodian of the souls of the people. Upon all the pages of human history the truth is written plain that there are two spheres of life within which man moves, with one of which—the higher sphere of conscience and of his relation to God—the civil power can rightfully have nothing to do. Again and again the Almighty has vindicated the course of those who, in order to be true to him, have refused obedience to unjust mandates from the civil authority. The darkest pages of history are those recording the results of the invasion by the civil power of the realm of conscience. The early history of most of the leading religious denominations of this day was marked by their resistance to the dictates of the civil power outside the sphere of its legitimate authority.

The true sphere of civil government was well defined by the men who founded the American republic. The Declaration of Independence, justifying the separation from Great Britain, which led to the founding of this nation, says: "We hold these truths to be self-evident, that all men are created equal; and that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty,

(Continued on page 12)



My Trundle Bed

As I rummag'd through the attic,
List'ning to the falling rain,
As it patter'd on the shingles
And against the window pane;
Peeping over chest and boxes,
Which with dust were thickly spread,
Saw I in the farthest corner
What was once my trundle bed.

As I listened, recollections
That I thought had been forgot
Came with all the gush of mem'ry
Rushing, thronging to the spot;
And I wandered back to childhood,
To those merry days of yore,
When I knelt beside my mother
By this bed upon the floor.

So I drew it from the recess,
Where it had remained so long,
Hearing all the while the music
Of my mother's voice in song,
As she sung in sweetest accents
What I since have often read—
"Hush, my dear, lie still and slumber,
Holy angels guard thy bed."

Then it was with hands so gently
Placed upon my infant head
That she taught my lips to utter
Carefully the words she said;
Never can they be forgotten,
Deep are they in mem'ry riven—
"Hallowed be thy name, O Father!
Father, thou who art in heaven."

This she taught me, then she told me
Of its import great and deep,
After which I learned to utter,
"Now I lay me down to sleep";
Then it was, with hands uplifted
And in accents soft and mild,
That my mother asked, "Our Father,
Father, do thou bless my child."

Years have passed, and that dear mother
Long has moldered 'neath the sod,
And I trust at last to meet her
In the glorious home of God;
But that scene at summer twilight
Never has from mem'ry fled,
And it comes in all its freshness
When I see my trundle bed.—*Selected.*

Mention Their Names

WHEN gathered around the family altar, not one should be forgotten or neglected. Every one old enough—and that includes most of the little folks—should have a part in the devotions. Each one can repeat a verse if nothing more. Repeat the same ones over and over, if new ones can not be learned each day. And very early the children can be led to join in the prayers, the matchless prayer of our Lord at last.

When the father prays, why not remember every one of the family at the throne of grace? Mention every one by name. If some are absent, it is so much better to ask the heavenly Father to

"bless and keep Henry and Rachel in their labours to-day" than to seek the blessing upon "the absent members of our circle," however much that may include. If every child present hears his name mentioned day after day before the Father's throne while he is at home, he will wander far before he forgets that at the morning watch he is committed to the care of watchful angels of God; he can not help being influenced for good.

It is a pleasure to join in the worship in a home where this plan is followed. There, too, the visitors are remembered and named, introduced as it were to the heavenly Father, and sent on their way with a blessing. God is not far away from such a scene, and His presence and blessing are expected and appreciated. The memory of their names in father's prayer will linger in the hearts of the children throughout the day, and throughout life, and the ability to pray understandingly will ever be a source of strength. Too much can not be expected of the children who early learn to pray.—*Max Hill*

Glimpses of a Japanese Home

No Japanese house is ever furnished. To people in the interior of the country, that which we call furniture would be the most remarkable collection of curiosities. They would not have the remotest idea what use to make of it.

It is rather difficult to a foreigner at first. One must be trained from babyhood to sit upon one's feet on the floor without discomfort; to eat off the floor without a single breach of "table manners;" to sleep on the floor without getting rheumatism or other aches and pains as bad, and all these things one must do in a Japanese home. And learning to "do without" things is a matter of some difficulty, too. A knife and a fork, for instance, seems upon first thought to be a positive necessity. But how quickly one learns to use the dainty little "chop-sticks," and how out of place knives and forks soon begin to look among the exquisite small bits of fine china on the little lacquer trays which No San carries in with such charming grace!

In the Japanese kitchen there are also interesting things. What a kitchen can be without a stove, without a chimney, even without pots and pans and kettles,

and big knives, and chopping-boards, and wooden bowls, and flour-bins, and rolling-pins, and rattling coal-scuttles and things, that a Japanese kitchen is. All of these "conveniences" would be simply pandemonium to a poor little Japanese cook. He knows not the use of a stove. He has only a little *hibachi*, or earthenware fire-box, in which he puts live charcoals, and all his cooking utensils he could put into one of his big kimona sleeves. And yet what wonders he can perform! He can prepare a meal for twenty persons with less "fuss" than the ordinary cook from County Cork would make over a small luncheon for two; and he knows how to do everything at a minimum expense. Moreover, he is not always "giving notice," and he is not lord of the premises. He is a servant in the finest sense of the word.

There is no "servant question" in this little empire of Japan, because the distinctions of caste are too well defined and too rigidly observed to make such a thing possible. Almost every servant has his servant, and when the "butler" gets scolded, he can go and scold the "boy;" when the cook does something he should not, he has a small helper to blame for it. When the gardener gets cuffed, he can cuff the little chap who keeps the weeds out and picks up fallen leaves and feeds the carp in the pond.—*Leslie's Weekly.*

Strange Benevolence

Can You Guess?

ONE day, riding with a friend in one of our leading cities, I noticed a stately and palatial residence to which I called my friend's attention. He said, "That beautiful mansion was built for its proprietor by benevolent gentlemen of this city and community." And by further conversation I learned that some men gave their own clothing, others gave their pianos and organs, and some donated their carpets, pictures, and furniture. Others sacrificed nearly all the of pantry and cellar, and most of the clothing of the wardrobe belonging to the wife and children. Some gave their sons to dissipation, while their daughters became outcasts. The majority of these benevolent gentlemen deposited their good name, their reputation, character and all—mind, body, and soul—to erect this stately mansion for the man who occupies it and owns it. They also have given him the finest suit of broadcloth and a brilliant diamond pin, while they have dressed his wife and children in silks and satins. They also keep the pantry, cellar, and wardrobe filled to overflowing. Strange benevolence!

Who are these benevolent ones, and who is the man living in the stately mansion, surrounded by every luxury? Can you guess?—*O. F. Laugbaum.*

OUR YOUNG FOLK

Her Malady

"A most singular case is mine, I'm sure;
I'll tell it to you, you may know of a cure.
I can roam in the woods, or sprint with a
friend,
And fresh as a daisy appear at the end;
But if mother says, 'Come, the beds you
must make,
My poor back is so weak, it is ready to
break.

With roller skates on I can glide o'er the
the floor,
Till hushed is the music, and closed is the
door;
But if mother says, 'Dishes,' now, what do
you think?
So weary am I, I am ready to sink.
I can swim, I can golf, and dance with a will,
But the sight of a washboard just makes
me ill.

All day I can row, though my hands are so
small,
But, brooms!—they are things I can't man-
age at all.

I'm sure I'm not lazy, no fun do I shirk;
But, oh, I'm so faint when you just men-
tion work!

Yes, a malady strange is mine, I am sure,
And the worst of all is, I can't find a cure."
—*Clara J. Fenton.*

Do Little Girls Count in China

At a recent opening exercise of the Nanking Christian Girls' School, a little girl of ten told in her childish way the purpose of Christian missions in opening schools for girls. She is a living example of the purpose of Christian missions.

Mrs. Shi, of the Yu-ho-ts village in Anhwei province, a consecrated Christian woman, went down one morning, as usual, to the stream back of her house to wash the rice for breakfast. Down by the edge of the stream, with its little limbs immersed in the cold water, she found the body of a new-born baby girl. In the darkness of the night it had been thrown down there by heartless parents, who expected that it would roll into the water and be drowfied.

A heathen woman would have looked around to see if anyone were looking, and then, probably, finished the work; but a new-born love in the heart of Mrs. Shi caused her to pick up the babe, and hasten back to her home. She worked over it for hours, until the blood once more circulated freely through the sluggish veins, and the cry of hunger rewarded her work.

Not until the blood was once more freely flowing through that little body could she take time to think of the future. How she succeeded in taking that little life through the following years is both a mystery and marvel. She called the child "Little Love," and poured

upon her the wealth of a mother-love. No trial seemed too hard, no task too great, if it would minister toward preserving the life of this babe.

Ten years later, by the grace of God, "Little Love" stood upon that mission school platform. The Gospel had proved its power. "Little Love" is the living emblem of the new girlhood to be given to the other half of China's little ones when Christ reigns there.

Missionaries see little bodies floating upon the scum of the ponds, or thrown out by the roadside and half eaten by the wolfish dogs. It is not necessary to open the little bundle of matting lying by the side of the city wall to know what it contains. Shanghai has its hexagonal tower, into which their bodies can be cast, Nanking has its temple, to which may be brought any little dead body which the parents can not bury themselves.

In certain quarters Buddhists have been inspired to open orphanages, and a circular bucket is fixed in the wall upon a pivot. One side is open, and swung out to the street. Any parent may place therein a babe and swing the bucket in. It will be received without question, and wet nurses will be called in to rear it. But to what end is this seeming charity done? Houses of ill-fame are found in all their cities, and agents are busy furnishing girls for this terrible traffic. When an orphanage is established and ministers to this slave trade, its aim is not philanthropic.

With the coming of the new era in China, the leaders are now undergoing a change of attitude toward their woman-kind. The hundreds of Christian homes established by the missionaries throughout the interior of China have been a revelation to them. In those homes they have seen women and men living as equals. In education, judgment, and counsel they work side by side. Love reigns in these homes, and therefore peace also. They have looked upon homes presided over by educated, refined, Christian women. That is why they are seeking to open schools for their girls.

Even the custom of naming the girls is changing. Heretofore such names were given as "Want-a-Boy," "Too-Many-Girls," "Come-a-Boy," "Little-Trouble." Now we hear of "Little Love," and "Little Precious," and "Little Joy" being used. The change is coming slowly to these who have long been waiting, but it is coming surely. Girls are beginning to count.—*Rev. Elliott J. O'good, M. D.*

Weed or Posy

THE rain was pouring down outside, and indoors the weather was just about as gloomy. Aunt Helen knew that grandma was not feeling very well, and the noise disturbed her, so she proposed all the quiet games she knew, but the children would not be persuaded.

"I know a new game," she said at last, "It is called 'Garden.' I will be the gardener, and you may be the plants."

"I want to be a rose," said Mabel. "Roses are so lovely."

"I won't play a silly game like that," said Ned. "It's no fun."

"You can be a thistle," said May, quickly. "Every garden has a few weeds."

"I'll be a nettle," said Agnes. "I don't feel a bit like being good this horrid afternoon."

So the gardener went all around naming the plants, and in a few minutes everything was as cozy and comfortable as could be. The thistle and the nettle grumbled a little, but the other plants behaved so nicely that no one paid much attention to them. The flowers in the garden are always prettier than the weeds, so the two lonely weeds had rather a hard time of it in the new play.

"We are playing a new game, mama," cried Mabel, when her mother came in to see why everything was so quiet.

"Aunt Helen taught it to us, and it's lots of fun. We are all plants in a garden. Can you guess our names?"

"I should say this little girl is a touch-me-not," said mama, laying her hand on Agnes's head. "She doesn't look like a violet or a rose."

Even Agnes had to laugh. "I'm tired of being a nettle," she said. "I'd like to be something nice, too."

Mama did not guess very many of the names, but she thought it a very nice game, and said it was time to water the garden. Instead of the big watering-pot, filled with warm rain-water, she brought in a tall glass pitcher filled with pink lemonade, and the children did not drink as plants do, but they enjoyed the shower very much.

"The thistle has turned into a sunflower," said Aunt Helen, with a smile. "I wish all the weeds in my garden would turn to flowers after a shower, for I don't like to have them in my nice beds."

"I'm never going to be a weed again," said Agnes. "It isn't half as nice as being a posy."—*Hilda Richmond.*

MISSIONS

Our Helper

"LORD, go before and point the road;
I know not whither it may lead,
Nor what the work Thou hast decreed;
Enough that Thou wilt bear the load!
Let Thy sweet presence light may way,
And hallow every cross I bear,
Transmuting duty, conflict, care,
Into Love's service day by day."

Four Japanese Who Read a Gospel

ON one occasion in Peking the son of the Japanese minister and three secretaries of the Japanese legation came to my house, and asked me if I could spare them an hour every day to teach them English. I said I was too much occupied with other work, and I could not spare it. Then they asked if my wife could spare the time. She said that she would be glad to do so, and they studied English for a few weeks.

Then Sheoda, the son of the Japanese minister, said: "We find frequent references to Christianity in the English books that we read, and we are at loss to understand them. What is the best way to understand Christianity?" My wife said: "Read the New Testament, and you are at the fountainhead at once."

They were glad of the suggestion, and they began with the Gospel of St. John.

You who have been in the habit of reading the New Testament from childhood have no idea of the effect of those truths on thinking men when they hear them for the first time. What happened to these Japanese? Within a fortnight those four men were as if heaven had gone into their blood. A great fever was working through them. They could not read anything else. They wanted to know more about this religion, and then they came to me, and asked me if I would explain some of the passages.

I did so, and within a month they were anxious to join the Christian Church. I visited the father of Sheoda, and told him that his son desired to enter the Christian church. I said, "Have you any objection to this?" He replied, "I was sent by my government to Europe to study Western civilization. For eight years I studied various matters, and among other things I studied religion, and I came to the conclusion that the best people I saw in Europe were the Christian people. I myself am a Buddhist, and my family for generations have been Buddhists, but if my son desires to be a true and good Christian I have no objection." The four men were baptized in Peking.—*Dr. Timothy Richards*

Chinese Education

THE Chinese boy has, upon entering school, for his first book, the Trimetrical Classic (compiled A. D. 1050,) written in rhyme in lines of three words each, in all, 1068 words. It is indeed the first book, but far from what would pass for a primer among foreigners. It begins with the nature of man, and the importance of proper methods in education. The opening sentence contains a disputed doctrine in the heathen world, and it is profound enough to severely tax the mental powers of a Shakespearean student:

"Men at their birth, are by nature radically good;
Tho alike in this, in practise they widely diverge.

"As gems unwrought serve no useful end;
So men untaught will never know what right conduct is."

Following this introduction, several instances of youthful learning and precocity are cited, tending to show the value and necessity of education. Again the subject changes, and the primer class is taught categories of numerical series; such as the three powers, heaven, earth, and man; the five cardinal virtues; the six kinds of grain, etc. Next is a bit of Chinese history in tersest form possible; and the book ends with some very interesting and helpful examples of olden-time youth in pursuit of knowledge. In one instance a youth is said to have tied his book to the horns of his ox as he pulled the plow; another studied his book at night by the light of a glow-worm.

Next the boy is introduced to a little book entitled, "A Century of Surnames," being a list of family or clan names commonly in use. Its value lies in the fact of imparting a knowledge of Chinese characters in so far as they are used to designate persons.

The third in the list of books studied by the little Chinese schoolboy, is the "Millenary Classic," made up, as its name implies, of just one thousand characters, no two of which are alike either in form or meaning. It is said to have been written at the instance of the emperor, about A. D. 550. As to its subject matter it is very similar to the first book. It begins by giving a bit of Chinese history, and then it discourses about the power and capacities of man, his social duties and mode of conduct, the virtue of the ancient monarchs, agriculture, and private and literary life.

Book number four, "Odes for the Children," also in rhyme, deals with much the same topics. It gives un-

stinted praise to literary attainments. Allusions to the changes of the seasons and to the beauties of nature occur.

Next in the course is a small book entitled, "The Canons of Filial Piety." It is regarded as one of the best books in the language, and its influence has been very great and enduring. As the name implies, its purpose is to inculcate filial piety.

The sixth and last of this series of preparatory books is the "Juvenile Instructor." In point of subject matter it is very similar to the five preceding books. Its place and standing among the Chinese is quite clearly indicated by the words of one of its fifty commentators, "We confide in the 'Juvenile Instructor' as we do in the gods, and we revere it as we do our parents." It teaches the duties to rulers, kindred, and fellow man; and also the duties we owe to ourselves in the matter of study, demeanor, food, and dress. It concludes with a collection of sayings, or maxims, of wise men which are in turn illustrated by examples of good and virtuous men.

The influence these six schools books have exerted on this race is almost inconceivable. No doubt they contain the very kernel of all Chinese literature; and since the vast majority of Chinese men do not for various reasons pursue their studies beyond these preparatory works, it follows as a matter of course that the entire race is leavened and molded by the spirit and matter of these books.

Higher Education

This is Chinese elementary education; higher education is the same in spirit, and deals with the same subject matter, though of course in a deeper and more searching way. Here we have the "Four Books," and the "Five Classics," nine works altogether. They were either written or edited by Confucius or his disciples before the time of Christ. It is not overstating the case to say that these books constitute the sacred writings of the Chinese race.

The aim and end of all Chinese education is the Mandrinate (political preferment) or trade. Education in China never leads to the liberal professions, as in foreign lands, for the simple reason that there are none such here.

Chinese education has made this race a peace-loving people. Until within the last few years, China has never failed to assign to war and all its attendant evils a subordinate place.

Like all mere human educational systems, this one of China's has many serious defects, chief of which is the failure to see God as the source of all wisdom, the spring of true intellectual and spiritual life; and in this it is only natural and inevitable that she should fail to measure the worth and the possibilities of the human soul. Here Chris-

tian education begins and ends; and on this very point China, beyond a peradventure, justly urges in this hour greater claims upon us than any other people in the world.

J. N. ANDERSON.

THE brethren who left Port-of-Spain for the West Caribbean meetings at Colon report their safe arrival there and a pleasant voyage. We had hoped to receive a report of the meetings for this number but were disappointed. We trust to be able to furnish it in the March number.

ELD. E. L. Cardey, of British Honduras, has recently made a trip into Guatemala for the purpose of ascertaining the possibility of opening up work in that country. He reports finding excellent openings for medical and school work. Considerable opposition was shown by the Catholic clergy. There earthquake shocks were felt during Elder Cardey's stay in the capital, Guatemala City.

FROM Korea comes word that a school building and five cottages erected at a cost of \$5,000 has been donated for use as a school for boys. These buildings after repairs costing, it is estimated, about \$150 will be ready for occupation. The Korean young men will be given a fitting here, to give the last message to their fellow countrymen.—This means, rapid progress in Korea. May God's blessing go with the work.

Eastern Tidings reports the safe arrival of Elder Geo. F. Enoch and family in Bombay. They also report the re-inforcement of Brother H. H. Votaw, of Burmah, by the addition of Bro. Cook and family to the working force. 10,000 copies of a Hindi pamphlet have been circulated by Bro. L. J. Burgess and native assistants and another edition of 20,000 is in preparation. One thousand Sabbath-keepers have been found in Southern India among the Tamils.

BROTHER L. W. Browne writes us from Freetown, Sierra Leone, West Africa, that he and Elder D. C. Babcock are in the midst of a series of meetings at Waterloo, a village twenty-one miles from Freetown. The meetings are held in the public market, which was kindly opened to them by the District Commissioner. A good interest is manifest and they hope for a goodly number of converts. He was sick with fever but still working on. A promise is given of some articles on West Africa for our Missions Department and we shall hope to present these later.

A NUMBER of believers are now suffering imprisonment in Germany, especially young men, for refusing to do manual labour in the army on Sabbath. Some have been sentenced to imprisonment till February, 1909, and others, (but out for a few weeks drill) have been sentenced to prison for several months. In matters requiring obedience to either God's law or the law of nations the conscience must cause the devoted Christian to be true to God's requirement rather than man's. God guide, guard, and keep his children faithful.

A UNION Conference, composed of three local conferences, and three mission fields was recently organized in Russia with a membership of two thousand five hundred. Forty million people live within the borders of this Union and a great work to which workers and people have pledged their lives before them. In their own words "they request you still to remember us in your prayers and offerings, that we may be true to God in all, so that his work may go forward as never before—'not' by might, nor by power, but by my spirit saith the Lord."

March of Events

THE feeling against British interference in the matter of patrolling West River, China, has assumed alarming proportions. The people are arising *en masse*, and thousands of pounds are being raised with which to conduct a boycott of British products. Natives are refusing to serve on English ships, and an opposition river steamboat line is contemplated.

THE Abyssinians have taken up arms and have attacked and captured Lugh, an Italian settlement on the Juba River. Many merchants were robbed and killed, but the reports given out were so vague, that worse news is feared. Should this attack have been made at the instigation of King Menelik, Italy will probably demand satisfaction, and resort to arms if it is not given. An armed force has already been dispatched to the scene.

WORD reaches us that the rubber plantations in the Congo have ceased to be crown lands, and have passed under the control of the Belgian government. Let us hope that the condition which caused the rubber trade in the Congo to be known as "the red rubber trade," have ceased to exist. It is high time that some thing of the kind occurred, when a king, who professes to be a Christian, would allow his slaves to be beaten, maimed, and even killed, in order that a few more dollars might roll into his purse.

KING Oscar II, of Sweden, died after a short illness at Stockholm, on the morning of December 8. He was seventy-nine years of age. King Oscar was a man of rare ability both as a statesman and a scholar. He was ever a lover of peace and justice and was frequently called upon to act as arbitrator in international questions. He was universally loved by his subjects and great grief was manifest at his death. The Crown Prince took the oath of office four hours after his death, as King Gustaf V.

THAT corruption in the administration of public affairs is not confined to any one nation or group of nations is proved by a recent press dispatch. The French Chamber of Deputies has been compelled to appoint a committee to investigate the charges of bribery and corruption in connection with the enforcement of the law separating the Church and State in that country. Twenty thousand litigations are pending. There is war to the death between the Freemasons and the Church also. A man who is known to be a Freemason is denied the rites of the Church at his death and at the funeral services.

A NEW evidence of the power and growth of Socialism is afforded us by a recent press dispatch. In Germany, that most strictly governed of European nations, on the refusal of the government to permit the passage of the bill granting manhood suffrage, the Socialists exhibited their lawless tendencies. The rioting and derision of high government officials had to be suppressed by the police. The fighting in the streets became so severe that the entire police force had to be called upon to restore order. Nations will arouse themselves when it is too late to the fact that Socialism is a menace to law and order.

THE movement toward a national prohibition of the sale of liquor in the United States has received a strong impetus in the recent State elections. Kentucky, a State whose name has always been associated with whisky drinking, elected a Republican governor, an

unheard of thing in that State, because the Democratic candidate had secretly agreed with the liquor manufacturers not to sign any prohibition bills. In the State of Illinois there are fifteen Prohibition counties, containing fifty thousand square miles of land. Two hundred and twenty out of the three hundred and thirty-nine saloons in the State are compelled to close their doors. A strong sentiment in its favour is manifested in Delaware, Mississippi, Ohio, New Jersey, and Pennsylvania.

THE United States battleship fleet consisting of sixteen of the more modern of American fighting machines of the first class, lay in the harbour of Port-of-Spain, from Dec. 23 to 31. Several supply ships and colliers accompanied the fleet and the scene in the Gulf of Paria during these days was the liveliest for many years. From 1200 to 1500 men were ashore each day and behaved with exceptional credit to themselves. Some idea of the money spent may be obtained when it is understood that one firm alone in the city sold 17,000 picture post cards in one day; many others as well in proportion. Immense numbers of curios, etc., were bought by both officers and men. The commissary department also made very large purchases of fruit, and other fresh supplies. The fleet was preceded in its movements by the cruisers *Tennessee* and *Washington* in October, and one week before their arrival by a fleet of six destroyers.

THE news which comes to us from Portugal reveals a throne tottering on its foundations. King Carlos is thoroughly alarmed at the turn affairs have taken, and he is endeavouring to hold things in a firm grasp. This is evidenced by the fact that he recently sent his son, the crown prince, into confinement because he ventured to remonstrate with his father for the course he is pursuing, as the prince claimed, and not without reason, too, that his father is endangering the succession. The king is also bringing in the loyal regiments, and disposing the discontented ones in the provinces. Yet the dictatorship is not without its advantages. We hear that that financial situation is materially improved, and money is circulating more freely. Government newspapers vigorously deny all reports of disaffection, but where there is smoke there must be fire; and to an outside observer, the situation has a serious aspect.

HISTORY has demonstrated the fact which prophecy foretold; namely, that an alliance is of very little use as a bond of friendship, when the interests of two nations clash. A new stress has been added to the already strained defensive alliance between Japan and Great Britain. The Japanese minister at Peking has protested against the extension of the British railway line from Kinchow to Hsinmintun, because it runs parallel with the Japanese line from Port Arthur to Mukden, and they fear the competition. Japan refuses to accept England's explanation that there is no intention to interfere with Japan's interests, and the English authorities in China are inclined to regard the affair as a breach of the "open door" policy and prejudicial to British interests. Whether Great Britain will thus allow her influence in Chinese affairs, which has been so long dominant, to be questioned, without a struggle, is a question. Suffice it to say, that this new cloud eclipses all eastern questions, even the one in reference to the West River patrol being temporarily dropped.

HERE AND THERE

A Geyser Clock

ONE of the most curious clocks in the world is said to be that that tells the time to the inhabitants of an American back-woods town. The machinery, which is only a face, hands and lever, is connected with a geyser which shoots an immense column of hot water every thirty-eight seconds. The spouting never varies to the tenth of a second. Every time the water spouts up, it strikes the lever and moves the hands forward thirty-eight seconds.—*American Home Monthly.*

Japanese Lacquer

JAPANESE lacquer is a very curious substance. A simple tree sap, like maple sap, it is, yet when applied to wood or metal, is quite indestructible. A coat of lacquer is proof against alcohol, against boiling water, against almost all known agents.

The lacquer tree of Japan is very large. . . It is always cut down at the age of forty years, as thereafter, it begins to dry up. Each tree yields on its demolition about six barrels of lacquer sap.

The Japanese are very careful not to let foreigners into the secret of lacquering.—*Selected.*

Size of the Universe

"By considering the size of the Universe," said a mathematician, "man can form an idea of his own littleness. Here is an impressive illustration of the incredible vastness of the universe: Electricity travels at the rate of one hundred and eighty thousands miles per second. If we could board an electric current and journey at its speed, our train would require eight minutes to reach the sun.

"A short enough trip, but to Alpha Centauri, the nearest fixed star, would be a longer trip. Our train would travel four years before we reached Alpha station.

"There are other fixed stars which, going at the 180,000 mile-per-second rate, we would only reach in a 2000 year journey.

"And still farther on lie those black and horrifying chasms, the interstellar spaces, which contain stars, we know not how far distant, for our telescopes are too weak to reveal them to us."—*Los Angeles Times.*

There's a Difference

A MISSION church in Corea had become too small to accommodate the converts to Christianity, and the missionaries planned for a larger building that would cost about one thousand yen (a yen is about ninety-eight cents). "We asked them what they could do. After considerable discussion our hearts were very much cheered when the natives told us that they had raised a little over twenty yen. We thought that the little handful had done well, and the missionaries took steps toward raising the rest of the money among themselves. A site was secured and we were getting ready to begin the work, when one day, at a little prayer meeting, our deacon, Yi Chun Ho, startled the Koreans, as well as the missionaries with the suggestion that the natives should put up the new church without foreign aid. I said, "You have raised twenty yen, and believed that you had done all that you could; it will take almost a thousand yen to put up the church. Can you do it?" I felt strongly rebuked by his quiet reply: "We ask such questions as, Can you do it? about men's work, but not about God's work." This was a very great undertaking for them, for the average wage earner gets but from twenty to fifty cents per day.—*Selected.*

A Ship on an Iceberg

ONE of the deepest mysteries ever presented by the sea is that reported by the captain of the *Emilie Galline*, a French vessel, which has recently reached Portland, Ore., from the Antarctic. While near the Falkland Islands the vessel ran into a field of icebergs, and had great difficulty in threading a course among them. In searching for a channel the man on the lookout called out that there was a ship on the ice. The captain changed his course to get as near as was safe to the strange object. There, upon the crest of a giant iceberg, the captain saw, perched on the summit of an inaccessible crag, a ship as large as the one on which he was sailing. He made out that she was of iron and had once three masts. These, however, were gone, broken off, apparently, by some tremendous hurricane. He tried to make out her name with the aid of his telescope, but her bow and stern were so thickly coated with ice that it was impossible. The ship had evidently been deserted; for, though it was carefully watched, there were no signals, as there undoubtedly would have been if any of the crew were on board.

The theory of the discoverers is that the ice had formed around the ship at the part where the hull tapers off to the keel, and as the pressure increased, the vessel rose until it was held in an upright position on the ice. The ice increased, in thickness, raising the ship upon it until it stood on the summit of the icy crag. What became of the crew, or what was the identity of the vessel, or how long it is since it rose to its position on the iceberg, no one knows. It is, perhaps, the mute evidence of an unknown tragedy, in which men perished in darkness and solitude.—*Christian Herald.*

Nairobi, the "Tin City"

"TIN CITY," from its nickname, should be an American "boom town," situated in Nebraska or the Klondike; but it is not. Nairobi, which is the Tin City's proper name, is a new railway town in the British East African protectorate, and consists of street after street of houses, each built entirely of sheets of galvanized iron, put up in London and then knocked down and shipped to Africa.

The new city is a "fiat town," that is, it was made by governmental decree. Sir George Whitehouse, chief engineer of the Uganda railroad, was responsible for it. He was out with his construction party in the field, and camped one night on a great plain beside Nairobi Creek. The ground for a long way round was level. It was a plateau, well drained and healthful. About it were gracefully ascending hills, well-wooded and watered.

"Here," said Sir George, "will be the headquarters of the railway. We will build the shops here and the houses of the workmen. This is the ideal location. The creek furnishes good water, the place is on the borders of the Masai and the Kikuyu, and offers a vantage-ground from which to govern them."

His assistants demurred at the location. It was a dreary waste to them, and they urged him to set up his tents in the hills; but to this he replied that the hills would do for the officers' villas and bungalows, but that the city would do better on the plain, and that there it should stand.

There, in fact, it does stand, as odd a sight as Africa can show. The railway company shipped in the houses for its employees, and they were set up in orthodox, right-angled fashion. Two Christian churches, two mosques, and a Hindu temple are among the buildings, and there were in the town last December nearly five thousand people. It is over three hundred miles from Mombasa, the chief seaport and capital of the protectorate, and two hundred and fifty miles from Port Florence, the Lake Victoria terminus.

Already European farmers are settling near

the town to supply it with provisions, and it seems destined to have a prosperous future.—*Youth's Companion.*

Notes of Travel

(Concluded.)

AFTER a brief rest among friends at home, the writer started on a camp-meeting tour for the summer. These annual gatherings are held by our people during the summer seasons and are seasons of great refreshing. It was my privilege to attend eight of these campmeetings, during the summer, at these meetings I met thousands of our people, and enjoyed seasons of great spiritual blessing. At almost every meeting it was necessary to pitch large tents for the purpose of conducting services in the German and Scandinavian languages, in addition to the large pavilion where the English services were held.

At the camp-meeting at Vilva, N. Dakota, we have in addition, to these languages, quite a number of Russian brethren who had come over from Russia and settled in the States. They could not speak English, so had their own tent and regular services. The writer will not soon forget the meeting at which, through an interpreter he told the story of the Jamaica earthquake and its meaning to a gathering of these Russian brethren and sisters. None of the Adventist brethren could understand English, so they had brought a person not of our faith to act as interpreter. At the close of the meeting this interpreter was so overcome that he broke down weeping and soon the entire congregation was in tears. This brother decided to cast in his lot with the remnant people before the meeting closed.

At the Minnesota camp-meeting Brother L. J. Moorkerjee, a native of India, great grandson of William Carey's first convert, now a Seventh-day-Adventist missionary, spoke to a large and interested audience, on India, her people, religions, and needs. These needs were set forth with such simple eloquence, in excellent English, by one of India's native sons whose ancestors belonged to the Brahmin caste, that lasting impressions were made, which resulted in substantial help being rendered to help India's millions.

One of the meetings attended was held in Neepawa, Manitoba, a few miles northwest of Winnipeg. It really seemed good to get back on English soil once more. The same sweet Spirit of God rested upon us during this meeting as at all the others. One physical feature strange to one from the tropics was the long twilight. Only once or twice did we need lamps at our night services closing about 9.30 P. M., and then because of cloudy weather I easily read a letter from home out of doors at 10 P. M., and was told that it did not get dark until 11 P. M., and that it was daylight at 3 A. M. The children played around until 10 P. M., and everybody was about very early in the morning. Upon inquiring as to how they found it possible to get along with so little sleep, I was informed that they made up for it in the winter, when it became dark soon after 3 P. M., and was not daylight until after 8 A. M.

The campmeeting season, so far as the writer was concerned, closed about the end of July. Our people remembered liberally the needs of the regions beyond, and the needs of the West Indian Field were not forgotten.

The months of August and half of September were spent among friends and relatives in pleasant intercourse. On September 16, we started on our long journey to the Orient.

GEORGE F. ENOCH.

THE golden beams of truth, and the silken cords of love, twisted together, will draw men on whether they will or not.—*Cudworth.*

... THE ...
Caribbean Watchman

FEBRUARY, 1908

"It is well to think well; it is divine to act well." *Horace Mann.*

"KEEP your conscience as clear as possible and try to get better acquainted with it."

"PUTTING off work means adding to it. The weeds that should have been killed before the rain are many times harder to kill after the rain, with the delay that follows while waiting for the soil to get into condition again."

If you believe that the Lord is coming act as though you believed it. Get ready for it and then help the world to get ready. The world will believe your message that the Lord is coming in just so great a degree as they see you witness to it.

THE *Youth's Instructor* comes to us this year in an entirely new form and dress. It is now sixteen pages, the size of the *Review and Herald*, and is printed in large, clear type. The paper in its new dress is a vast improvement over the large and unwieldy size formerly used, being much more convenient. We congratulate the editor and publishers on the improved conditions. The price is slightly in advance of the past rate but is amply covered in the increased amount of reading matter and convenience of form. \$1.50 per year to foreign countries.

A Menace to Liberty

At a recent sitting of the Legislative Council of Trinidad, W. I., a petition was introduced on the floor from the provision and rum shop dealers of the city of Port-of-Spain praying for a change of the existing ordinance which requires the opening of shops till nine o'clock Sunday morning. They desire this ordinance so changed, as to close their places of business at 11 P. M., Saturday night, preferring the late closing to Sunday opening. Thus far they are within their rights; but the demand goes further, and the press of the colony carries the matter still further than the petitioners.

The second demand is that all shops must be closed with theirs, the petitioners. Also that all market stalls, and all small, unlicensed shops be compelled to desist from selling the goods sold by the licensed shops, on Sunday morning. In other words, they desire a law which will allow them to exercise their religion without the danger of any pecuniary loss and compel those who would interfere with their business to rest also. Here the request ceases to be just and becomes the first step toward persecution by the arm of the law. They pray for mercy for their tired bodies but demand that others shall take their rest at the same time. This destroys the power of choice in the individual and, as the day in question is a religious day, becomes the entering wedge for further demands which in their logical sequence will bring intolerance. Let our readers read the article which, for lack of space elsewhere, we have placed in our editorial columns. It is by L. A. Smith and sets forth clearly the limits of civil authority. Mr Smith is an American and writes from that standpoint but the principles are universal and worthy of consideration by all.

We are in receipt of the daily reminder sent out yearly by the Pacific Press Publishing Company. This company is doing wonders in the production of truth-filled literature. The past year has witnessed the production of more printed books, pamphlets and papers on the truths for this time than any year in past history. We wish them long-continued prosperity and the blessing of the Lord. Many of the large books from this office are Pacific Press publications.

For the Month of March

WE have in hand for the month of March numerous interesting articles, among which are the following:—

"There Shall Be Signs." A Bible Reading.

"How to Manage Boys." For the *Home Department*

"On Board the World's Largest Steamships." *Here and There* columns.

"Is Sunday Legislation Religious Legislation?" *Editorial*.

We believe that our readers will be interested in all of these subjects and that they will desire that the paper come to their homes without fail. Do not let the agent pass you by. Tell him to come every month.

Beside the foregoing, we will commence in the March number a series of short sketches on Bible characters of the New Testament from the pen of Pastor T. L. M. Spencer. The first of these is "Matthew."

We hope by the March issue to be able to continue the Notes of Travel by Pastor G. F. Enoch, for which we have received some excellent illustrations from England and Switzerland. These articles will be of real interest and will carry the reader through Europe to India and will describe the conditions met in that interesting Eastern Land.

Remember the price of the *Watchman* is 48 cents per year, post-paid, and to countries outside of the British West Indies, 60 cents. It can be bought from the agent for 4 cents per copy in the B. W. I., or 5 cents in other countries. Our agents are authorized to take subscriptions and to give a receipt for the same, this company being responsible for the safety of the funds entrusted to their hands. Subscribe and be sure of your paper coming regularly for the whole year.

In the *Good Health* for the month of January the following articles on pertinent subjects appear. It would be well for the reader to get a number of this excellent magazine from the *Watchman* agent. Every month it is full of just such good reading.

CONTENTS

The Cure of Incurables.
 Inflammatory Rheumatism: Its Causes and Treatment.
 The Rational Cure of Constipation.
 Mind Cure.
 Beauty and the Corset.
 Nellie's Christmas Visit
 Cold Hands and Feet.

Limits of Civil Authority

(Continued from page 6.)

and the pursuit of happiness. That to secure these rights, governments are instituted among

men, deriving their just powers from the consent of the governed." This is the principle of government upon which this nation is established.

Governments are instituted among men to preserve the natural, inalienable rights which men have by creation, that is, as individuals; and not to curtail these rights, or to take them away. When civil government invades these rights, it does exactly the opposite of that which it is instituted to do. This is a perverted and illegitimate use of its power.

Legislatures can not create natural rights, neither can they make right wrong, or wrong right. The law of right and wrong is a law antedating and wholly independent of any legislative enactments. Legislators are bound to shape their legislation by their knowledge of this law of justice which is inherent in the human mind, and their legislation will be excellent in proportion as they approximate to this ideal standard. It is proper to say, therefore, that the province of the legislature is not to create law, but to ascertain and define it. Righteousness is a law, and has been such from the foundation of the world. It is binding upon men everywhere, and at all times. All men are bound, always, to do right.

The question, What is the law? is therefore not the question lying at the foundation of one's duty in any religious or spiritual matter which is brought before him. There is another question lying deeper than this, and that is the question, What is right? Sometimes injustice becomes enthroned in law; but this does not put upon any person an obligation to do morally wrong. He is still bound to do right, still bound by conscience to the higher law of God. This higher law must be obeyed at any cost.

A statute commanding one to commit murder on certain occasions, or to steal, or to swear falsely, would not be binding on any one, and would not be obeyed; and the reason given for disobedience to it would be that it was unjust. No one would claim that it ought to be obeyed simply because it was "the law;" and what would be true of such a statute would be true of every enactment that is contrary to the law of God. Unjust enactments do not derive any sanctity from being on the statute books. They ought to be repealed, not enforced.

In secular affairs, the principle of majority rule is at the foundation of government; and this is proper and necessary. But in matters of conscience, majority rule has no place. An individual's duty toward God can not be determined by a majority vote. Every individual's relation to God is a direct relation, not sustained through any other individuals or through the government. "Every one of us shall give account of himself to God."

Faith, which is the essence of Christianity, is individual belief of God's word, irrespective of the belief or opinions of any or all other persons. In religion, the majority have always been on the wrong side. It is the majority that through the broad way leading to destruction, and only the small minority who travel the narrow way leading unto life. Thus the spheres of religion and of civil government must be wholly separate from each other.

Within its legitimate sphere the civil power should have the unhesitating obedience of all persons. Only the higher claims of duty toward God can justify any one in refusing obedience to the civil ruler. Only a plain conflict with the higher law of God can justify any disobedience to the laws of men. The legitimate realm of the civil power is that of preserving the rights of the people, and within this realm it has the sanction of God. No one can, under a plea of conscientious conviction of duty, be permitted to invade the natural rights of another person. These rights do not conflict, and each one must respect the rights of others.

L. A. SMITH.

Damaged Book Sale

There are in the Office a number of books whose covers are damaged, but the contents in nearly all are as good as new. In order that they may be in use, we are reducing the prices greatly, and are disposing of them as rapidly as possible. An opportunity is thus offered to obtain our publications at a price so low that all can afford it, and also at a price which they can not expect again. The following is a list of the books for sale:—

"The Marvel of Nations," Cloth, 15, 20, 24, 30, 40 cents.	Cloth, 30 cents.
"Easy Lessons," paper, 6 cents.	Paper, 12 "
"Here and Hereafter," cloth, 60, 75 cts.	"Best Stories" Board, 15, 20, 25, 30, 35, 40, cents
"His Glorious Appearing," German, cloth, 24 cents.	Paper, 6, 12; "
Swedish, board, 12 "	Marble, 20, 30, 40; "
English, board, 12 "	"Story of Joseph," board, 8 cents
"Christ Our Saviour :" Cloth, 95 cents.	"Bible Readings," cloth, 40 cents
Board, 30 "	"Prophecies of Jesus" cloth, 80 cents.
"Thoughts on the Revelation :" Cloth, 20, 24, 30, 40 cent.	"The Gospel in Creation" Cloth' 20, 30, cents
Paper, 12 "	"The Bible Reader" Board No. 1. 20, cents
"Thoughts on Daniel :" Cloth, 24, 30, 35 cents.	" " NO. 3. 40, 45 "
Paper, 12 "	"The Story of Daniel the Propuet," Marble, 30, 40, 48, 50, 60, 70, 80 cents
"Easy Steps in the Bible," cloth, 24 cts.	"Christ's Object Lessons," Cloth, 50, 60, 70, 75, 80, 85 cents
"The Glad Tidings :" Cloth, 30 cents.	"Things Foretold," board, 25 cents
Board, 15 "	"Gospel Reader :" Board, English and Spanish, 15cts.
"The Gospel Reader :" Cloth. 35 cents.	"Living Fountains and Broken Cisterns," cloth, 50 cents.
Board, 20 "	"The Soul and the Resurrection," cloth, 24 cents.
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"The Tonga Islands," paper, 10 cts.	"John Wycliffe, paper," 15 cents.
"The Peril of the Republic," cloth, 50 c.	"Practical Manual," cloth, 24 cents.
"Our Paradise Home :" Board, 15, 20 cents.	"Modern Spiritualism," paper, 15 cents.
Cloth, 45 "	"Shall We Slay to Eat," board, 12, 15 c.
"Steps to Christ," cloth, 24 cents.	"New Testament Primer, board, 10 cts.
"Dictionary of the Bible," 75 cents.	
"Helps to Bible Study."	

There is more than one copy of nearly every book mentioned. We insist that cash or money order accompany every order for damaged books, If we have not the priced book you send for, we will send the next cheapest of the same book.

Send in your order at once, or better still, call and
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NOTICE

By mistake the article "Calling the Chil-
dren," was left unsigned. The article was
written by Mrs. E. G. White to whom credit
should have been given.

Ed.

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