

SPECIAL HOLIDAY ISSUE.

DOUBLE NUMBER.

CARIBBEAN WATCHMAN



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

Vol. II.—No. 7.]

Port-of-Spain, December, 1903.

[Price 6 Cents.

My little
children, let
us not love
in word, neither
in tongue,
but in deed.
& in truth.

—I John III. 18.





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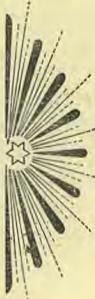
[Price 6 Cents.

"The Child of the Eastern Star."

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the East of Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His Star in the East and are come to worship Him."—Matt. ii, 1-2.

O'er the hills of Judea there's rustling of wings,
And the sound of a glorious song ;
And great joy for the world in the message that
 rings
Through that beautiful angel throng,
For the tidings of peace and redemption to bring
They have come from a country afar ;
And they sing of a Saviour, Redeemer, and King.
E'en the Child of the Eastern Star.

Toward the sea beyond Jordan there lies a dark land
And the pall of eternal gloom,
Where are wandering souls with no pitying hand
To guide them toward heaven and home ;
When behold midst the darkness there shines a great
 light,—
A light from a country afar,
Drives the darkness away and dispels the world's night,—
"Tis the Child of the Eastern Star.



O'er the doomed slopes of Calvary, there's mingling
 of tears,
And the wail of a broken heart ;
For the powers of darkness have compassed
 their work,
And the earth breaks in terror apart.
The dear hands oft upraised in compassion and love,
And the form they have tried to mar,
Are now stilled ; and the Lamb they have taken and slain
Was the Child of the Eastern Star.

O'er the hilltops of Olivet shineth a cloud ;
On the earth is a tenantless tomb ;
And Grim Death, with its pain and its comfort-
 less shroud,
Is reft of its terror and gloom.
Sing, O Angel ! O earth, let your loud praises rise !
And echo from near and from far,
To the Lord of the earth ! to the King of the skies !
To the Child of the Eastern Star.

O'er the crumblings of time the "white armies of
 heaven"
Are waiting the summons of God ;
Soon to follow the Lamb, true and faithful, and
 clothed
With a vesture deep crimsoned in blood.
And thy time is at hand, O thou Bride of the King ;
The gates are already ajar !
Hail glorious Bridegroom who comes for His own !
O Child of the Eastern Star !—MATTIE H. LEAKE.

Give Thanks to God.

Give thanks to God, He emptied heaven for thee;
He gave His Christ, who died to set thee free ;
And all the gifts that fall into thy life,
And all the concord sent to still thy strife,
And all the good in which thou hast a part,
Are but the blood-drops from His loving heart.
And all the good that's been, is, or will be,
All that immortal eyes shall ever see—
All came to thee from Him who rules above,
The great, the good, the all-wise God of love.
O thank Him, then, with all thy heart and soul,
And praise Him while His endless ages roll ;
In heart, in word, in deed, show forth His praise,
So shalt thou live God's own eternal days.

—M. C. Wilcox.



God With Us.

HIS name shall be called Immanuel . . . God with us "Mat. i., 23." "The light of the knowledge of the glory of God "is seen" in the face of Jesus Christ" From the days of eternity the Lord Jesus Christ was one with the Father, He was the "image of God," the image of His greatness and majesty, the "out shining of His glory." It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God's love,—to be "God with us." Therefore it was prophesied of Him, "His name shall be called Immanuel."

Lucifer had said, "I will exalt my throne above the stars of God," . . . I will be like the Most High "Is. xiv., 13, 14. But Christ being in the form of God counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Phil. xvi., 6, R. V. margin.

This was a voluntary sacrifice, Jesus might have remained at the Father's side. He might have retained the glory of heaven, and the homage of angels. But he chose to give back the scepter into the Father's hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing.

Nearly two thousand years ago a voice of mysterious import was heard in heaven, from the throne of God "Lo I come." "Sacrifice and offering thou wouldst not, but a body has Thou prepared me . . . Lo I come (in the volume of Thy book it is written of Me,) to do Thy will, O God." Heb. x., 5-7. In these words is announced the fulfillment of the purpose that had been hidden from eternal ages. Christ was about to visit our world and become incarnate, He says, "a body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was

shrouded. His divinity was veiled with humanity—the invisible glory in the visible form.

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly, shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type that Moses could look upon it and live. God's glory was subdued, and His majesty veiled, that the weak vision of men might behold it.

So Christ was to come in the "body of our humiliation," Phil. iii., 21, R. V., "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty was hidden, that He might draw near to sorrowful tempted men.

Since Jesus came to dwell with us, we know that God is acquainted with our trials, and sympathizes with our griefs. Every son and daughter of Adam may understand that our Creator is the friend of sinners. For in every doctrine of grace, every promise of joy, every deed of love, every divine attraction presented in the Saviour's life on earth, we see "God with us."

By His humanity, Christ touched humanity; by His divinity He lays hold upon the throne of God. As the Son of man, He gave us an example of obedience; as the Son of God, He gives us power to obey. It was Christ who from the bush on mount Horeb spoke to Moses saying, "I AM THAT I AM . . . Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. iii., 14. This was the pledge of Israel's deliverance. So when He came in "the likeness of men," He declared Himself the I AM. The Child of Bethlehem, the meek and lowly Saviour, is God "manifest in the flesh." 1 Tim. iii., 16. And to us He says, "I AM the Good Shepherd." "I AM the living Bread." "I AM the Way, the Truth, and the Life." "All power is given unto me in heaven and in earth." John x., 11; vi., 51; xiv., 6. Matt. xxviii., 18. "I AM the assurance of every promise." "I AM; be not afraid." "God with us" is the surety of our deliverance from sin, the assurance of our power to obey the law of heaven.

In stooping to take upon Himself humanity, Christ revealed a character the opposite of the character of Satan. But He stepped still lower in the path of humiliation. "Being formed in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. ii., 8. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon him." Isa. liii., 5.

Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which were ours, that we might receive the life that was His. "With His stripes we are healed."

To assure us of His inimitable counsel of peace, God gave His only begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His Word. "Unto us a child is born; unto us a son is given; and the government shall be upon His shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man," whose name shall be called, "Wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace." Is. i., 6.

The I AM is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Heb. vii., 26; ii., 11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

Through Christ's redeeming work the government of God stands justified. The Omnipotent one is made known as the God of Love. Satan's charges are refuted, and his character unveiled. Rebellion can never again arise. Sin can never again enter the universe. Through eternal ages all are secure from apostasy. By love's self-sacrifice, the inhabitants of earth and heaven are bound to their Creator in bonds of indissoluble union.

The work of redemption will be complete. In the place where sin abounded, grace much more abounds. The earth itself, the very field that Satan claims as his, is to be not only ransomed but exalted. Our little world under the curse of sin, the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God. Here where the Son of God tabernacled in humanity; where the King of Glory lived and suffered and died, here when He shall make all things new, the tabernacle of God shall be with men, "and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God." And through endless ages as the redeemed walk in the light of the Lord, they will praise Him for His unspeakable Gift,—

IMMANUEL, "GOD WITH US."

MRS. E. G. WHITE.

Christ is Born in Bethlehem.

It was midnight in Judea,
And beside a quiet stream,
There were watchful shepherds seated,
Pondering o'er some holy theme.
'Twas the coming Son of David
Thrilled their hearts and woke their

tongues;
'Twas the name of the Messiah
That inspired their prayers and songs.
Lower, lower, lower,
Each reverent voice became,
As his glory they repeated,
And breathed his holy name.

O'er the hills in old Judea
Hovered an expectant throng,
Till a new-born baby's wailing
On the breeze was borne along.
"Joyful tidings! joyful tidings!"
Spoke an angel voice to them,
"For to-day the Son of David,
Christ is born in Bethlehem."
Nearer, nearer, nearer,
Came the angel as he spoke,
And the whole celestial company
Into joyful chorals broke:—

"Unto us a Son is given,—
Wonderful! the Prince of Peace!
Unto us is born a Saviour,
And his reign shall
never cease!"
O, the blessed, blessed
tidings
Echoed o'er and o'er
again,—
"Glory, Glory in the
highest!
Peace on earth; good
will to men!"
Higher, higher, higher,
Rose the glad, trium-
phant strain,—
"Glory in the highest,
glory!
Peace on earth; good
will to men!"

MRS. E. ROSSER.

**Story of Bethlehem.**

BETHLEHEM has a wonderful history. Its very name is significant. *Beth* is the second letter in the Hebrew alphabet, and is a word picture for house, and means home. *El* mean God, so *Beth-el* means God's home, or house of God. It was where God said to Abraham, "Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Gen. xii., 7, 8; xiii., 3, 4. It was at this place that Lot separated from him and God renewed his promise to Abraham by telling him to look "northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. xiii., 14-17. About one hundred years later, Jacob fleeing from his brother Esau tarried at this place in the open air at night, taking the stones for his pillows. But that night he had a dream of a ladder connecting heaven and earth. The base was upon the earth, and the top reached the throne of God. He saw angels of God ascending and descending upon it.

Here the promise made to Abraham was renewed to Jacob, and to his seed, east, west, north, and south. Christ referred to it when he said that "many shall come from the east and west and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii., 11.

So the name of this place was established as the "House of God" by God Himself, and confirmed by a vision given to his servant Jacob. *Le-hem* means bread. So Bethlehem were Christ was born means the house of bread. Christ said of himself, "I am the living bread which came down from heaven: if any man shall eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." John vi., 51. This flesh first appeared on earth in Bethlehem, the house of bread, the earthly birthplace of that Bread that was for the world. Seven hundred years before the birth of Christ the prophet uttered the following words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee

Himself, and carries the lambs in His bosom.

It was in Bethlehem that Samuel anointed David after the rejection of Saul. 1 Sam. xvi., 1-4, 12, 13. It was ever a cherished spot of David's. 1 Sam. xx., 6-8. David longed for one drink from the well at the gate of Bethlehem. And when his men broke through the enemy's camp, and brought it to him, he poured it out as an offering of his life to God, because his three men had risked their lives to obtain it. 1 Chron. xi., 17-19. There is a volume in the above incidents. Every circumstance has in it a lesson revealing Christ as the "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." We are not obliged to go to Bethlehem of Canaan to find the house of God to-day, but the same spirit that clusters around the events of that ancient place will bring a sweet remembrance to every soul in the lessons of Bethlehem. And he who finds the house of God, and realizes that the birth of Christ that took place in ancient Bethlehem was for him, will find in Christ all that the prophet said there was for us.

Free Grace.

The apostle Paul tells us: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. ii., 8. The whole system of redemption is "the gift of God." It is "not of works, lest any man should boast."

Salvation can never be by works. The penalty of sin is death; and since Adam sinned, and forfeited life for himself and the race, it has not been,

in the power of any mortal to have the death-sentence revoked in his favour, and thus secure eternal life. Nothing that he could do or suffer; no price that he could pay, would cancel our debt of sin.

The life of every one of his descendants was forfeited in Adam's sin; for transgression made his nature sinful, and he could transmit to his offspring only the nature that he himself had. But if we look to ourselves, dear reader, do we not find in our own hearts and lives more than enough evil to sink us in the blackest depths of despair? Surely we can say:—

"The sins of my heart are many,
The mistakes of my life are more,
And I scarce can see for weeping,
But I come to the open door."

Can we ever praise God enough that the door of hope and mercy has been opened to us so freely, and so wide that all may enter in? How beautifully the evangelistic prophet has expressed the spirit of the gospel of Christ: "Ho, every one that thirsteth, come ye to the waters. and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. lv., 1. And again: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. xxii., 17. Full, and free, and unmerited is the grace that saves us through faith in Christ.

A familiar hymn says:—

"Jesus paid it all, all the debt I owe;
Nothing, either great or small, remains for me
to do."

Certainly Jesus paid the entire debt of sin, and nothing that we could do could pay any part of it. Pardon of sin is the free gift of our adorable Redeemer, that our ransom from eternal death should be to the praise of the glory of his rich grace.

E. J. BURNHAM.

Bible Reading.

How they Wrote of Him.

Philip findeth Nathaniel, and saith unto him we have found Him of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth the son of Joseph. John i., 45.

By Moses in the Law, we find the following written:—

(1.) That he is the one to destroy Satan, the enemy of all righteousness though Satan should try to harm Him. Gen. iii., 15.

(2.) That in Him shall all families of the earth be blessed. Gen. xxvi., 4.

(3.) That He is the Shiloh to whom the gathering of the people shall be; Gen. xlxi., 10.—That He is the Shepherd the Stone of Israel. Gen. xlxi., 24.

(4.) That He is the leader of the people of God. Deut. xviii., 18.

Among the prophets are to be found the following:—

(1.) That He is the Redeemer of mankind who shall stand here in the latter day. Job xix., 25.

(2.) That he is the Holy one whose body would not remain in the grave to see corruption. Psalm xvi., 10.

(3.) That He is the son who was to have been born of a Virgin, and whose name was to be Emmanuel. Isa. vii., 14-16.

(4.) That He is Michael the Great Prince that shall stand up for the children of Daniel's people. Dan. xii., 1.

(5.) That He is the righteous Branch that the Lord would raise up out of David, who should be called THE LORD OUR RIGHTEOUSNESS. Jer. xxiii., 5, 6.

(6.) That His is the reign of righteousness when a man shall be as an hiding place from the wind and a covert from the tempest; as the shadow of a great rock in a weary land. Isa. xxxii., 1, 2.

(7.) That it is He who was despised and rejected of men; a man of sorrows and acquainted with grief: who hath borne our griefs and carried our sorrows, who was not esteemed, stricken and smitten of God and afflicted. Who was wounded for our transgressions and was bruised for our iniquities: upon whom was the chastisement of our peace and with whose stripes we are healed, etc. Is. lxxi.

(8.) That it was He of whom it was to be said, "For unto us a child is born, unto us a son is given"—He it was who was to take the government on His shoulders, and called "the Wonderful Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Whose government was to—yea is to increase with peace to no end and who is to sit on the throne of David His Father. Isa. ix., 6, 7.

(9.) That He is the elected servant of God who was to bring judgment to the Gentiles; in whom the Lord's soul delighted; who should bring judgment to truth; who should not fail nor be discouraged till He shall have sat judgment in the earth; and for whose law the Isles shall wait. That He it was who should open the blind's eyes and bring out the prisoners from prison and them that sit in darkness out of the prison house; who should be given for a covenant to the people and a light to lighten the Gentiles. That it was He who would magnify the law and make it honourable. Isa. xlvi., 1-9, 21.

WM. O. BEECHER.

The idea that Jesus died to turn away the relentless wrath of God from poor trembling humanity, has its origin in the old pagan idea that the gods are angry with men and that pain and suffering appeases their wrath. Strange to say it has too often passed as genuine bible doctrine, finding its way into the creed of men. But it is spurious and has

Morsels.

He has the best creed who does the best deed. His is the truth whose life is true.

What shall Jesus do with me *Hereafter?* is answered by What I shall do with Jesus *Here.* Matt. x., 32-33; Luke xii., 8-9.

More flies are caught by a pint of sweet than a pint of sour. Better draw than drive. "If I be lifted up I shall draw all men unto me."

Mark you, Christian, (Eph. iv., 1.) yours is a *vocation* not *vacation.* Not *holidays* but *holy days* of life long service. Rom. xii., 1.

That religious man who is not seven days christian is a seventh-day hypocrite, whose fair speech is "as a jewel of gold in a swine's snout."

The best sermons are not preached in pulpits. Though Zaccheus-like you soar tree-top eloquence, He desires you down and home to compare home-life with homily.

Carry your religion into business, and your business into religion. It was the same Jesus at carpentry who preached at Capernaum. Work and worship, trade and truth ought to be related as the body is to the soul.

The accident of birth needn't fix our berth. Born in a manger, we may grow up into mansion; from cabin we may graduate into castle. And vice versa; for I have seen kings walk and beggars ride—beggars that were born kings, and kings that were born beggars.

You may have your name niched in Fame's Temple, written in man's history, memorialized in sculptor's marble, but you have missed the place if not found in the Lord's count where "He writeth up the people,"—the *up* people. Ps. lxxxvii., 6; Ezk. xiii., 9. The membership in church—book written *down* nothing, if not in Christ's book written *up*.

"The spider taketh hold with his hands (Prov. xxx., 28) and is in king's palaces." The energetic man who takes hold with both hands shall not stand in common places but in king's palaces. "Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men."

Spider! What an insignificant creature! Yet see where it is? And why it is? Not luck, but pluck. As Shakespeare says, "The question is not: 'Art thou in the nobility, but is the nobility in thee?'"

Against the epidemic of small-pox now raging, we vaccinate with calf-lymph. That's body-pox. Against the soul-pox, far more and eternally deadly, we must have the Lamb's Blood. The plague shall not be upon you whose souls' posts and lintels have the Blood. Exo. xii., 1 Jno. i., 7.

PHILIP GIDDINGS.

originated with Satan, the great enemy of Jehovah. This picture of God as a cruel tyrant has brought pain to many trembling souls and caused others to turn back into the darkness. Let us listen to the Word. "God so loved the world that He gave." "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." John iii., 16; 1 Pet. iii., 18.

. . . Power for Witnessing. . . .

The Pillar of Cloud is Rising.

'Twas a glorious day in the wilderness,
When the trump of God was blown,
And the mighty millions of Israel's host
Moved on to their promised home ;
When Jehovah's cloud in its glory grand
O'er the swelling Jordan stood,
While the men of faith from the wilderness,
Moved on thru' its parting flood.

'Twas an awful time for the faithless man
Who refused to leave his sin ;
He had failed to leave from the desert tests,
And he could not enter in.
But the conquering hosts by the pillar led
Moved on to Canaan's shore,
And the faithless fell in the wilderness,
For the sifting time was o'er.

'Twas a fearful time in the cities proud,
With their ramparts high and broad,
When believing millions crossed the flood
Thru' faith in Israel's God.
Then the giants trembled and quaked with fear
In their gilded halls of shame,
When they heard that Jacob had learned to
trust,
In Jehovah's mighty name.

'Tis a glorious time for the church to-day ;
For the trump again has blown,
And the host of God by the pillar led
Move on to their promised home ;
And the Holy Ghost in the "latter rain,"
With His peace and joy and power,
O'er the church now falls with refreshing
floods,
Like a glorious summer shower.

'Tis an awful time for the faithless man
In the church of God to-day
For the final sifting at last has come ;
He is falling by the way.
But the justified in their armour bright,
And with faith their battle cry,
Are marching to-day 'gainst the walls of sin,
With power from on high.

—A. F. Ballenger.



God's Divine Smelter.

THE RIPENING OF THE HARVEST.

By Albion F. Ballenger.

THE heat of the furnace was like the sevenfold-heated furnace of Nebuchadnezzar. Through the great air shafts there came a mighty, rushing wind, and it fanned the furnace flames into a fury. Tongues of fire darted through the great mass of limestone and coke and iron ore. Men were unloading into this fiery furnace a kind of rock in which they said were gold and silver. I picked up a glittering piece of ore, and thought I saw gold, but the guide said it was pyrites of iron. "It is not all gold that glitters."

Then we went below, to the base of the furnace. The mighty, rushing wind had fanned the furnace fires to smelting heat, and the coke, and the limestone, and the

iron, and the quartz, and the copper, and the gold, and the silver were all a molten sea.

And then I saw a wonder. There were two outlets on different sides of the furnace. From the larger one there flowed a great fiery stream. They told me it was the limestone and coke and iron and quartz. From the smaller opening there ran forth a little stream of precious metals. Substances which had dwelt together for ages in the bosom of the earth, now ran away from each other with a haste that seemed to voice a mutual hate.

The little particles of precious metals that had been scattered through the ore and imprisoned in their rocky cells for centuries now ran together and embraced each other with a speed and sparkle that looked akin to joy. This was the miner's harvest-time.

As I thought upon the fiery furnace, which men call a smelter, and saw how easily they could separate the precious metal from the base, I remembered the precious children of God who are mingled with the base in the church and the world, and I sighed and said, "O, for a Divine Smelter !"

Then the Lord spake through His Word and said :

"He shall baptize you with the Holy Ghost and with fire ; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner ; but he will burn up the chaff with unquenchable fire." Matt. iii., 11-12. "Behold, I will send My messenger, and he shall prepare the way before Me ; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in ; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming ? and who shall stand when He appeareth ? for He is like a refiner's fire, and like fuller's soap ; and He shall sit as a refiner and a purifier of silver ; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii., 1-3.

THE HOLY SPIRIT IS THE LORD'S SMELTING FURNACE.

The Holy Spirit is the Lord's smelting furnace. In it He separates the precious from the base. It purifies the gold and causes it to shine forth in all its heavenly luster, while it burns up the hypocritical glitter of the dross.

These furnace fires were kindled on the day of Pentecost when the mighty, rushing wind came to the "upper room," followed by the tongues of fire. Into this furnace there was cast the new-born church of Jesus Christ ; but the dross had already been burned out, and the pure gold only shone the brighter amid

the glare of the furnace fires. Then the Lord cast into the furnace the Jewish Church, with its priesthood of pomp and pride, and then the whole Gentile world, with its tinsel and show. The mighty, rushing wind continued to blow, and the tongues of fire continued to burn, until the whole was a molten sea, and the pure was separated from the vile, and under God's furnace fires the world was separated into but two elements,—the precious and the base, martyrs and murderers.

This was God's early harvest-time, the first-fruits of the great last-day harvest. O, that the church had kept the furnace fires burning at smelting heat ! But they were allowed to cool, and the precious and the base are to-day mingled in a mighty mass, awaiting the furnace fires which the Holy Ghost has again begun to fan to smelting heat.

Yes, it has begun. There is a movement toward the "upper room" among those who sigh and cry for all the abominations which are done in the midst of a backslidden church. There is a crying to God for "power from on high." There is a baptizing of the Holy Ghost. There is a running together of the "free gold," —of those in whom the purging fires are burning, and from whose faces the Lord has wiped the wrinkling dross of sin. A nucleus is forming, like the nucleus that formed on the day of Pentecost. And soon again the whole church and the world will be in the baptistry of God's burning presence, in his latter-day furnace. Forth from its purifying flames will come the church of God, the only a remnant, without spot or wrinkle or any such thing.

These two elements can not long dwell together under the smelting power of the Holy Spirit. They do not belong together. One is the tried gold of faith ; the other is base unbelief ; and, under the baptismal fires of the Holy Spirit, the man of faith will flee from the Babylon of unbelief, even as lot fled from Sodom.

It was after the service. For ten days we had been in the purifying furnace. We had just prayed for the Holy Spirit for witnessing power. I shook hands with a minister and his wife, members of another denomination, who were present at the service. After expressing their sympathy with the work of the meeting, the wife asked with earnest frankness, "Do your people live this ?" and, again, "Are all your people receiving the Spirit thus ?" When told that the work was going from conference to conference like a prairie fire, she answered, "I am so glad." Then she explained her joy:

"In yonder church there is a faithful mother in Israel who protests against the worldward drift of her church. She refuses to share its pride and worldly pleasure. God is blessing her with His Spirit. Over in that other church there is a man of God. He is a living rebuke to his backslidden church, and God is blessing him with His Spirit. But there ought to be a *whole church* somewhere baptised with the Holy Ghost."

These words burned into my soul. True, there ought to be a *whole church* somewhere baptised with the Holy Ghost. This is one of many heart cries from the imprisoned gold. And God will answer that cry. There will be a baptized church; yes, a *visible* church. The Lord left a *visible* baptized church when He went away, and He declared that the gates of hell should not prevail against that church; and they will not. When He returns, He will find a visible church baptized with the Holy Ghost, without spot or wrinkle, awaiting his return.

There is an ever-increasing procession leading toward the "upper room." Reader, are you one of them? And just as the precious metals obeyed the divine law and left the lighter, baser metal, and ran together, so the gold that is mixed with the base in church and world, under the smelting heat of the Holy Ghost will yet hear the voice of God from heaven, saying: "Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The furnace fires have begun to burn. God's latter-day harvest will soon be gathered. Reader, are you in the furnace? Are you being baptized with the Holy Ghost and with fire? Are you willing to be cleansed? If so, get into the furnace. "Receive ye the Holy Ghost."

The Spirit Filled Life.

MAY ONE LOSE THE BLESSING?

The question trembles from many a lip—If I get the blessing, may I lose it? Most certainly. But, glory be to God! He has made ample provision for failure. There is no reason why we *should* fail; God has made ample provision *against* failure; we must not expect to fail; but in case we do fail, provision has been made. The most prolific cause of loss is disobedience—disobedience either to one of God's written commands, or to the inward promptings of His Holy Spirit. "The Holy Ghost whom God hath given to them that obey Him" (Acts v. 32). This all-glorious gift is not only obtained but retained in connection with obedience. It is absolutely necessary to maintain the attitude of complete self-surrender, for the slightest act of disobedience—that is, the asserting of our own will in opposition to His will—

may cost us the loss of the blessing, such as, neglecting to speak to a man about the great salvation, or, refusing to give a tract to some one when we *knew* God wanted us to do so. We must learn to be obedient to the promptings of the Spirit. "Mine eyes are ever toward the Lord" (Ps. xxv. 15) must be our constant attitude.

If we possess the blessing, and desire to retain it, there is another matter of the last importance that must be attended to, viz., letting "the Word of Christ dwell in you richly in all wisdom" (Col. iii. 16). The Spirit-filled man will be a Word-filled man. A neglected Bible is responsible for much of the lost blessing from which many of God's children are suffering to-day. If we would retain the blessing in its fullness and freshness, we must feed *daily* and feed *much* upon Christ as He is revealed to us in the Holy Scriptures. It is the function of the indwelling Spirit to take of the things of Christ, and to shew them unto us (John xvi. 14). He does not speak from Himself or of Himself, but of Jesus; and so He will be continually drawing us to the Word, that He may have the opportunity of drawing our attention to fresh beauties in Immanuel. There is much so-called reading of the Bible that is not "searching the Scriptures" (John v. 39), not "delighting in the law of the Lord," not "meditating in it day and night" (Ps. i. 2), not "letting the Word of Christ *dwell in you richly*." You cannot live a Spirit-filled life, and be content with a shallow, meager acquaintance with the Divine Word. The Spirit-filled man gives God's Book its own proud place, the premier place, in all his reading. It is instructive to compare the effects of being filled with the Spirit and of being filled with the Word. "Be filled with the Spirit; speaking *one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord*" (Eph. v. 18). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing *one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God*." (Col. iii. 16).

Have we then, unhappily, through disobedience or neglect, lost the blessing which once we possessed? Is there one saying, "Oh that I were as in the months of old!"? (Job xxix. 2). It may be "all joy" with you again, for if you have lost the blessing, just go back and search for it, and you will find it where you lost it! Just there and nowhere else. Have you found the spot where your obedience failed? Yield and obey just there, pick up your obedience where you dropped it, and there you may obtain the blessing again as you obtained it at the first; but *just there and nowhere else*. An illustration of this is found in 2 Kings vi. The Divinity Students of those days were going down to build a new Divinity Hall

on the banks of the Jordan, and they asked Elisha, the man of God, to go with them. The story tells us that as one of the students "was felling a beam, the axe-head fell into the water; and he cried and said, Alas, my master! for it was borrowed. And the man of God said. Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. And he said, Take it up to thee. So he put out his hand and took it," and having re-fixed the axe-head on the handle, he we went on again with his felling (verses 5-7).

Where was it that the student got his lost axe-head? Where he lost it! in the very spot where it fell into the Jordan's waters—it was just *there* that he found it. So if you lose the blessing, the only spot on earth where you need look for it, if you wish to take it up to thee again, is *the very spot where you lost it*. Let us all learn by root of heart what the student did *not* do. After the axe-head flew from the handle, he did not continue at work chopping with an axe-handle. No; but as soon as he lost his axe-head, he *stopped till he got it on again*. Oh that many a Christian worker would read, mark, learn, and inwardly digest! Then some Sabbaths there might be many a pulpit without a preacher, and many a Sabbath School class without a teacher, and many a sphere of christian labor without its worker. Why? where are they? Away looking for their axe-heads! Away to the banks of that river of disobedience, in whose sluggish waters they lost them! Alas! that there should be so many to-day with an axe-handle, trying in this way to fell beams for the house of our God! working with the blessing lost! Hard labor this, and very little to show for it—except earnestness! "And isn't it a fine thing to be in earnest?" Yes, but it is a finer to have a little of that uncommon thing—homely common sense, at the back of the earnestness, and the man who is hewing with an axe-handle doesn't impress one as being overburdened that way! If we have enjoyed and have lost the Fullness of the Spirit, let us confess, betake us to the open fountain and obey, and He will put away our sin; and then, let us start afresh, let us come to Him again for the Fullness, as at the first, and we will find that "He abideth faithful: for He cannot deny Himself" (2 Tim. ii. 13).

For the sake of the Sacred Heart, for His name's glory, for the sake of souls, and for our own sake, we must not, we will not try to live and labor without being

"FILLED WITH THE SPIRIT."

—John MacNeil,



"BETTER to stem with heart and hand
The roaring tide of life than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!"

The Latter Rain.

It is not that we need to strive and cry
For God to send His Spirit and its power ;
'Tis waiting us ; in mercy He withholds,
Lest coming thus upon us in our sin
Its light should blind ; its awful power consume,

Beware, then, that ye ask not carelessly
For this great gift ; but rather ask of Him
A deep heart-searching, that will bring to
light

The hidden things of darkness Satan hides.
"A sinless life"—and this is what we're told
Must be our record in that awful day !
"Sinless" because in us His life is lived
And our part lies in letting that light shine.
Ten days of prayer preceeded that great
shower

Of Pentecostal blessings and their power.—
Ten days of prayer and deep humility
Ere sin was vanquished on the battlefield,
And then the blessing came—came into hearts
Softened, subdued, and humbled by a sense
Of their great sinfulness, *His* majesty.

JESSIE H. ROGERS.



The True Church.

AN accurately defined notion of the church and its mission cannot be gained from a study of church history or of contemporaneous institutions, but from a study of the New Testament alone. The word "church" frequently occurs in the New Testament, especially in the Acts, the epistles of Paul, and in the Revelation. In every instance where it is found, save Acts xix., 37, it is a translation of the Greek word *ecclesia*.

Ecclesia is a compound word, the literal significance of which is, Those who have been called out. We therefore conclude that the *ecclesia*, the true church of God, is composed of those who have been called out from the world of unbelief and sin (Gen. xii., 1; 2 Cor. vi., 17), and have been adopted into the family of God, whereby they become members of the household (Eph. i., 5; ii., 19), fully vested with the rights and privileges of sonship. John i., 12.

God, in calling out those whom he will receive into his church, exercises fully the prerogative of righteous sovereignty, for he alone must determine who among the sons of men is eligible. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. ix., 16. Those whom he calls he proceeds to justify "freely by his grace through the redemption that is in Christ Jesus." Rom. viii., 30; iii., 24. Having justified them they are at "peace with God through our Lord Jesus Christ" (Rom. v., 1), and are free from condemnation. Rom. viii. 1. They are not under law ; for they have died, so far as the demands of the law are concerned, in the person of Christ, their divinely appointed substitute (Rom. vii., 4); and being dead, they are loosed from the law (Rom. vii. 6), for "the law hath dominion over a man so long as he liveth." Rom.

vii., 1. They belong exclusively to Christ, who paid the price of redemption with his own life. They are his own "purchased possession," whom he loves "with an everlasting love" (Jer. xxxi., 3), and for whom, standing in the presence of the Father, he continually intercedes. Heb. ix., 24; vii., 25. To them a new heart has been given (Eze. xxxvi., 26), and they are indwelt by the Spirit of Christ, which is the Holy Spirit, who helps their infirmities (Rom. viii., 26), guides them into truth, and reveals to them the glories of their redeemer. John xvi., 13, 14.

It follows from the foregoing remarks that the true Christian, one who has been justified from the curse of the law by the blood of Jesus, and who alone is eligible to membership in the church of God, does not in any sense belong to himself, but to his Redeemer. He has been purchased entire, body, soul, and spirit. He, by sinning had forfeited the right to live, and the sentence of death, the wages of sin, had been pronounced upon him. Christ took his place, was made sin for him, and died in his stead, thereby lifting the sentence of death from him and redeeming him. Christ then arose from the dead, having completely satisfied the demands of justice, and now lives to intercede for him. Certainly, then, the Christian owes all to Christ, and he cannot enjoy the freedom of a Christian and withhold aught that he has. His time, talent, influence, culture, means,—all that he calls his own,—are the legitimate property of the man of Calvary who redeemed him from death ; for he would not be alive to own and enjoy these possessions if Christ had not died. He has no right to work for himself, for he is the servant of another. If he engages in business, it must be in the Master's name. If he accumulates property, he must hold it as a sacred trust to be used according to the Master's directions. If he is endowed with unusual intellectual powers and enjoys the benefits of culture and refinement, he must recognise the Master's right of control, and be ready to serve him as he directs. Christ's ownership is complete.

THE WORK OF THE CHURCH.

Every member of the true church belongs entirely to Christ, and is submissive to his authority. Therefore the church as a whole, being only the sum of its component parts, belongs to Christ and is controlled by him. The church is the body of Christ, true believers are the members thereof (1 Cor. xii.: 27), and Christ himself is the sovereign head, clothed with all authority both in heaven and in earth. Eph. i.: 22; Matt. 28: 18. Therefore the one mission of the church is to obey the revealed will of Christ. It is the incarnation of Christ on earth, and in consequence is his visible representative. Its sole reason for existence is to reveal to the world the benevolent power of Christ as Lord and Saviour, that

men, beholding his goodness, love, and competency to save from the thrall of sin, may learn to love him, and voluntarily place themselves under his dominion. In other words, the winning of souls for Christ is the great work which the church has been commissioned to do. To the accomplishment of this end all its manifold agencies must be made contributory, and when it ceases to be aggressively evangelical, it lapses into a state of indifference, and ultimately descends to the level of a social club. What is true of the church collectively, must be true of its members individually.

Zeal for soul winning is the gauge of the spiritual life of any church. The Christian who has lost his burden for the salvation of others has lost his appreciation of the salvation of himself. He is indifferent because he is unappreciative and ungrateful, and he ceases to be a representative of Christ.

To the church has been committed a great and urgent work. The Master's commission "go ye therefore and teach all nations," must be executed speedily. But it is certain that the task can never be accomplished by a church the sum of whose religion consists either in the lifeless formalities incident to the preaching of dry, dead dogma, or in spectacular performances that afford entertainment without instruction. A revival is needed, a revival of primitive piety, that there might be a return of primitive power. God is as willing, as gracious, as powerful to-day as he was of yore. His love for fallen humanity is as great. His desire to save sinners has grown no less, and the old plan of salvation has not become obsolete. The impotency of the church to-day cannot be ascribed to any lack of interest on God's part. On the contrary, it is the logical result of estrangement from God. Like the church of Ephesus, it has lost its first love. The call is, Return, return, repent and do the first works.

If every Christian of every creed would humble himself before God, and in sincerity pray that he may learn to appreciate Christ and his salvation more and self less, and then proceed to labour patiently and tenderly, relying upon the Spirit for enlightenment and guidance, then would the church rise from its lethargy and go "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

J. A. BRUNSON.



"THE last words that James sent forth to the world were these : 'Brethren, if any of you do err from the truth, and one convert him ; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'"

The Law of God.

A Prayer.

WE pray, "Have mercy on our weakness" Rather,
O gracious God, have mercy on our strength That will not yield unto the living Father,
Although we know Thy will must win at length.

Oh, who is bold enough to meet unaided ;
The foes we cannot conquer all alone ?
Or dare, unless by God's sure presence shaded,
To face a might so far beyond his own ?

'Thy pity waits upon our weakness ever ;
Our doubting meets Thy patient love at length :
Thy merciful compassion faileth never :
But, O kind Lord, have mercy on our strength.

Shew us our helplessness, the dreary yearning,
The restless fear we proudly try to hide,
Until at last our spirits, to Thee turning,
Shall in Thy perfect good be satisfied.

—Agnes L. Carter.



The Perpetuity of the Law of God.

A THIRD reason I will give why the law must be perpetual is that to suppose it altered is most dangerous. To take away from the law its perpetuity is, first of all, to take away from it its power to convince of sin. Is it so that I, being an imperfect creature, am not expected to keep a perfect law? Then it follows that I do not sin when I break the law; and if all that is required of me is that I am to do according to the best of my knowledge and ability, then I have

A VERY CONVENIENT RULE INDEED, and most men will take care to adjust it so as to give themselves as much latitude as possible. By removing the law you have done away with sin; for sin is the transgression of the law, and where there is no law, there is no transgression. When you have done away with sin, you may as well have done away with the Saviour and with salvation; for they are by no means needful. When you have reduced sin to a minimum, what need is there of that great and glorious salvation which Jesus Christ has come to bring into the world? Brethren, we must have none of this; it is evidently a way of mischief.

By lowering the law you weaken its power in the hands of God as a convincer of sin. "By the law is the knowledge of sin."

IT IS THE LOOKING GLASS

which shows us our spots, and that is a most useful thing, though nothing but the Gospel can wash them away.

It is only a pure and perfect law that the Holy Spirit can use in order to show to us our depravity and sinfulness. Lower the law, and you dim the light by which man perceives his guilt. This is a very serious loss to the sinner, rather than a gain; for it lessens the likelihood of his conviction and conversion.

You have also taken away from the law its power to shut us up to the faith of Christ.

WHAT IS THE LAW OF GOD FOR?

For us to keep in order to be saved by it?—Not at all. It is sent in order to show us that we cannot be saved by works, and to shut us up to be saved by grace. But if you make out that the law is altered, so that a man can keep it, you have left him his old legal hope, and he is sure to cling to it. You need a perfect law that shuts man right up to—

HOPELESSNESS APART FROM JESUS, puts him into an iron cage, and locks him up, and offers him no escape but by faith in Jesus; then he begins to cry, "Lord, save me by grace, for I perceive that I cannot be saved by mine own works." This is how Paul describes it to the Galatians: "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was

OUR SCHOOLMASTER

to bring us unto Christ, that we might be justified by faith." I say you have deprived the Gospel of its ablest auxiliary when you have set aside the law. You have taken away from it the schoolmaster that is to bring men to Christ. No; it must stand, and stand in all its terrors, to drive men away from self-righteousness, and constrain them to fly to Christ. They will never accept grace till they tremble before a just and holy law. Therefore the law serves a most necessary and blessed purpose, and it must not be removed from its place. To alter the law is to leave us without any law at all. A sliding-scale of duty is

AN IMMORAL INVENTION

fatal to the principles of law. If each man is to be accepted because he does his best, we are all doing our best. Is there anybody that is not? If we take their words for it, all our fellow-men are doing as well as they can, considering their imperfect natures. Self-righteousness builds itself a nest even in the worst character. This is the man's talk: "Really, if you knew me, you would say I have been a good fellow to do as well as I have. Consider what a poor fallen creature I am; what strong passions were born in me; what temptations

to vice beset me, and you will not blame me much. After all, I dare say God is as satisfied with me as with many who are a great deal better, because I had so few advantages." Yes, you have shifted the standard, and every man will now do that which is right in his own eyes, and claim to be doing his best. If you shift the standard pound weight or the bushel measure, you will certainly never get full weight or measurement again. There will be

NO STANDARD

to go by, and each man will do his best with his own pounds and bushels. If the standard be tampered with, you have taken away the foundation upon which trade is conducted; and it is the same in soul matters—abolish the best rule that ever can be, even God's own law, and there is no rule left worthy of the name. What a fine opening this leaves for vanity! No wonder that men talk of perfect sanctification if the law has been lowered. There is nothing at all remarkable in our getting up to the rule if it is conveniently lowered for us. I believe I shall be perfectly sanctified when I keep God's law without omission or transgression, but not till then. If any man says that he is perfectly sanctified because he has come up to a modified law of his own, I am glad to know what he means; for I have no longer any discussion with him. I see nothing wonderful in his attainment. Sin is any want of conformity to the law of God, and until we are perfectly conformed to that law in all its spiritual length and breadth, it is idle for us to talk about perfect sanctification. No man is perfectly clean till he accepts absolute purity as the standard by which he is to be judged. So long as there is in us any coming short of the perfect law, we are not perfect. What a humbling truth this is! The law shall not pass away, but it must be fulfilled. This truth must be maintained; for if it goes, our tacklings are loosed, we cannot well strengthen the mast; the ship goes all to pieces; she becomes

A TOTAL WRECK,

The Gospel itself would be destroyed could you destroy the law. To tamper with the law is to trifle with the Gospel. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

—C. H. Spurgeon.



"BLESSED are they who die for God,
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in his sight."



"BE glad to-day, to-morrow may bring tears;
Be brave to-day, the darkest night will pass,
And golden rays will usher in the dawn;
Who conquers now shall rule the coming year."

Coming of the Lord.

Christ is Coming.

BY CHARLES MILES SNOW.

All the elements are telling it ; the sky is full of signs ;
There's an ominous awakening foreboding God's designs.
E'en the timorous are telling what the mighty fear to speak,
And the powerful are cringing with the wicked and the weak.
It is God's expostulation with the wretched and the rich,
With the princes in their palaces, the drunkards in the ditch.
Christ is coming, Christ is coming, all the prophecies proclaim,
With the mighty host of heaven, in His chariot of flame.
He is coming, He is coming, it is written in the sky ;
Earth is rip'ning for the harvest, and the harvest-time is nigh.

He has heard the cry of millions in the slavery of sin ;
He has listened to the pleading of the ones He died to win ;
He is gathering His armies for our liberation day ;
And that great emancipation human hands can not delay.
He is whispering in the whirlwind, he is speaking in the flood,
In the perfume-laden zephyr, in the bursting of the bud.
All the stars are singing praises to the glory of His name,
While the reeling earth is groaning 'mid a load of sin and shame.

Vice parades her gaudy trappings 'mid the pleasure-seeking throng,
Tinting with enticing glamor every separate way of wrong.
Homes once happy are in ruins through the gay deceiver's wiles ;
While the throng are singing praises to the drama that beguiles.
There's alluring fascination for the slinking libertine
In the comedy of passion, for the glimpse behind the scene.
Soon his blandishments are followed by the wrecking of a life,
And the bonds are snapped asunder 'tween a husband and a wife.
There's a plaintive cry ascending in a long, unceasing moan
From the law-made orphan children to the great Judge on His throne.

You may listen but a moment to the muttering of woe
That are gathering all around you as the seasons come and go ;
But the words you hear are laden with the draught of bitter dregs—
There's a great, gaunt army growing, and the ragged waif who begs
At the doorstep of your dwelling is a thorough-drilled recruit
In that massive, marching legion moving down destruction's route.
Justice heeds the cry but seldom of the innocent oppressed ;
Where the glittering bribe is lacking, many a wrong is unredressed.
Wealth is marshalling its foes ; labor's legions are astir ;
Anarchy, the wild, red-handed, has in this its dowager.

All the nations are a-quiver with the threatenings of strife,
Pouring out a golden river for new means of taking life ;
They are furrowing the ocean with a myriad ships of mail,
Ballasted like clouds of fury with a load of iron hail.
On the hill the beacon's lighted, every torch is trimmed anew,
And the ranks of moving millions gather where the harvest grew.
There's a force unseen impelling all earth's factions to the fray ;
Tis the warrior host of Satan, hastening Armageddon's day.

You have seen the stars of heaven falling as the King foretold ;
Seen the moon with bloody visage ; seen the sun his light withhold.
You have marked the march of knowledge with its swift increasing stride,
And the progress of invention, like an irrepressive tide.
You have seen the preparation of the armies of the world,
Waiting now the order only like swift meteors to be hurled
To the seething sea of turmoil, 'gainst the city and the plain,
Belching death in iron hailstorm, strewing all the land with slain.
God is holding still the bridle of the prancing warrior steed,
While there yet is hope in heaven and a priest to intercede.

When redemption's work is finished in this sin-polluted land,
And the seal of God is given to His humble, faithful band,
Angel hands will stay no longer earth's impatient arméd horde,
And the trodden plains will redder 'neath the threshing of the sword.
Sad will be the billows' burden where the flaming fleets go down,
With the bright-eyed sailor laddie, and the captain of renown.

Then the form of the Redeemer in the heavens will be seen,
Seated on a cloud of glory, in His hand a sickle keen.
By the hand that bled for sinners will the harvesting be done ;
For salvation's work is finished, and the race of sin is run.

The Signs of Our Times.

HEAPING UP TREASURES.

TURNING first to James, fifth chapter, we have a description of a time and of a condition of affairs when the rich, impelled by greed, and afraid of what is coming, hoard their treasures in heaps, leaving them to canker ; while, on the other hand, there is a cry of the laborers against the rich, and of real distress, indeed, because their wages are kept back by fraud ; and while these thus defrauded are in distress, and are crying out because of it, these same rich ones are nourishing their hearts, and living in pleasure and wantonness.

Anyone can see plainly enough that this exactly describes the situation as it exists in the world to-day. And everyone knows that this situation has been brought about by precisely the methods here described. All know that the strife between capital and labor has been brought on by the insatiable desire of those already rich to become still richer and gather to themselves all that was possible. With annual incomes which in themselves are fortunes, they have refused to increase the wages of those laboring for them, and have even reduced their wages when they were already so low as to supply only the bare necessities of life. Had they been willing to share with the laboring men the profits accruing from their labors,—in short, had they loved their neighbors as themselves,—there would to-day be no conflict between capital and labor, no cry of the laborers against the rich.

HARD TIMES.

Your gold and silver is cankered.—Jas. v., 3.

For years all over the world there has been a continuous and increasing cry of hard times, caused by the scarcity of money, while, as a matter of fact, there has been more money in the world than ever before. The trouble is not because money itself is scarce, but because what there is is hoarded. It is this hoarding of it that makes it scarce.

And being thus hoarded, it is cankered. Men employ to re-count vast sums of money stored in large money vaults have, during recent years, been in actual danger of being buried beneath a flood of gold and silver. Money in circulation will never canker ; money hoarded can only canker. And God says that the rust of it will be a witness against those who have so hoarded it and held it back from circulation, while the cries of distress are heard throughout the land.

Frequently it is said that capital is shy, and will not venture forth when there is so much disturbance and such an unsettled state of affairs generally. But if it were only sent forth and expended in legitimate trade, honest remuneration, and beneficial enterprises, instead of being hoarded or spent in selfish indulgence and wantonness, there would be no such disturbances and unsettled condition of affairs. The hoarding of their wealth has created the very condition which makes the rich look with fear and apprehension to the future and makes them afraid to invest their means.

EXTRAVAGANT LIVING.

Ye have lived in pleasure on the earth, and been wanton.—James v., 5.

But while this hoarding of riches has brought about all these hard times and all this poverty and distress, the rich themselves have been lavish and even vied with each other, in building, furnishing, and decorating palatial mansions for themselves and have lived in the most luxurious and extravagant manner. Receptions, balls, banquets, dinners and suppers, costing from twenty thousand to half a million dollars each, have been no uncommon occurrence among the wealthy and

elite of modern times. Grand receptions and elaborate funerals, costing hundreds of dollars, have been given in honour of dogs even, while India's millions have been starving, and within the sound of home could be heard the cries of hungry women and children famishing for bread. The richest and the most costly dresses, after once using, have been laid aside, to give place to new ones for each new occasion. What more fitting description of all this could be given than the words, "Your garments are moth-eaten!" "ye have lived in pleasure on the earth, and been wanton?"

IN THE LAST DAYS.

Every one knows that the foregoing statements exactly describes the situation as it is to be. This, then, taking the situation as set forth in this scripture, what does the scripture say of the time when this shall be? The same scripture answers plainly that this is to be in the "last days." And as every one now sees the very things set forth in this scripture, every person in this world has before his eyes positive proof that we are in the last days.

Be patient therefore, brethren, unto the coming of the Lord.

Having spoken of the rich and poor, the scripture now speaks to a third class, thus: "Be patient therefore, brethren." These are the Lord's people who are here spoken to, for he said, "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matt. xii., 50. So in the times described in the previous verses, in the last days, the Lord gives a word of counsel to His own people, and He gives this counsel because of the times that are here described.

Then the great meaning above all other meanings which all these things have to the people of the world to-day is that the Lord is coming. These are signs, evidences, clear and plain, of the coming of the Lord. Whether men believe them to be such or not is for them to decide. The Lord has said this condition of things would exist in the last days, and that it would be an evidence that the coming of the Lord was near.

Consequently the scripture continues to council the people of God: "Grudge not one against another, brethren, lest ye be condemned; behold the Judge standeth before the door." Then at this very time the coming of the Lord is so near, and the Judge, standing before the door, is so nearly ready to open that door and call all men to account, that it is too late now, of all times, to indulge grievances, complaints, and grudges against others. The Lord is coming. The Judge stands before the door. Every one is about to be called to give account of himself to God. The thing for each to do, therefore, is to have his account so squared up each day, and each hour, that if the Judge

should open the door and call for the account, it could be rendered with joy and not with grief.

DISTRESS OF NATIONS.

There is but one more scripture which we will notice in this connection. This is the word spoken by the Lord himself when upon earth, in answer to the question what should be the sign of His coming and the end of the world. He answered: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke xxi., 25, 26.

The signs in the sun and in the moon and in the stars being long in the past, it is evident that we are nearing the coming of the Lord. Following these signs, however, He said upon the earth there would be distress of nations, with perplexity; the sea and the waves roaring, and men's hearts failing them for fear, and for looking after the things that were coming on the earth. Here once more we have, in few words, an exact description of the condition of things in the world at the present time. For more than half a century this condition of things has been coming on, and worst of all is it to-day. Never before were the nations so distressed with perplexing problems and conditions. Never before was the sea so tempestuous and perilous, or did its waves rise and roar so ominously. And never before were men's hearts so filled with fear and dread of what is coming. The strikes, the wars, the droughts, the famines, the pestilences, the plagues, the cyclones, storms, tidal waves, earth-quakes, and eruptions which have already occurred fill them with fear of what may yet be in store.

THE NEXT EVENT.

All these things are before us and around us. The signs have all come to pass and are here, and the very next thing the Saviour mentions is this: "The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke xxi., 26, 27. After these no other signs are to be given. These are the last; for the shaking of the powers of heaven occurs in immediate connection with the coming of the Lord, so that this is not, in itself, a sign of the coming of the Lord, but is the convulsion of nature at His coming. Therefore, every sign which the Saviour gave of His coming is either far in the past or is now passing before the eyes of all the people upon the earth. We are now witnessing the very last signs. The next thing is the coming of the Lord Himself.

W. A. COLCORD.

Christ's Second Advent.

THE doctrine of the Second Advent of Christ is one of the highest importance to those who love the Lord Jesus. It has been the hope of the Church ever since His ascension. This glorious event will terminate the long days of turmoils and sorrows and usher in eternal felicity. Death will hold its conquering sceptre no longer, but life will be triumphant. Col. iii., 4. Enoch spoke of this event. Job looked down the vista of ages and exclaimed: "I know that my Redeemer liveth and shall stand at the latter day upon the earth." Jesus a little previous to His departure from His disciples uttered the consoling language: "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." These words have always cheered his followers, pressing through sufferings, knowing that their continuing city is not here but they seek one to come.

Although this doctrine is revealed in the Scriptures in a most lucid manner, yet there are many who endeavour by their unscriptural dogmas to keep it from the church. During these perilous times we need to be very watchful, and strive earnestly to know the truth. I read in a recent paper of a man who claimed himself to be Christ, but this is only a fulfilment of Our Lord's prophecy in Matt. xxiv:—"Thus if any man shall say unto you, Lo, here is Christ, or there, believe it not. For there shall arise false christians, and false prophets, and show great signs and wonders, in-somuch that, if it were possible, they shall deceive the very elect."

The object of the Second Advent of Christ will be

(1) To raise the righteous dead to immortality. 1 Thess., iv., 16, 1 Cor. xv., 23, 42-44, 52; 2 Tim. iv., 8.

(2) To change the righteous living to immortality. Rom. viii., 11; 1 Cor. xv., 51, 52.

(3) The destruction of the living wicked. Isa. vi. 11; Zeph. i., 2, 3; 2 Thess. i., 7-10; ii., 8; Rev. vi., 14-17; xix., 21.

From the events that have taken place, and are still transpiring it is evident that the Second Advent is near at hand. God is sending forth a last message of mercy to the earth symbolized by the three angels of Rev. xiv. 6-14 to prepare all who will receive it for the advent of Him upon the great white cloud. This message is making rapid progress in the world. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv. 14.

Dear reader in view of this event which is approaching what preparation are you making? God grant that you will seek now while He can be found.

T. L. M. SPENCER.

"Search the Scriptures."

While pondering o'er the many creeds, it seemed
A changing scene appeared as it I dreamed.
Hemmed in with strong and towering walls
there rang
A voice of millions as they loudly sang :
"St. Peter is our rock, we cannot fail ;
'Gainst us the gates of hell cannot prevail.
We say in words, what others say in deeds,
Our creed is right, but wrong all other creeds.
This is our theme, our never-ceasing song,
Our church is right, our church was never
wrong."

The scene was changed, and other throngs were nigh,
Each party fenced in walls both strong and high.
Each multitude on teachers did depend,
Who walked the walls each fortress to defend.
Alas ! what clashing creeds with error fraught !
What base traditions from the pagans brought !
Alas ! what trusting dupes the teachers led !
Ah ! what unscriptural food to flocks was fed !
And yet, from every party rolled the song,
"Our church was right, our church
was never wrong."

The scene was changed ; I saw before me stand One with an open Bible in his hand. With earnest face the sacred Book he read, And then in tones of firmness spoke and said : "The Bible warns us not to trust in man, Whose pride and blindness flames of error fan. 'Midst all this din, what better can we do ? Then read and 'search the Scriptures' through and through ? Lo, many teachers who have never heard The Bible saying to them, 'Preach the Word' !

This is my theme, my never-ceasing song, The Book is right ; but man, blind man, is wrong."

B.

**Memorials of Christ.**

"This do in remembrance of me."

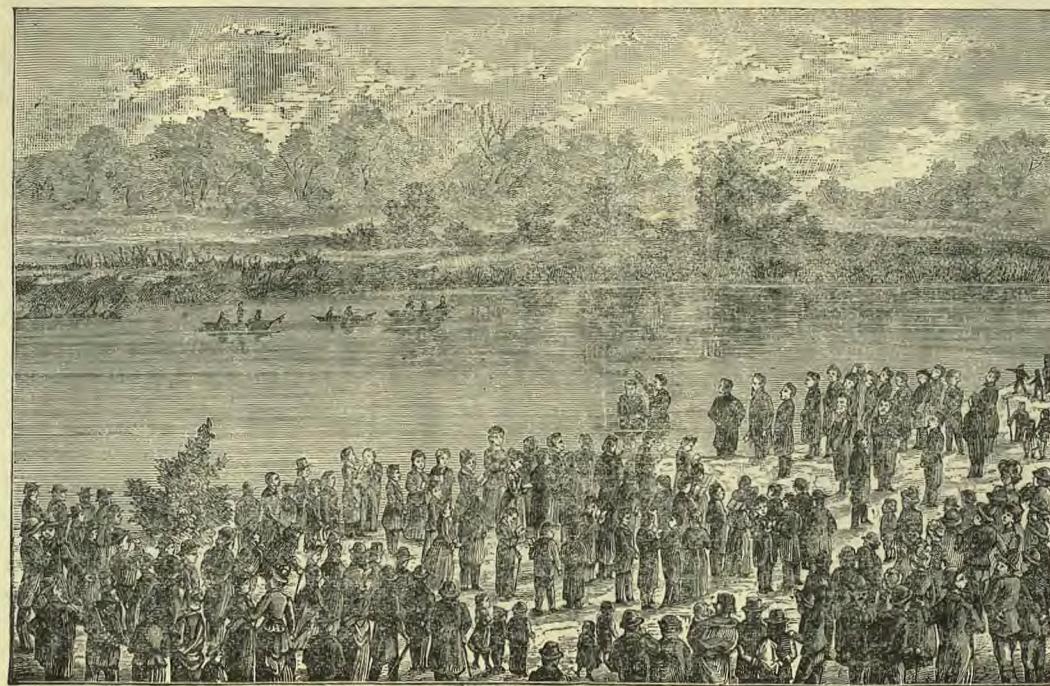
IT is a time honored custom to seek to perpetuate the memory of illustrious men and their deeds of valor by fitting memorials. Thus succeeding generations may be influenced to follow their noble example of self-sacrificing devotion to the cause of right and truth. During the history of the Church of God different events have been memorialized for the benefit of mankind, so that those striving for worldly fame and honor need not be ignorant of the "crown of glory that fadeth not away" provided for all who wisely improve their God given abilities.

THE MEMORIAL OF CREATIVE POWER.

In order that man could intelligently worship and obey his Creator and Redeemer. God "hath made a memorial for His wonderful works" and this "memorial is unto all generations." Ps. cxi., 4, 102, 13 (Jewish version). By the appointment of the weekly Sabbath (Gen. ii., 2; Ex. xx., 8-11), the Lord has given an oft-recurring sign, a fitting memorial of the creation of all things by the power of the blessed Trinity. The Christian Sabbath was evidently designed to keep men from idolatry and strengthen their faith in the power of Christ to deliver them in the hour of trial and danger.

THE TYPICAL LAMB.

The morning and evening sacrifice and the yearly passover lamb were reminders to Israel of the effects of sin and death, and also of their deliverance from Egyptian bondage which typified the final



deliverance of the world through the "Lamb of God that taketh away the sin of the world."

Memorials of God's power, rich with memories of mercies past and full of promise for the future, were not only given to the church in past ages, but the church to-day is also favored with the same tokens of His protecting care.

Every event in the life of Jesus from His humble birth in Bethlehem, to His glorious ascension to His Father's throne, is full of meaning to every child of God. Not that every piece of the cross or thread of His travel-stained garments are worthy of worship or superstitious veneration. Such actions are contrary to every principle of Christianity.

THE MEMORIAL OF HIS DEATH.

Before the rites of the old dispensation had been set aside by the new, Jesus instituted the two sacraments that

were to be preserved in the Christian Church. After partaking of the paschal lamb which shadowed forth His approaching sacrifice, our blessed Lord established in its place the Communion of His body and blood given for our redemption. By partaking of the emblem of Christ broken body and spilled blood. We are to show our faith in His death for the remission of our sins and our hope of His soon return for His waiting people.

"This do in remembrance of me for as often as ye eat this bread and drink this cup ye do not show the Lord's death till He come." 1 Cor. xi., 24, 26.

The bigoted Jews interpreted Christ's words to mean the natural flesh and blood of His human nature. Jesus said in reply "the flesh profiteth nothing : the words that I speak unto you they are spirit and they are life." Jno. vi., 52, 63.

"Christ was once offered to bear the sins of many" (Heb. ix., 28), and not as many times offered as the priests and ministers choose to give the sacrament. The mysterious work of a fallible priest does not change the bread and wine into the actual flesh and blood of Christ and thus make a continual sacrifice instead of one, once for all. The wafer and cup are blessed to only those who in faith obey God's requirements.

**THE MEMORIAL
OF HIS
RESURRECTION.**

"The Ordinances of baptism and the Lord's Supper are two

monumental pillars, one without and one within the church. Upon these ordinances Christ has inscribed the name of the true God."

"Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine name, 'The Lord our righteousness.' Jer. xxiii., 6.

"Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very beginning of their Christian life declare publicly that they have forsaken the service of Satan and have become mem-

bers of the royal family, children of the heavenly King. They have obeyed the command, 'come out from among them, and be ye separate . . . and touch not the unclean thing.' And to them is fulfilled the promise, I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. vi., 17-18.

Repentance toward God and faith in our Lord Jesus Christ is the preparation for rightly observing the memorial of Christ's burial and resurrection. Those who do not repent of their sins, and infants who are incapable of intelligent action, are not prepared to perform this solemn ordinance which is designed to show our complete separation from the world and our union with Christ.

The proper form of baptism is clearly shown by the example of Jesus, who "was baptized" (immersed) "in Jordan." Phillip and the Ethiopian eunuch "went down both into the water, both Phillip and the eunuch and he baptized him." Acts viii., 38. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John. ii., 6.

Of the baptized ones, we read that they are *buried* with him in baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. "For if we have been *planted* together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi., 4, 5.

No one would think that sprinkling a few drops of water or grains of sand on a dead body was sufficient for its planting or burial. Why then in the place of the divinely appointed memorial of the resurrection of Jesus Christ should we accept *sprinkling* which is *not baptism*, but a revival of the ancient form by which men professed faith in their false gods. True loyalty to the Master is shown by *obedience* to His commands, rather than by substituting other forms that were never appointed by God.

Although the ritual of the Apostolic Church is essential, let no one think that a mere outward performance of its requirements will save the soul. The truly baptized believers must "walk in newness of life," and *daily* partake of the heavenly manna for spiritual strength. All such individuals are "signs" to the world around them, "memorials" of the resurrection power of the gospel of Jesus Christ.

DID JESUS INSTITUTE A MEMORIAL OF HIS BIRTH?

The birth of Christ was a great event, which although unnoticed by men was gladly heralded by thousands of shining angels. The promised Deliverer through the ages past was now manifested. Immanuel, "God with us" revealed the depth of the Father's love and the rich provisions of His grace for a fallen race.

Our space forbids dwelling at length on the pleasing feature of Christianity as shown in the life of Jesus. To the

historian has been given the duty of recording the mixture of truth and error that has so often hindered the progress of the Christian religion.

Neither Christ or his Apostles saw fit to appoint any particular day or ceremony to be observed in honor of His advent into this world. As the grave of Moses was hidden from Israel to prevent superstitious veneration of that particular spot, so it appears that for similar reasons the *exact time* when Christ was born has been veiled in obscurity. Evidently God's great gift to mankind can be better memorialized by a *daily life* of devotion to the principles of Christianity than by once a year observing a particular day or ceremony.

Vet without any scriptural authority, during the "Dark Ages" men saw fit to appoint the 25th of December as the birth-day of Jesus. The reason for this appointment is clearly given by a church historian:

"While the fostering care of the emperor sought to advance the Christian religion, the indirect piety of the bishops obscured the true nature and depressed its energies by the multiplication of rites and ceremonies. . . . The Christian bishops introduced with but slight alterations into the Christian worship, those rites and institutions by which formerly the Greeks and Romans and other nations had manifested their piety and reverence toward their imaginary duties, supposing that the people would more readily embrace Christianity if they saw that the rites handed down to them from their fathers remained unchanged among the Christians and perceived that *Christ* and the martyrs were worshipped in the same way as formerly their gods were."

"The Oriental Christians kept the memorial of the Saviour's birth and of His baptism on one and the same day, namely the 6th of January. . . . It is generally admitted that the designation of the 25th of December was first made about the middle of the fourth century. . . . The motives which led the Western Church to place the festival of nativity on the 25th of December are not clearly ascertained." Many (both Catholic and Protestant) "think that day was chosen because it was the day on which the Romans celebrated their festival of *natalis Solis invicti* or of the sun's passing the southern solstice and beginning to pass northward, . . . and because the establishment of a Christian festival of several days at that season of the year might support the Saturnalia and other corrupting festivals of the heathen."—*Mosheim Church History Book, 2, cent 4, (Murdock translation.)*

"In Babylon where it originated, and afterward in all the Pagan nations, the great drunken festival, called in Rome, Saturnalia, was celebrated in commemoration of the birth of Tammuz (Bacchus) in the month Thebeth, answering to our December. In Rome the whole month, and often a portion of January, was considered as belonging to the Saturnalia, though the 25th of December was specially devoted to the birth-day celebration." *Pagan-Papismus pp. 209, 210.* The fact that the nativity has been located by different writers in the month of April, May, October, December and January, is sufficient to prove that there is no clear historical evidence locating the exact time of that event. Of all the various dates mentioned, December 25th is the least to be correct.

Maimonides, the learned Jewish commentator says, that the flocks which "lie in the pastures which are in the villages . . . do not go into the cities until the rains descend. The first

falls in the month Marchesvan, which answers to the latter part of our October, and the former part of November. . . . From whence it appears that Christ must be born before the middle of October, since the rain had not yet come." *Two Babylons p. 148.*

The winter month of December was too cold for flocks to remain in the open fields at night or for the infant Jesus to be made comfortable in an open stable at that season of the year.

Why then was the 25th of December chosen as the birthday of Christ? Evidently because of the influence the old Pagan festival of sun worship still had upon the minds of the early converts to christianity. For the sake of worldly advantages the bishops were willing to corrupt the Christian faith by uniting with the world in keeping up the wicked licentious revels popular at that time. It is a part of the studied plan of Satan to corrupt the purity of the church of Christ, and bring it under his power. The present methods of observing the holiday season shows that but little progress has been made away from the ancient demoralizing festival of sun worship and unrestrained ungodliness.

There are at least three good reasons why the observance of Christmas is not required of Christians.

First.—Its origin is from heathen mythology.

Second.—The time is probably incorrect.

Third.—Its observance does not rest upon scriptural authority or Apostolic example. It represents the spirit of compromise with the world and not loyalty to Christ or Christian institutions.

By contrasting the character of the true memorials instituted in the Christian church with those introduced during the time of the "mystery of iniquity" and the falling away from sound doctrine, we are better able to understand why God has told men not to "add to" or "take from" His Word. These are wonderful blessings for the obedient, but sad will be the fall of the transgressor. Let us dear readers, ever be among those "earnestly contending for the faith once delivered to the saints."

W. G. KNEELAND.

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Be weary in evil doing, for in due time you shall reap it, if ye refrain not.

He that is not righteous at home can't be right at church.

He that is not holy at workshop is hollow at worship.

He is a Sabbath *piety* who has not week-a-day *piety*.

Is your name on *book-leaf* or in the *Book of Life?* Rev. xx., 15.

'Tis better to work the plan than plan the work.

Who would before men stand strong. Let him before God kneel long.

PHILLIP GIDDINGS.

CARIBBEAN WATCHMAN

LET THEM CITE GLORY UNTO THE LORD, AND DECREE HIS PRAISE IN THE ISLANDS.

GEORGE F. ENOCH, EDITOR

Watchman What of the Night?

THE Lord has placed the watchman high on the walls of Zion and commanded him to seek the true meaning of the events of this world from His hands, and pass the knowledge of them back to the people. It is a most solemn and important position, involving duties that cannot be lightly discharged. Eze. xxxiii., 6.

It is therefore necessary that he be awake and quick to catch the significance of transpiring events.

But the great majority of the world heed not the warning, but rush on to ruin, engrossed in the pursuit of the baubles of earth that will soon pass from their grasp.

The gravity of the situation is increased by the blind watchmen standing on the walls with dumb lips, while thousands are toppling over the brink of ruin, and the earth and sea and sky are filled with signs of the momentous times just before. Their hearts are not thrilled, but they are too many times engrossed in little quarrels about creed and vestments, while multitudes pass down unwarned, and the vast majority march on heedless, towards the great black cloud of God's wrath.

1903.

The past year has been an eventful one. The year opened with many warships in the Caribbean sea. Great Britain and Germany were unitedly pressing Venezuela for a payment of her obligations and the United States warships were hovering suggestively near. One of the results of the demonstration was the clear enunciation of the so-called "Monroe Doctrine" by President Roosevelt. As it was evident at the time that the "doctrine" was worth only as much as there was power behind it, the United States Congress passed a bill authorizing a very large increase in her navy. It was thought that Germany also desired to see to just what extent the United States would back up the doctrine by force.

So it would seem that on the part of Germany at least there was more than an attempt to collect debts. For many years Germany has desired a foothold on the Western Continent. Thousands of her citizens have colonized portions of South America. Then it is exceedingly probable that somewhere across the isthmus a canal will soon be cut, connecting the busy Atlantic with the broad Pacific.

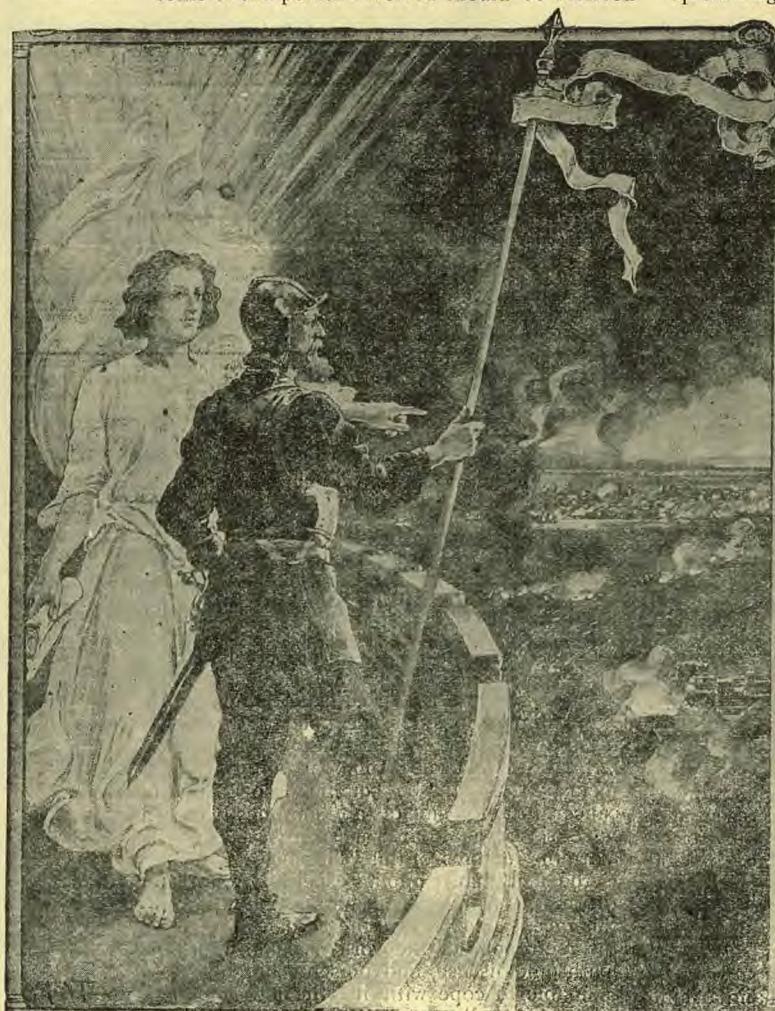
A bill authorizing the acquiring of the rights of the Panama Canal Company passed the American legislature. Columbia was not satisfied with the terms, and the bill has become a dead letter as far as Columbia is concerned. However the bill authorized President Roosevelt to open negotiations with Nicaragua so as to acquire the necessary right from that

country and begin work as soon as possible. All West Indians sincerely hope that the question will be decided soon. It will not only provide work, but it will once more put us on the highway of the nations and bring the West Indies again in a prominent position before the eyes of the world.

This being so Germany feels sorely the need of a strong naval base in the West Indies. The United States feels the same need. Since the failure to secure the Danish islands, the United States has purchased twenty square miles on each side the bay and the islands of the harbor at Guantanamo, Cuba. She will make this a strong naval and military base.

The Hague Peace Tribunal. So there were many conflicting interests bound up in the Venezuelan imbroglio.

It was finally agreed that some of the points involved should be referred



to the Hague Peace Tribunal. For many years we have heard the teachers that, contrary to all the clear evidence of transpiring events, have loudly declared that in the present state of affairs an era of peace and good will was about to be ushered in when nations should learn war no more. Such teachers hailed with joy the establishment of the Hague Tribunal as an omen that their predictions were being fulfilled. But that on which they have bestowed so much eloquence has proven a gigantic farce. No nation is willing to risk the decision of any vital question to this body. Almost every step connected with this Venezuelan question proves this.

Prepare War. As we turn our eyes from our own territory to other portions of the earth, we see the same jealousy among the nations. The year has seen each one straining every nerve to

strengthen her defences and prepare for aggressive action if necessary.

England is spending \$180,000,000 this year on her navy alone. In making his report to the House of Commons the Secretary of the Admiralty said the estimates were unparalleled in peace or war, and however he deplored the fact as a private citizen, yet he considered the expenditure necessary. England does not expect peace. She has this year launched the King Edward VII of over 16,000 tons, the largest battle ship afloat, and Russia has already ordered one built to match it. Emperor William of Germany has an extraordinary large naval programme on hand, and the other nations are not far behind.

This is all a fulfilment of the prophecy given by the mouth of the prophet Joel. Proclaim ye this among the Gentiles; Prepare War, wake up the mighty men, let all the men of war draw

near; let them come up: beat your pruninghooks into spears: your plow-shares in swords and let the weak say I am strong. Assemble yourselves and come all ye heathen and gather yourselves together round about. . . . Let the heathen be wakened, and come up to the valley of Jehosaphat for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." Joel iii., 9-16.

To-day the whole world is into Sword. fast becoming an armed camp. The land is trembling, with hosts in training, and ships of iron ballasted with the leaden hail furrow every sea.

The golden stream that should go to develop the resources of the nations is spent on their armies and navies. The word of the prophet Prepare War is being fulfilled.

It was only a few years since Japan was asleep so far as the rest of the world is concerned. But as though in obedience to the command of the prophet, "Let the heathen be wakened," she has aroused herself, drawn nigh, and occupies no mean position among the nations to-day. As the year closes she is in Manchuria stoutly opposing the aggressions of the Great Empire of the North, (Russia.)

Russia. This great inland empire is also a subject of prophecy. She is the Gog and Magog of scripture. It is from Russia and her aggressive policy that the tidings out of the North, trouble Turkey the "sick man of the East," of Daniel xi.

The Eastern Question. During the year Russia has been the disturbing factor in the two great phases of the Eastern question. We call them the "Near east" meaning Turkey and The Balkans, and the "Far east" meaning the struggle over China and Corea.

No sooner had the spring opened in the Balkans than the Macedonian Revolutionary committees began more active work than for years before. There is no doubt that Russia is by every means slowly and surely pressing her way towards Constantinople. The petty kingdoms of Servia, Bulgaria, etc. were made

independent by the Treaty of Berlin and placed as buffer states between Russia and Turkey, Russia was hindered but not defeated. The terrible tragedy in which the King and Queen of Servia lost their lives is but one of the ripples on the surface. The current that is rushing the nations to an awful crisis is flowing swiftly beneath gaining strength with every passing year. In Macedonia this year thousands have been killed, women ravished, children murdered, property wrecked, and the people exploited by both contending parties until the country is ruined and the sympathies of Christendom aroused. Had not winter set in so early, putting an end to the hostilities it is hard to tell how far the trouble would have spread. It is expected to revive again the coming spring as never before.

That our readers may get a **Universal War.** glimpse of the way in which the Turks look at the question we copy the following from the Turkish editor of the "Vakit,"—"We shall do our utmost in order to keep England's support; but at last when we do not succeed in it, then it is very easy to know what we have to do. When Europe will not look at us, then we shall lay aside all the European customs which we have lately adopted, and shall enter on our old way: from the boy of thirteen to the old man of seventy-five, everyone of us shall be armed and we shall defend by the aid of God, and by the daring of the old days, the country we have held for five hundred years. And if the issue shall come to this, as Islamism is not only limited to Turkey, then we will blend all the different Moslem races into one; the Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria, will come forward and we shall again take measures which we adopted once for the conquest of Jerusalem. We shall send proclamations every where and declare a general war against the whole world.... If the Moslems arise in order to defend their sacred religion, and if the treasure accumulated every year at Mecca is disposed of for the protection of the Mohammedan faith, then the scenes of the ancient European wars, where the Moslems were both victorious and destructive will be repeated and will destroy the progress and civilization of an entire century."

Another writer says—"Is it not true to-day, that what all the nations of Europe most dread, is the proclamation by this same horrible Turk of a holy war?"

We read in the Bible that just such a universal war will close the history of this present age. In Rev. xvi., 14, the whole world is to be gathered to the battle of the great day of God Almighty. Verse 16 says, they gather at Armageddon which is Palestine. But the most solemn thing is that at that time the Lord comes followed by the armies of heaven, and closes the history of the present world. Rev. xix., 11-21. As we see the nations on every hand arming with might and main, getting ready for this mighty conflict, are we preparing our souls for that which the prophet tells us is the outcome of it all?

We expect during the coming year to study these prophecies in detail.

As soon as the war cloud **The Far East.** was rising in the "Near East," the eyes of the world were turned to the "Far East" by the startling announcement that Japan was seriously considering declaring war upon Russia. There was an ominous concentration of the troops, war insurance rose high, and the waiting world held its breath in anxiety. While it seems the threatened danger is averted for the moment, yet those who are studying the situation can but feel anxious over the outcome. Russia has now occupied the important port Mukden, and China has appealed to the United States for help. Each of us should follow closely these developments the coming year.

Internal Troubles. While there is such a jealousy among the nations, there are also unerring signs of serious internal troubles in almost every nation.

The Phenomenal increase of the **Germany.** Socialist party in Germany is causing Emperor William much concern. In his anxiety to secure his crown more firmly he has turned his face towards the Pope of Rome, and is seeking his aid.

Russia. Russia always silent and hard to be understood, has by riots and strikes also given evidence of fierce internal struggles.

In England a member of Parliament recently said "we live in days of unrest and rumour." The Education Bill has revealed something of the struggle there. Protestant England is surely drifting Romeward. The *Pilot*, a leading Anglican paper says, if the Anglican church is to be re-Protestantized ten thousand of its clergy must be turned out. Ritualism is growing. Public ceremonies and outward forms are rapidly being substituted for personal piety.

Certain signs are conspicuous. The service of worship is becoming spectacular—candles, processions, banners, robes, crucifixes abound, the Lord's supper is becoming a mass; there are worship of the virgin, prayers to saints, the confessional, monasteries and nunneries. The priest is interposing himself between the soul and God.

According to a catechism recently issued by the Ritualists, Dissenters are in schism and their ministers have no authority to teach or administer the sacraments. Among the things to be confessed are attending service at Nonconformist chapels and going to fortune tellers, both equally sinful according to this publication of a so-called Protestant denomination.

There are two events of the year that confirm these opinions, viz.—the publishing of the last volume of Mr. Chas. Booth's book on "Life and Labour in London," and the religious census carried out at much expense by the "Daily Times." Those who wish to know where we are from current history should avail themselves of the opportunity of investigating the facts presented by these researches.

Then, in spite of all that can be done by the Temperance Societies, alcoholism is threatening the very vitals of the nation. The *Westminster Review* is responsible for this statement, "It should be common knowledge that cancer, insanity, suicide, and chronic alcoholism have seized us in an iron grip." One of the alarming features of this "chronic alcoholism" is the fact that it applies especially to women, the mothers, in whose hands is the welfare of the race. The heart of the British Empire and the metropolis of the world is suffering from a loathsome disease, and present church activity is unable to cope with it. Such patent medicines as candles, and crucifixes, and the confessional only aggravate the disease. It is only the preaching of the pure and simple gospel of the fountain opened in the house of David for sin and uncleanness that can heal.

In the United States we see **United States.** the same conditions. Lynchings, and riots increase in fury and power. Also the growth of the trusts on the one hand and of the labour unions on the other, have brought about a condition of affairs that is grave indeed. The unions have kept men, their own as well as others from finding honest employment, have hindered the improvement of the cities and the development of trade, and at last have even measured their strength against that of the United States government.

Pastor A. G. Daniells, writing from Washington, D.C., says, "Night before last Mr. Gompers, Mr. Mitchell and others interviewed the President regarding the controversy over Miller, one

of the hands employed in the government printing office. The President placed before them carefully, candidly, and frankly the law that must guide him, and took his stand squarely and bravely against the leaders of the Union. Of course, they were disappointed and to-day the air is full of threats of war and political extinction for President Roosevelt. The President took his stand knowing full well the effect it might have on his re-election. But the law was plain and he preferred to go down if necessary, standing by the constitution, than to be supported by the tyrannical labor unions in violation of the constitution. There is no question but what the most terrible and bitter struggle this country has ever passed through is before us, in this controversy between Labour and Capital." Read James v., 1-10.

When these trusts and unions shall have spread throughout the whole world, and they are able to bring about a universal boycott, then shall be brought to pass the words of the prophet, "that no man might buy or sell save he that hath the mark." Rev. xiii., 17.

During the year there have been lynchings and riots and calamities by land and by sea until it is impossible to record them all.

But in the midst of all these **The Church of Rome.** rumours of wars, and signs of the corruption of society, and omens of an upheaval ahead, we note that the Roman Catholic Church has made greater strides than ever before. It would seem that the world has forgotten the Reformation. In connection with the celebration of the Jubilee and the events at the time of the death of Leo XIII., as also at the election and coronation of Pius X., Protestant nations vied with Catholic countries in rendering homage to the Papacy. It was sad to see such an old man as Leo XIII. tottering on the brink of the grave, loving so much pomp, and show, and the praise of men. What a contrast to the meek and lowly Jesus. The one exemplifying the love of power, the other the incarnation of the power of love.

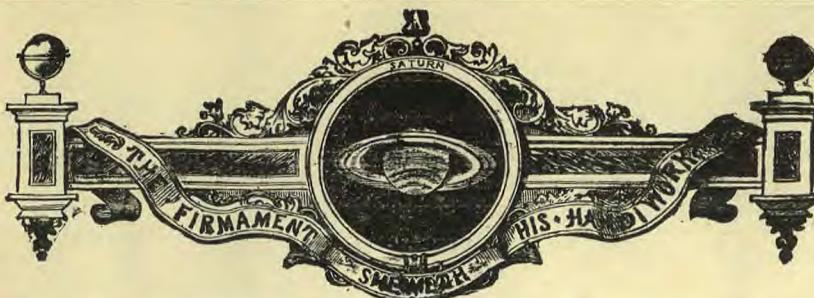
Whatever may be said of the Pope's piety, it is certain he was a politician of the first order. He found the Catholic Church politically at its lowest ebb, he left it with such a hold on the politics of the world as it has not had since the Dark Ages.

This year has seen such a catering to the Papacy by Protestant rulers as has been heretofore unknown. King Edward of England, King William of Germany, and Governor Taft of the United States visited the Pope. These men represented the three leading protestant nations of the world. The visit of King William was of special significance. Contrast the visit of the head of the Lutheran Church to the Pope with Luther before the Diet of Worms! Surely the deadly wound is rapidly healing.

There are many other events worthy of notice but space forbids their mention. The word of God sums up the condition plainly. In addition to the above quoted scriptures you should read 1 Tim. iii. and 2 Thess. ii.

We are aware that there are many people who will at once raise the cry of "Pessimist." But facts are stubborn things and it seems to us that those that are leaning on the help of man, the arm of flesh have but little to cheer them. It is indeed a dark picture to such. The scripture says of them, "men's hearts failing them for fear, and for looking after those things which are coming upon the earth." Luke xxi., 26.

But the Watchman is an optimist of the true order. He passes back the inspiring message, "The morning cometh." The same Father, Son and Holy Ghost who brought light out of darkness at the creation, are moving on the face of the darkness to-day. Have they come to your heart? Have you submitted to their cleansing power? Are you baptized in their name? "To-day, if you hear his voice harden not your hearts."



It Is Turned.

"It is turned as clay to the seal and they stand as a garment." Job xxxviii., 14.

FOR a long time I had thought that this verse in some way meant to teach the rotation of the earth. I noticed that the verse asserted that something, specified as "it," is turned. But what is this that is *turned*. Shall it be translated, it is changed or, it is rolled?

I find the Hebrew word is HAW-FAK. It is a primitive root, meaning to turn about or over.

Then there is no mistake. This word is often used in the sense of turning over or around. It may mean overturn or turn over and over. It is translated tumble. It has in it the idea of rolling or revolving. This is its first and inner meaning. Any other use is by implication and is, therefore, secondary; it came as an afterthought.

Let us supply earth in the place of *it*, and see what meaning we gather. "It (the earth) is turned as clay to the seal." The earth, by its daily rotation, is turned to the sun as clay is turned to the seal. This being understood, we cannot but admire its wealth of thought, and the conciseness and clearness of its language.

But what does the rest of the verse mean? To what does that last clause refer?—"and they stand as a garment."

Turning to the revised Version I read, "and all things stand forth as a garment."

"And all things stand forth as in rich apparel." Noyes's Translation.

"And they stand forth as in gay apparel." Trans. of American Bible Union.

Do you catch the meaning? The earth is turned as clay to the seal, and catching its impression as the clay receives the impression of the seal, everything grows green and beautiful under the influence of the sunbeams.

"It is God that hath appointed the dayspring to visit the earth (turns the earth to the light), and diffuseth the morning light throughout the air, which receives it as readily as clay does the seal (v. 14), immediately admitting the impression of it, so as of a sudden to be all over enlightened by it, as the seal stamps its image on the wax; and they stand as a garment, or as if they were clothed with a garment. The earth puts on a new face every morning, and dresseth

itself as we do."—Mathew Henry, 1737.

I believe this verse states the truth of the relation of the earth and sun as truthfully as any living man can put it. More than that, it states in a few words all that men have decided after years of study. The earth, day by day, even hour by hour, by rotation on its axis and by yearly journeys on its orbit, is turned to the sun. And the sun touches the earth with light, and leaves there its impression even as the seal touches and impresses the clay.

Scientists never grow tired of telling us how much we receive from the sun. The sun, it is true, acts with marvellous power upon the earth, but suppose the earth, like the moon, perhaps, did not respond to that influence—what then? While we get a true value of the position and power of the sun, let us not forget that to the earth has been imparted the power to respond to the sun's influence. If this power of responding had not been imparted to the earth, the sun might shine here forever, without effect. But while the sun like the seal can give its impression, the earth like the clay has the power to respond.

Scientists may well admire the power that the sun exerts, but they should not forget this other great fact that the earth is endowed with ability to respond to influence.

The sun must touch the earth and wake it to its work, energize it in its labours. Without the sun the earth would remain passive, dead. It is like the lump of passive clay; if it receives not the stamp of the seal there will be no image. If the earth is not touched by the sun like the clay it must remain barren and void.

But it is the response of the clay that after all has its part to work in forming the image of the seal. And it is the response of the earth to the sunlight that makes all terrestrial activity possible. The sun must impress, but the earth must respond.

We admit that all energy in the earth is derived from the sun. It is true that the heat of combustion, the energy of life, the thunder of the express train, are but sun power working in some other form. This is all wonderful. But that the things of the earth are adapted to this energy and are able to employ this sun power is no small part of the wonder.

And in the study of this adaption of the sun to earth and earth to sun, with all their multiform phenomena, there is

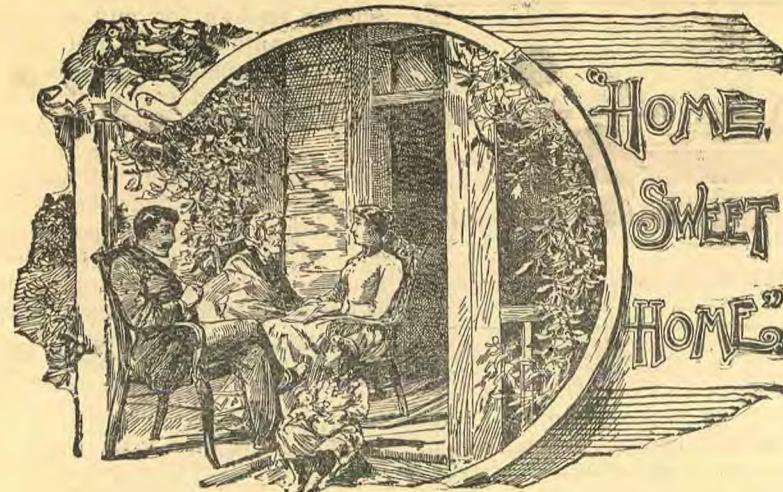
science enough for any man though he live for untold ages. But the earth is only one planet out of eight, we know, and each planet carries its own wealth of mysteries and wonders. And the sun is only one out of millions in the universe. What a wealth then of adaptations of suns and planets and planets and suns! What interweaving of power and influence, of impression and response! How marvelous the structure of the universe! What a field for the human mind! What infinite problems and untold mysteries! What countless truths ever being revealed and never understood!

"It is turned." The earth is turned by some agency. The words are not. "It turns," but instead, "it is turned." This puts the agency, the power, not in the earth, but outside the earth. Therefore, that science is wrong which teaches that the earth takes these movements through its own inherent energy. Then by what power is it turned? I answer the question in the words of another.

"It is not by an original power inherent in nature that year by year the earth produces its bounties, and the world keeps up its continual *march around the sun*. The hand of infinite power is perpetually at work *guiding this planet*. It is God's power momentarily exercised that keeps it in position in its rotations. The God of heaven is constantly at work.—Mrs. E. G. White.

Science is correct in saying that the earth moves round the sun; it is correct in saying that the earth rotates: but it runs into error when it seeks to show that the earth so moves through inherent energy, and that in this work it is sufficient unto itself. He that made the seven stars and Orion (Amos v., 8.), that hangeth the earth upon nothing (Job ii., 26, 7), that meted out heaven with a span, and comprehended the dust of the earth in a measure (Isa. xl., 12.), that bringeth out the host of heaven by number, calling them all by their names, in the greatness of his might (verse 26); he it is that sends the earth upon its destined way.

Ever and ever the earth, as the Word declares, is turned to the sun as clay to the seal. And ever and ever, like the clay, the earth responds to the touch of the sunlight "and all things stand forth in splendid apparel." The sunlight paints the earth with the hues of its light reflected in sky and cloud, in the tinting of the flowers and the verdure of the fields. It stamps the earth with the impress of its light and heat, and vegetation starts forth as at the touch of a magic wand. Energized by its power and made radiantly glorious in its light, the earth rolls on its destined way, keeping step "to the music of the spheres."



The Upward Path.

We rise by the things that are under our feet;
By what we have mastered of greed and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

—J. G. Holland.

Christmas Presents.

A STORY FOR THE COMING HOLIDAYS.

“DIDN’T he make you a present of any thing, Lizzie?” asked Margaret Granger of her cousin, Lizzie Green.

“No, not even of a pin-cushion,” spoke up Lizzie’s sister Jane, “that he might have bought for a sixpence. I think he’s a mean stingy fellow, and if he doesn’t keep Lizzie on bread and water when he gets her, my name’s not Jane Green.”

“I wouldn’t have him,” said Margaret, jesting, yet half in earnest. “Let Christmas go by, and not make his sweetheart or sister a present of the most trifling value! He must have a penny soul. Don’t you think Edward might have sent you some token of good-will and affection in this holiday season, when every one is giving or receiving presents?” asked Margaret.

“Nothing of the kind was needed, cousin Maggie, as an expression of his feelings toward me,” replied Lizzie. “He knew that I understood their true quality, and felt that any present would have been a useless formality.”

But, notwithstanding Lizzie said this, she could not help feeling a little disappointed—more perhaps on account of the appearance of the thing than from any suspicion that meanness, as alleged by Jane, had anything to do with the omission.

“I wish Edward had made Lizzie some kind of a present,” said Mrs. Green to her husband a day or two after the holiday had passed; “if it had been only for the looks of the thing. Jane has been teasing her about it ever since, and calls its nothing but meanness in Edward. And I’m afraid he is a little close.”

“Better that he should be so than too free,” replied Mr. Green; “though I must confess that a few shillings spent at Christmas in a present for his intended bride could hardly have been set down to the score of prodigality. It does look mean, certainly.”

“He has bought a snug little house, I am told.”

“If he’s done that, he’s done very well,” said Mr. Green; “and I can forgive him for not spending his money in Christmas presents, that are never of much use, say the best you will of them. I’d rather Edward would have a comfortable house to put his wife in than see him loading her down, before marriage, with presents of one foolish thing or another.”

“True. But it wouldn’t have hurt him to have given the girl something, if it had only been a book, a purse, or some such trifle.”

“For which trifle he would have been as strongly charged with meanness as he is now. Better let it go as it is. No doubt he has good reasons for his conduct.”

Thus Mr. Green and Lizzie defended Edward, while the mother and Jane scolded about his meanness to their heart’s content.

Edward Mayfield was a young man of good principles, prudent habits, and generous feelings. At this holiday season, Edward had intended to make both Lizzie and her sister a handsome present, and he had been thinking for some weeks as to what it should be. Many articles, both useful and merely ornamental, were thought of, but none of them exactly pleased his fancy.

A day or two before Christmas, he sat thinking about the matter, when something or other gave a new turn to his reflections.

“They don’t really need anything,” he said to himself, “and yet I propose to spend three or four pounds in presents merely for appearance’s sake. Is this right?”

“Right if you choose to do it,” he replied to himself.

“I am not so sure of this,” he added, after a

pause. And then he sat in quite a musing mood for some minutes.

“That’s better,” he at length said, rising up and walking about the floor. “That would be money and good feeling spent to a better purpose.”

“But they’ll expect something,” he argued with himself; “the family will think so strange of it. Perhaps I’d better spend half the amount in presents for Lizzie and Jane, and let the other go in the way I propose.”

This suggestion, however, did not satisfy him.

“Better let it all go in the other direction,” he said, after thinking a while longer; “it will do a real good. The time will come when I can explain the whole matter if necessary, and do away with any little false impression that may have been formed.”

To the conclusion at which Edward arrived, he remained firm. No present of any kind was made to his betrothed or her sister, and the reader has seen in what light the omission was viewed.

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ON this dreary night a small boy, who had been at work in a printing office all day, stood near the desk of his employer, waiting to receive his week’s wages, and go home to his mother.

“You need not come to-morrow, John,” said the printer, as he handed the lad the eight shillings due him for his week’s work.

“To-morrow is Christmas. You have been a good boy, John, and I think you deserve a Christmas gift. Here’s half-a-crown for you.”

John’s countenance was lit up in an instant.

As he came back to get the money, the printer’s eyes rested upon his feet, which were covered with a not very comfortable pair of boots, and he said:—

“Which would you rather have, John—this, or a pair of new boots?”

“I’d rather have the boots,” replied John without hesitation.

“Very well. I’ll write you an order on a shop-keeper, and you can go and fit yourself,” and the printer turned to his desk and wrote the order.

As he handed to John the piece of paper on which the order was written, the lad looked earnestly into his face, and then said, with hesitation:—

“I think, sir, that my boots will do very well if mended; they only want mending. Won’t you please write boots for my mother instead of me?”

The boy’s voice trembled. He felt that he had ventured too far. The printer looked at him for a moment or two, and then said:—

“Does your mother want boots badly?”

“Oh, yes, sir. She doesn’t earn much by washing and ironing, even when she can do it, but she sprained her wrist three weeks ago, and

hasn't been able to do anything but work a little about the house since."

"And are your wages all she has to live upon?"

"They are now."

"You have a little sister, I believe?"

"Yes, sir."

"Does she want boots, also?"

"She has none that she can wear in this weather."

The printer wrote an order for three pairs of boots, and the boy, looking the thanks that he could not speak, left the kindly employer to get the new boots.

"My poor boy—it is a dreadful night for him to be out, and so thinly clad. I wonder why he stays so late?"

The mother had hardly spoken these words when the door was thrown open, and John entered with a hasty step, bearing several packages in his arms, all covered with snow.

"There's your Christmas gift, mother," said he, in a delightful voice; "and here is mine, and there is Nettie's!" displaying at the same time three pairs of boots.

Mrs. Elliott looked bewildered.

"Where did these come from John?" she asked in a trembling voice, for she was overcome with surprise and pleasure at this unexpected supply of articles so much needed.

John gave an artless relation of what had passed between him and the printer for whom he worked.

As they were about rising from the table, after finishing their meal, some one knocked at the door. John opened it, and a gentleman came in and said, familiarly—

"How do you do Mrs. Elliott?"

After some inquiries respecting her lame wrist, he asked—

"How do you get along? Can you do any work?"

"Nothing more than a little about the house."

"Then you don't earn anything at all?"

"No, sir—nothing."

"How do you manage to live, Mrs. Elliott?"

"We have to get along the best we can on John's eight shillings."

"Eight shillings a week! You can't live on that Mrs. Elliott; that is impossible."

"It is all we have," said the widow.

Mr. Mayfield asked a great many more questions, and showed a very kind interest in the poor widow's affairs. When he arose to go away, he said—

"I will send you a few things to-night, Mrs. Elliott, as a Christmas present. This is the season when friends remember each other, and tokens of good-will are passing in all directions. I think I cannot do better than to spend all I designed giving for this purpose in making you a little more comfortable. So, when the man comes with what I shall send, you will know

that it is for you. Good night. I will drop in to see you again before long."

Not very long time passed before the voice of a man, speaking to his horse, was heard at, the door. The vehicle had moved so noiselessly on the snow-covered street that its approach had not been observed. The loud stroke of a whip-handle on the door caused the expectant widow and her son to start. John immediately opened it.

"Is this Mrs. Elliott's?" asked the carman, who stood with his hat and rough coat all covered with snow.

"Yes, sir," said John.

"Very well; I've got a Christmas present for her I rather think; so hold open the door until I bring it in."

John had been trying on his new shoes, and had got them laced up above his ankles just as the carman came. So out he bounded into the snow, leaving the door to take care of itself. It did not take long, with John's active assistance, to transfer the contents of the cart to the widow's storeroom, which had been for a long time wanting in almost everything.

The timely present consisted of many articles. There were flour and potatoes and provisions, thick stockings and warm wraps—besides many little things selected with a careful regard to their use in the little family. With it was a letter saying that he would send a half-ton of coals next day, and they were brought round, a goodly store of warmth for cold days to come.

Edward Mayfield slept sweetly and soundly that night.

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THREE or four days after Christmas, Mrs. Green said to Lizzie and Jane as they sat sewing:—

"I declare, girls, we've entirely forgotten our washerwoman, poor Mrs. Elliott. It is some weeks since she sent us word that she had sprained her wrist, and could not do our washing until it got well. I think you had better go and see her this morning. I shouldn't wonder if she stood in need of something. She has two children, and only one of them is old enough to earn anything, and even he can only bring home a very small sum. We have done wrong to forget Mrs. Elliott."

"You go and see her, Lizzie," said Jane. "I don't care about visiting poor people in distress; it makes me feel bad."

"To relieve their wants, Jane, ought to make you feel good," said Mrs. Green.

"I know it ought; but I had rather not go."

"Oh yes," said Lizzie; "You must go with me. I want you to go. Poor Mrs. Elliott" who know how much she may have suffered?!"

"Yes, Jane, go with Lizzie; I want you to go."

When Lizzie and Jane entered the humble home of the widow, they found everything comfortable, neat, and clean. A bright fire was in the hearth, and, though the day was very cold, diffused a genial warmth throughout the room. Mrs. Elliott sat knitting, and appeared exceedingly glad to see the girls. Lizzie inquired how her wrist was, how she was getting along, and if she was in need of anything. To the last question she replied:—

"I should have wanted almost everything to make us comfortable had not Mr. Mayfield, one of the gentlemen I washed for before I hurt my wrist, remembered me at Christmas. He sent me provision and coals, and I could not tell all now. I am sure he could not have spent less than three or four pounds. Heaven knows I shall never forget him! He came on Christmas eve, and inquired so kindly how I was getting along; and then told me he would send me a little present instead of to those who didn't really need anything, and who might well forgive him for omitting the usual compliment of the season."

Jane looked at Lizzie, on whose face was a warm glow, and in whose eyes was a bright light.

"Then you do not need anything?" said Lizzie.

"No, I thank you kindly, not now. I am very comfortable. Long before my coals, flour, and potatoes are out, I hope to be able to take in washing again, and then I shall not need any assistance."

"Forgive me, sister, for my light words about Edward," Jane said, the moment she and Lizzie left the widow's house. "He is generous and noble-hearted. I would rather he had done this than made me a present of the most costly remembrancer he could find; for it stamps his character. Lizzie you may well be proud of him."

Lizzie did not trust herself to reply. When Jane told her father about the widow—Lizzie was modestly silent on the subject—Mr. Green said:—

"That was nobly done! There is the ring of the genuine coin! I am proud of him!"

Tears came into Lizzie's eyes as she heard her father speak so warmly and approvingly of her lover.

"Next year," added Mr. Green, "We must take a lesson of Edward, and improve our system of holiday presents. How many hundreds and thousands are wasted in useless souvenirs and petty trifles that might do a lasting good if the stream of kind feelings were turned into better channel."



Health.

The Love of God.

Earth hath a thousand voices which proclaim
The Love of God—the breezes whisper it ;
The slumbering forests tell it in their sleep ;
The glad flowers smile it to the bending sky ;
The stars sing of it in their courses vast ;
All nature joins in swelling the sweet song,
And gladly rolls it to the throne of God—
“His banner over us is love.”

VIOLA E. SMITH.



A Lesson in Physiology.

THE necessity of a knowledge of the principles of physiology is recognised by comparatively few persons, yet the subject is one which should form the basis of our common-school education.

What can be of more importance than a knowledge of the structure of the human body and of the laws governing “the masterpiece of God’s created works”? Much of the time spent in the study of subjects which are of comparatively little value to the majority of students, could be more profitably spent in the study of physiology and allied subjects. Such a study should not be taken up simply for the purpose of storing the brain with a multitude of facts, but with the object of putting the knowledge to immediate and practical use. There are many persons who spend much time in studying how to prevent their cattle from becoming consumptive, their hogs from contracting hog cholera, and other things of a similar nature, but who scarcely give a thought as to how they can protect their children or themselves from disease.

Every man, woman, and child should be taught the principles of physiology and hygiene, which will enable them better to care for themselves, to prevent sickness, and to employ simple and effective remedies intelligently.

God’s laws are fixed laws wherever found, whether it be in the spiritual or in the physical world; consequently principles can be based upon these laws, which are as fixed and eternal as the laws themselves. The acorn as we find it in the forest has no resemblance whatever to the tree from which it has fallen, yet it contains within itself the principles which, when placed in proper surroundings, will develop into a tree of the same species as that from which it dropped. The kernel of wheat, when placed in the ground, germinates, grows, and brings forth other grains of wheat. The acorn never yields a maple, or the kernel of wheat one of barley, because in the beginning God established a law which decreed that an acorn should bring forth an oak, and a kernel of wheat should bring forth wheat: so it is throughout all nature. “After his kind.”

The human body, like the acorn, springs from a seed of miniature size as compared with the parent, and in this seed are stored the principles which are to develop into a complete human being.

This miniature organism, about 1-120th of an inch in diameter, so small that it is difficult to detect it with the naked eye, is spherical in shape, and contains within an outer covering a small body called a nucleus. The whole is called an ovum, or egg, and when it is placed under proper environments, it begins to enlarge, and the nucleus divides into two equal parts; each one of these again divides into

two other parts, making four in all. This process of division is kept up until the whole mass, which has become much larger by this time, is so entirely filled with these little spherical cells that it looks like a mulberry. After this a cavity begins to develop in the midst of the cells, and the latter are crowded principally to one side of the sphere, forming an outer and an inner layer; a third layer is soon formed between the first two, and from these three layers every structure of the human body is developed. From the outer layer, or *epiblast*, the outer skin and nervous system are the chief structures; from the middle layer, or *mesoblast*, the framework of the body, blood and blood-vessels, and the cells lining the closed cavities of the body; from the lower layer, or *hypoblast*, the lining of the respiratory and digestive tract.

Attention is called to this for the purpose of bringing out clearly the close association existing between the skin and the body and the nervous system. The nervous system being developed from the same layer as the skin, at once calls attention to the fact that a very close relationship exists between them. This close relationship, however, exists not only between the skin and the nervous system, but between all structures of the body and the nervous system. If it were possible to remove every vestige of tissue from the body, with the exception of the nervous system, we should have, as far as the shape of a human body is concerned, a perfect shape, for every part of the body is full of nerves.

The function of the nervous system is to harmonize and control the various functions of the body. It is divided into two parts: the *Central nervous system*, consisting of the brain and its nerves, and the spinal cord and its nerves; and the *sympathetic system*, consisting of a large number of small masses of nerve tissue located on either side, and in front of the spinal cord, and others located in the involuntary muscles of the blood vessels, intestines, and other structures of the body, all of which are joined together by innumerable fibers. The central nervous system governs the voluntary functions of the body, while the sympathetic system governs the involuntary functions. A brief explanation of the anatomy and physiology of these two systems will make clear some important points.

In the first place, the brain is the chief center. In it ideas originate, and plans for execution of movements, etc., are carried out. The nerve tissue proper consists of nerve fibers and nerve cells. The fiber being simply a prolongation of the nerve cell, the whole is called a *neuron*. This neuron is capable of originating impulses in its cell which are transmitted to remote parts by means of the fiber. For instance, we observe through the sense of sight, some beautiful object, and wish to become more familiar with it. The idea is conceived in the brain that to do so we must handle it; consequently, the impulses generated within the cells of the brain travel to the muscles, which in turn make the necessary movements to enable us to handle the object. There are two kinds of impulses conveyed by these fibers: that which travels from the outside, as from the skin, eye, ear, or any other sensory organ, and is called a *sensory impulse*; another, which travels from the brain and spinal cord to the muscles, glands, blood vessels, etc., and is called a *motor impulse*.

The brain is the chief center where these sensory impulses terminate, and from which the motor impulses start. It is made up of innumerable cells and fibers which convey impulses in all directions, over the spinal cord. The spinal cord is made up of pathways consisting of fibers, some carrying impulses from the skin to the brain, others from the brain to the skin, muscles, blood vessels, etc.

The skin is the great sensory organ of the

body. The point of a pin cannot be placed upon it without the stimulation of a sensory nerve. These motor and sensory fibers leave the spinal cord in two bundles, or roots; the one leaving the back part of the cord contains the sensory fibers, while the other, leaving the front part, contains the motor fibers. Soon after leaving the cord, these roots join each other, and form a spinal nerve, which passes to its own area of skin, muscle, etc. There are thirty-one pairs of these spinal nerves supplying the various parts of the body with motor and sensory nerves. The brain also sends out twelve pairs of nerves which perform similar functions.

This part of the nervous system, which has been so briefly described, controls the voluntary functions of the body; that is the functions that are governed by the will. The sympathetic system, which is intimately connected with this system, and is readily influenced by it, has for its function the governing of the involuntary functions of the body, such as the heart-beat, size of the blood vessels, digestion, secretions, and numerous others over which the will has very little, if any, control.

Through the close relationship existing between the central nervous system and the sympathetic system a harmonious action is maintained between the voluntary and the involuntary actions. For instance, when we run, which is a voluntary act, the heart beats faster, and we breathe faster,—both involuntary acts,—in order that the rapidly working muscles may have a sufficient supply of pure, fresh blood with which to carry on the additional work they have to do in the act of running.

From a knowledge of the foregoing facts, coupled with previous observations, it is not difficult to see how the various functions of the body are readily controlled by impressions made upon the nervous system. It is through influences acting upon the sensory nervous system that most of these changes are brought about. The skin being the greatest sensory organ of the body, it becomes naturally the one through which the most effective influence can act. As an illustration of this, we call attention to the fact that the normal body temperature remains the same in winter as in summer, and the same whether we are in a room at 70°, or out of doors at 20° below zero.

One naturally inquires, How is this equilibrium of temperature maintained?—When the cold atmosphere strikes the skin, the sensory nerves convey impulses to the spinal cord and brain, making known the fact that the temperature is falling; upon receipt of this information, motor impulses are at once sent to the muscles of the blood vessels of the skin, causing them to contract, thereby lessening the amount of heat eliminated from the skin. Impulses are also sent to the tissues in which oxidation is going on, causing a more rapid formation of heat. Thus through the decreased heat elimination and increased heat production brought about through impulses started in the skin, the normal bodily temperature of 98.6 deg. is maintained.

C. E. STEWART, M.D.



Thoughts for a Quiet Hour.

God will make grow in our lives everything desirable that we will plant and water.

Do a thing when you know it is right whether you feel like it or not. That is walking by faith.

If God has let us pass through fiery trials it is because there is dross in us to be consumed.

One day in heaven with its flood of glory and peace will pay for all life’s little troubles here below.

—David Paulson, M.D.



Temperance.

The Rumseller's Address to The Devil.

DEAR SIR :—

I've opened my liquor hall fresh and fine,
And stocked up my cellar with drugs and wine;
I've rum, gin and brandy, both deadly and strong,
I've games that are pleasant, and music and song;
But I need a good partner my objects to aid,
And if you'll take that part, my business is made.
Our objects, though different, we best may attain
By working in union for souls and for gain.
All I want of men is their money, you see;
All else that remains I'll give gladly to thee.
Bring me the industrious, sober, and wise,
And the God that they honour, I'll make them despise;
I'll turn them to loafers and beggars for bread,
Ragged, pennyless paupers, no home for their head.
Bring me sweet children from the knee of their mother,
And their hope for the future in darkness I'll smother;
Bring the father and mother, and the discord I'll sow
Shall heap on their children the direst of woe.
Bring me the sailor, warm-hearted and true,
And I'll wreck his fond hopes and send him to you.
Bring me the law-maker, working for State;
I'll ruin his career, turn honour to hate,
And the law's very name a hissing shall be,
And riot and bloodshed send more souls to thee.
Bring the respectable, moral man,
The moderate temperance man, if you can;
And though they don't drink much, their presence, you see,
Will countenance the business and help you and me.
Their wealth will be mine, their souls go to you,
And I'll be your partner most faithful and true.

Respectfully,

RUMSELLER.

—Selected.

—♦—♦—

An Indictment.

THE history of King Alcohol is a history of shame and corruption, of cruelty, crime, rage, and ruin. He has taken the glory of health from off the cheek and placed there the reddish hue of the wine cup.

He has taken the lustre from the eye and made it dim and bloodshot.

He has taken beauty and comeliness from the face and left it ill-shaped and bloated.

He has taken strength from the limbs and made them weak and tottering.

He has taken firmness and elasticity from the steps and made them faltering and treacherous.

He has taken vigour from the arm and left flabbiness and weakness.

He has taken vitality from the blood and filled it with poison and seeds of disease and death.

He has transformed this body, fearfully and wonderfully and majestically made, God's masterpiece of animal mechanism, into a vile, loathsome, stinking mass of humanity.

He has entered the brain—the temple of thought—dethroned reason and made it ready with folly.

He has taken the beam of intelligence from the eye and exchanged for it the stupid stare of idiocy and dulness.

He has taken the impress of ennobled manhood from off the face and left the marks of sensuality and brutishness.

He has bribed the tongue to utter madness and cursing.

He has tuned the lips to songs of ribaldry and revelling.

He has taken cunning from the hands and turned them from deeds of usefulness to become instruments of brutality and murder.

He has broken the ties of friendship and planted the seeds of enmity.

He has made a kind, indulgent father, a brute, a tyrant, a murderer.

He has transformed the loving mother into a very fiend of brutish incarnation.

He has made obedient and affectionate sons and daughters the breakers of hearts and the destroyers of home.

He has taken luxuries from off the table and compelled men to cry on account of famine, and beg for bread.

He has stripped backs of their broad-cloth and silks and clothed them with rags.

He has stolen men's palaces and given them wretched hovels in exchange.

He has taken away acres and given not even a decent burial place in death.

He has filled our streets and by ways with violence and lawlessness.

He has complicated our laws and crowded our courts.

He has filled to overflowing our penitentiaries and houses of correction.

He has peopled with his multitude our police houses.

He has straitened us for room in our insane asylums.

He has filled our world with tears and groans, with the poor and helpless, with wretchedness and want.

He has banished Christ from the heart and erected a hell within.

These are the counts of our indictment. Let the world judge of the truth.

—Selected.

—♦—♦—

"A NEW form of intoxication, which is practised by boys, has come to light in Philadelphia. It is produced by the inhalation of gasoline fumes. The boys are of the poorer class, and obtain the gasoline in various ways, sometimes from tank cars or from lamp posts. The physical effects of the indulgence are very serious, and sometimes even fatal."

A Curious Teetotal Lecture.

THERE is danger in the glass. Beware lest it enslaves. They who have drained it, find, alas! To often early graves. It sparkles to allure, With its rich, ruby light; There is no antidote or cure, Only its course to fight. It changes men to brutes; Makes women bow their heads; Fills homes with anguish, want, disputes, And takes from children, bread. Then dash the glass away, and from the serpent flee. Drink pure cold water daily, daily, and a n d w a l k GOD'S FOOTSTOOL, FREE.

—♦—

A Capacious Barrel.

A barrel of whisky contains more than any other barrel of the same size; for in addition to its regulation, forty-two gallons, it also contains:—

A barrel of headaches, of heartaches, of woes,
A barrel of curses, a barrel of blows,
A barrel of tears from a world-weary wife,
A barrel of sorrows, a barrel of strife,
A barrel of all unavailing regret,
A barrel of cares and a barrel of debt,
A barrel of hunger, of poison, of pain,
A barrel of hopes ever blasted and vain,
A barrel of falsehood, a barrel of cries,
That fall from the maniac's lips as he dies,
A barrel of poverty, ruin, and blight,
A barrel of terrors that grow with the night,
A barrel of crime and a barrel of groans,
A barrel of orphans most pitiful moans,
A barrel of serpents that hiss as they pass,
From the bead of the liquor that glows in the glass.

—Selected.

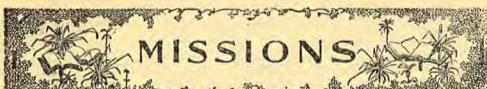
—♦—

A Modern Joseph.

A SCOTCH paper tells of a dream and its interpretation which in truthfulness will rank with Joseph's famous explanation. A labourer of the Dundee harbour lately told his wife, on awaking a curious dream which he had had during the night.

He dreamed that he saw coming towards him, in order, four rats. The first was very fat, and was followed by two lean rats, the fourth rat being blind. The dreamer was greatly perplexed as to what might follow, as it was understood that to dream of rats was calamity.

He appealed to his wife concerning this but she could not help him. His son, a sharp lad, who heard his father tell the story, volunteered to be the interpreter. "The fat rat," he said, "is the man who keeps the public house that you go to see so often, and the two lean ones are me and mother; and the blind one is yourself, father."



In Quietness.

"HE SHALL NOT STRIVE NOR CRY."

Why is the Master so patient yet
In the world where wrong is wrought?
Takes He no heed in the riot of sin
While His will is treated as naught?
Could He not thunder His judgment down
Where the men His power defy?
O, the Master is great through His gen-
tleness—
"He shall not strive nor cry."

Not in the whirlwind, not in the storm,
But the still small voice of love
Is His power to reach to the world's bad
heart,
And its rebel will to move;
He finds His way through the silences,
He hears the prayer of a sigh;
In wooing whispers the Master pleads—
"He shall not strive nor cry."

How does the kingdom of heaven grow?
Never thru' war nor noise,
But as the snowdrops do in spring,
And as love thru' household joys.
No blatant trumpet, no rush of war,
Proclaim the Christ-King nigh.
Though the kingdoms of earth shall all be
His,
"He shall not strive nor cry."

He shall not fail, nor discouraged be,
For Him the isles shall wait.
And He shall reign ever from sea to sea,
All nations shall call Him great.
And thus shall His kingdom be ushered in,
As the light in the eastern sky,
He shall save the world by the might of love
"He shall not strive nor cry."

—Marianne Farningham.



The Experience of a Missionary in Central Africa.

I CAME to Chatyika, the chief of the Manganja tribe.* He remembered Livingston very well. I sent to the house of the chief to ask if I could stay there. I asked the people outside if I could speak. I wanted to speak for God. They all believed in Mutunga, the great supreme Being. But they did not wish to have me speak. They wanted to go on with their beer drinking. They were calling the people together from eleven villages. I thought I must leave something on record; I must be a witness for God, whether welcome or unwelcome. I shut my eyes, put my arms behind me, and began to sing two or three of their hymns. One was, "When He Cometh," and another was, "Come to Jesus."

At the close of those two hymns I opened my eyes very cautiously, because I had noticed that the Central Africans will often run away. The women are very modest. If you look at them straightly they will shrink away from you. I began to look at the children, and to sing to them. The songs are so easy for the children, and they soon

begin to pick them up. I sang, "Come to Jesus Just Now." The little children took hold of it nicely. The mothers were standing around, and a great crowd of men behind.

I began to speak before the chief came out, and he stood in the rear. I thought, "What is that man going to say? He is going to take me to account somehow." In about twenty minutes I said, "It is not good for me to do all the talking. What have your hearts to say? Is there anything in your hearts that you wish to say?" The chief said, "Yes;" they had listened to my words, and I had not done what I had said to them. I had said I would tell them some words that God spoke, and I had not told them any words but my own. Now would I please tell them, If I knew, any words that God hath spoken? Would I tell them? And it was this which took me to the commandments. This was the first time I was led by the natives to speak of the commandments of God.

I then expounded the commandments of God, but did not get past the fourth commandment. Suddenly that man turned upon me, saying, "Ah, now we know for the first time which is the day." And he put this direct question to me: "Which is the seventh day?" It surprised me. I tried to put him off a little; but he said, "I want to know which is that day, the seventh."

I could not lie, so I said, "This day on which I am speaking to you is the day on which we white men worship; this is the first day of the week. The day of which this commandment speaks was yesterday, the seventh day." I thought to make a clean breast of it at the beginning.

"WHO GAVE MEN POWER GREATER THAN GOD?"

He looked back at me so sharply,— "What! you white men choose another day! You white men have more power than God! Who gave you power greater than God?"

I was confounded. I said I had not come to talk about this thing. I had told him the truth, that white men gave the first day to the worship of God; and he could do what he liked. I had read to him the law of God, and he had asked which was the day, and I had said that it was the seventh day.

But he would not let me escape that way; he inquired who gave us more power than God had. And I escaped in the usual fashion, by saying that it was not good for us to go on talking about this thing. I felt that I was getting into a trap. The Lord says, "My word . . . shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It seemed to me that God was raising up this man as a witness against me.

I had a native with me who soon afterward began to do the will of God. And some of the men who were there in

1893, soon after began preaching. These natives had heard the words of that chief, and about a fortnight afterward, when I got back to where I was settled, they said, "We have been talking about the words of Chatyika, and we think he is right; and if you will let us, we want to begin to keep the seventh day." And so the young men, about fourteen of them, began to keep the seventh day, and left me stranded, a first-day keeper.

PERSONAL EXPERIENCE WITH THE SABBATH TRUTH.

I am ashamed that I was so dull in regard to the Sabbath. First there came the call at Cape Town; next there came the warning through Brother James—well, practically it was all one, because it came from the Adventist society. My reason for rejecting Brother James' teaching was that I could not take it all in, and he would not be satisfied with anything less than all. So I said, "It must all go." When I came to the natives, and the same Sabbath truth came so forcibly, from a man who had been a heathen, who was a heathen when he met me, when the Word of God came to him—when it came to me in that way I was somewhat startled. This seemed like the voice of God speaking to me; and when the native young men began to keep the seventh day, I felt very strange.

DOES GOD GIVE TWO DAYS?

"Does He give you two days? Is that the way He does?" Of those natives who were keeping the Sabbath they said, "Now you are becoming teachers. Do you know better than the white man? Who is right?" And so these natives came and asked me if it was right to keep that day. "It makes us trouble. Do you want us to keep the seventh day, or do you want us to keep the first day? Do you want us to do as you do?" I replied: "I want you to do what your heart says is right. I do not want to have to answer to God for your sins. Never mind what those people say. The fear or favor of man is deceitful. Perhaps by and by I shall keep the seventh day; but I need a little more knowledge and light. When I have examined the subject thoroughly, then it may be that I shall be with you. I will either be with you or against you then; but now I can only say to you, I keep the first day because my fathers did, and because my people do; and you keep the seventh day because the Word of God says you should." I found no rest till I decided to obey God.

JOSEPH BOOTH.

Mr. Booth is now in Africa preaching the truth of the Gospel.



"TIMOTHY never would have been a companion of Paul if he had never been a student of the Scriptures."

Our Work and Workers.

Since our last report Pastor D. E. Wellman has baptized three candidates in Tortola and two in Antigua.

Pastor W. A. Sweaney reports the baptism of another precious soul in Barbadoes.

The editor spent a few pleasant weeks in the lovely island of Tobago. He found the people kind and genial and glad to listen to the preaching of the Message. Special services were held in Scarboro, a coconut booth was erected at "The Whim"; and a tour of the island was made in behalf of the *Watchman*. Altho the failure of the sugar crop has caused hard times financially for a few years yet capital is again turning in their direction and other industries are being taken up, so we may expect brighter times in the future. It is not well for us to put all our eggs in one basket. We are glad to report that several decided for the message of the kingdom. We confidently expect that many more will soon decide to rally round the standard that has been raised and prepare to meet the Saviour.

Six candidates were baptized by Pastor A. J. Haysmer in the baptistry of the new church building in Port-of-Spain, Trinidad, on Saturday, November 14th. The Church is nearing completion!

A successful series of tent meetings have just been concluded in Kirkcaldy, Scotland. The preaching of solemn truths of the Great Three-fold Message stirred the whole community. The newspapers gave liberal space to the discussion. Twenty-four have taken their stand for the message of the kingdom.

The Lord is blessing the workers at Leicester, England. Nineteen have recently accepted the Message in that city.

The work is prospering among the Oneida Indians of Canada, aborigines of this continent. Three churches have been organized. Thus this message that the prophecy says is to go to every nation and kindred and people is steadily fulfilling its commission, and honest hearts in every nation are responding to the call.

The "Plainfield" estate, purchased by missionary Joseph Booth in Central Africa is now the property of the Seventh-day Adventist Mission Board. Read his remarkable experience as recorded on page 20. Pastor Booth now has a good corps of assistants and is earnestly preaching the message of the kingdom to the tribes of Central Africa. Our mission station that are pushing up from Matabeleland and Basutoland in South Central Africa, and the Gold Coast Mission in West Africa, and the mission in Egypt from the North, mean that the great three-fold Message will soon be heard by the natives of Africa. There is also an organized conference in South Africa.



March of Events.

In the death of Lord Salisbury, England has lost one of her most careful and wisest statesmen. At this time when jealousy among nations may at any moment precipitate international war entailing untold misery and want, there is need of such statesmen as Lord Salisbury.

There has been a sudden development in the question of the building of the Panama Canal. Panama has seceded from the Republic of Colombia and Italy and France and the United States has recognized the *de facto* government. The year is closing as it began with the eyes of the world turned towards the West Indies.

The Angel's Song.

S. A. WELLMAN.

D. S. HAKES.



1. The stilly night hangs dark The hills and valleys o'er ; The stars with glist'ning ray
2. With wonder at the sight, He upward turns his eye, Approaching him he sees
3. And now before him stands, The host in raiment bright ; The leader speaking tells



On earth their radiance pour ; When thru' the gloom around A glorious light appears
An angel host on high From them the bright light came ; From them the glorious song ;
This wond'rrous news of light "To you in Bethlehem Is born the nation's King ;

Chorus.



And in the distance far This song the shepherd hears
From them these wond'rrous words As towards him moved The Throng.
In lowly manger laid ; Let men and angels sing



Hosanna to the King ! On earth, peace and good will, Good will to men we bring.

One of the most remarkable events of the year has been the development of Canada which is now the rising power of the North. While Australia has passed stringent immigration laws shutting out many who would come, Canada has done just the opposite, throwing open wide her doors to the whole world and offering substantial inducement in the shape of valuable land to all comers. Two great transcontinental railway systems are to be built to the North of the Canadian Pacific. A great inflow of people is the result especially from the United States.

During 1903 great discoveries have been made in the scientific world. Perhaps the most revolutionary is the discovery that an atom is not the smallest unit. In view of all the discoveries that have caused scientists to revise, and then revise again their "theories" that it becomes them to speak with a little more humility and moderation when attacking the truth of the Divine Revelation. We will find that Divine Revelation is correct in its every statement. There is already a decided revolt

against the absurd positions of Haeckel and others. Of the scientific (?) authorities quoted by Haeckel in his "Riddle of The Universe," nearly every one has changed his views and come around to the other side. All can recall the introduction of the necessity of Creative Power into scientific theories by Lord Kelvin during the year. This change of front by these eminent men should be pondered well, especially by that class of young men in the West Indies who have just a smattering of what these men have said, yet who are so positive of their advocacy of these so-called scientific theories and so loud in their derision and scorn of God's holy book, that their condition arouses the profoundest pity in the hearts of others. We would commend for consideration the fearless words of the late eminent physiologist, Virchow of Berlin, who had once been an advocate of the Haeckel theory, but in his later and wiser years threw over all that and said, "It is all nonsense, you are as far as ever you were from establishing any connection between man and ape."



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The Desire of Ages.—The life of Jesus of Nazareth is so vitally important to all that it is a pleasure to find a book that gives such a simple and beautiful record of His Life as the book before us entitled, *The Desire of Ages*. When the Saviour has done so much for us, surely every member of the human family should be intensely interested in reading an accurate record of His Life.

There is a desire in the hearts of men for something which they do not possess. They are trying to satisfy this desire in a multitude of ways. Yet until they are willing to sit at the feet of the "Desire of All Nations" and drink of the water of life that He alone can give they will always be unsatisfied. Why will we continue to spend our time and strength for that which satisfies not?

In this life of Christ facts of chronology or details of customs or manners do not intrude themselves in a tiresome manner as in some works we know on the same subject; but we are brought face to face and heart to heart with Jesus. In fact the nineteen hundred years are obliterated and once more are heard His

blessed words as of yore. We follow him from place to place seeing His mighty works, and beholding such undreamed-of beauty in earth and sea and sky that our hearts burn within us by the way.

Mrs. E. G. White, the author has had long and deep experience in Christian work, and it is evident that this book is the fruit of many years of loving communion with the Master. On page 2 of this issue of the *Watchman* under the title, "God With us" we present to our readers a selection from the first chapter of this valuable work.

The book is not only remarkable for the simplicity of its language and the beauty of its expression, but it is a work of art. It is printed in large clear type on white paper, making the reading of it a pleasure. It is also profusely illustrated, having forty superb, full-page illustrations, the work of leading artists, made specially for this work, and nearly two hundred smaller illustrations, making a book of nearly 900 pages.

We know of no better way for you to invest your money at this time when all eyes are turned to the Saviour than by purchasing this book.

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The special work of the *Watchman* is to present the gospel of our Lord Jesus Christ. That gospel is revealed in the Word of God. It therefore is an advocate of no creed, but of the Bible and the Bible only. Yet it has a distinct work and a special message but it all comes from the Word. "But as we are allowed of God to be put in trust with the gospel; even so we speak, not as pleasing men but God who trieth the heart." 1 Thess. ii., 4. The *Watchman* is not published for profit or fame; but has been placed here by the Master to contend earnestly for "the faith once delivered to the saints." Jude iii.

The world is full of signs of dark and troublous times just before. Calamities by land and sea, wars and rumours of wars and a multitude of other voices in land and sea and sky are causing men's hearts to fail for fear. To many the outlook seems dark indeed.

But it need not be so. *The day is at hand.* The gleams of the golden morning are already seen on the hilltops, and there are many voices speaking to us of the bright and happy days that are about to be ushered in.

The brightness or darkness of the outlook then depends on the place on which our eyes are fixed. If we look for help from the sick world from man, it is dark indeed. If we look up and catch the gleams from the hilltops as reflected from His Holy Word, all uneasiness will be banished, and hope and peace and joy will thrill our hearts.

It shall be the earnest endeavour of the "Watchman" to catch the rays of light and pass them on to the people.

Christmas.—Once more the season for merrymaking has returned. At this time the professed "Christian" world gives itself over to merrymaking, but the gambling and horse-racing, the drinking and riotous behaviour, the vice and immorality stamp this season as anything but a "holy-day."

To those who love the Saviour it should be a matter of serious consideration whether Jesus is pained or pleased, grieved or glorified by this annual festival.

It bears upon its face the name of the Blessed Master, but there is associated with that Name that other word *mass*, meaning not a simple commemorative sacrament but the idolatrous claim that a human priest has transmuted the bread and wine into the very blood and body of the Saviour thus repeating the actual sacrifice of the cross. But Holy Writ tells us that Jesus died *once* for all. That one offering holds good as long as time shall last. The name Christ-mas then is in itself evidence of the corruption that came into the early church causing it to adopt the "Saturnalia" of heathenism after giving it a Christian name.

One thing about Christmas that can be depended on is that Jesus was *not* born at that time. Educated men and women know this but the knowledge of it has often been kept from the people. But facts are stubborn things. Why should we sanction that which we know is not true? The article on *Memorials of*

Christ by Pastor W. G. Kneeland on page 11 will be read with interest by all who wish to be guided by scripture and authentic history.

One of the most pernicious results of such teaching as seen in the life of professed Christians, is the inculcating of the idea of periodical goodness. This substitute for every day religion is hailed with joy by the flesh. The following instruction given in an article on the use of the Sunday before Christmas expresses clearly the idea. "As Christmas day approaches every Christian should carefully cast out of his heart every form of vindictiveness and ill-will." This idea suits many. They are very fond of being good—at certain times. It is true they do not wish these certain times to come too frequently, but a few of them scattered through the year are just what they need, provided they are accompanied with pomp and ceremony and ritual sufficient to hush their conscience.

The writer knows personally many people in the West Indies whose religion is confined wholly to these days. It is the only time they attend Church; the only time they take the sacrament; the only time they even try to obey the above injunction, "to cast out of their hearts every form of vindictiveness and ill-will." And yet they think they are Christians.

Unfortunately, this periodical goodness is only imaginary. There is only one way for men to be good, and that is by the power of the indwelling Christ. If a man love me he will keep my words; and my Father will love him, and we will come unto him and *make our abode with him.*" John xiv., 23.

This abiding presence of Christ dwelling within casting out at all times "vindictiveness and ill-will" is Christianity. Anything short of it is not Christianity and should not bear the name.

Another pernicious idea fostered by the ordinary Christmas celebrations is that in some way we can be saved in masses. We say this is a Christian nation and ours, is a Christian community, and then that we are Christians only because we are citizens of the nation or members of the community.

But salvation does not work that way. Salvation like a turnstile has a way of its own of dealing with a crowd. The crowd may pack up against it by the thousands, but they must come through one by one. Jesus came to save the *one* lost sheep. He takes each individual by himself and cleanses him individually and through the New Covenant promise writes his holy law in his heart. No man is ever truly saved until he recognizes himself, in his relation to God as entirely separate from every other individual, and that Christ died for him alone. In the words of Scripture he must say of Jesus, "he loved *me*, and gave himself for *me*." Gal. ii., 21. Each one must learn to stand alone with God and be strong.

Salvation that is not thus personally applied means nothing. Let us not think we are Christians just because we go to church with the masses, and with them join devoutly in all the forms or ceremonies of these so-called holidays.

And yet it is well at this time of the year as at all other times to study the blessed truth of the incarnation of Jesus Christ, and to improve the opportunity of telling of the unspeakable Gift. We accordingly take pleasure in presenting to our readers in this number the "glad tidings of great joy" brought to lost mankind at the birth of Christ about 1900 years ago.

"Glory to God in the highest

And on earth peace, good will toward men," was the beautiful song of the angels which will swell till the close of time and resound to the ends of the earth. And we can assure our readers that not this issue only, but also all succeeding issues are consecrated to proclaiming these same "glad tidings of great joy."

The Caribbean Watchman for 1904.

"FOR we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 1 Cor. iv., 5.

For convenience we are closing the first volume of the *Caribbean Watchman* with this number. Volume I. will therefore contain seven numbers. Volume II. will contain twelve numbers for 1904. The "Watchman" has filled a long felt want, and has at once taken a permanent place in the hearts and homes of the people.

With this issue we have reached a paid circulation of 8,000 copies and every indication is for a still larger circulation the coming year. In the past seven months we have issued 42,500 copies, requiring about four tons of paper, and practically all have gone out to the people.

This issue (December) is a double number. Our regular issue has twelve pages and cover. During the coming year through the Lord's assisting grace, we will present each month to our readers a well-filled table, that will help in building up Christian character and the Christian Church.

The General Articles will deal with great and vitally important subjects such as, Christ and Him Crucified, Practical Piety and the Exposition of Prophecy, especially the Book of Revelation.

The Home Department will each month contain interesting stories and articles illustrating principles which if carried out in our lives will make our homes bright and more cheerful.

In the **Health Department** will be presented from the pens of experience doctors practical instruction concerning the various functions of our bodies, and simple rules as to their care with simple treatments for the alleviation of pain and suffering. These suggestions, if carried into our lives, will be worth many times the price of the paper.

The Temperance Department will present throughout the year, scientific and unbiased articles concerning intemperance of every form.

In the **Mission's Department** we shall keep our readers in touch with missionary endeavour in every clime through interesting letters and reports from missionaries in the field.

Under the head of **The March of Events** we shall chronicle the notable happenings of each month, dwelling specially on the significance of current events.

We are also planning to present to our readers month by month our **London Letter** which will keep us in touch with the moral and social progress in the home land.

There are thousands in our field who wish to read just such a journal as this. Who prefer truth to creed, and the cross of Christ to the wisdom of this world, who wish to know just what the Word of God—unfiltered, unmixed—teaches, what warnings it gives, what comfort and encouragement it imparts.

We wish all our readers to help us in reaching as many as possible of the people of the West Indies in 1904. The low price of the paper puts it within the reach of all. Shall we not have your hearty co-operation?