

THE CARIBBEAN WATCHMAN



"LET THEM GIVE GLORY UNTO THE LORD, AND DECLARE HIS PRAISE IN THE ISLANDS." ISA. 43.12.

Vol. 3.—No. 3.]

Port-of-Spain, March, 1905.

[Price 3 Cents.



The Lord is my shepherd;
I shall not want.
He maketh me
to lie down in green
pastures: He leadeth me
beside the still waters.

Psalm xxiii. 1, 2

BY N.P.

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Christ, Creator and Redeemer

I stood at night 'neath the silvery light
Of the radiant moon on high,
And I watched each star as it shone afar
In the chambers of the sky.

And my heart was filled with a love that thrilled
My being through and through;
My bosom yearned and my spirit burned
With a joy that was strange and new.

For I heard a voice from the Father's throne
Where the many mansions be,
From the throne of light with its splendour bright
In the midst of the glassy sea;

"Thy Master's hand hath the glories spanned
Thou seest in earth and sky,

And the worlds which race through a boundless
space
Are held by His tireless eye."

I know, my Lord, by Thy mighty word
The suns and the systems move;
But my heart beats high with a boundless joy
To know that that Thy name is Love.

And I know—I know that as pure as snow
Thou wilt wash my sinful soul,
That the crimson stain shall be white again
While eternal ages roll.

Yes; I know Thy blood is a cleansing flood
That washeth my guilt away;
By Thy blessed grace I shall see Thy face
In the light of eternal day.

L. D. A. STUTTLE.

Christ, The Creator

Immediately following the familiar text which says that Christ, the Word, is God, we read that "all things were made by Him; and without Him was not anything made that was made." John 1: 3. Comment cannot make this statement any clearer than it is, therefore we pass to the words of Heb. 1: 1-4; "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

Still more emphatic than this are the words of the Apostle Paul to the Colossians. Speaking of Christ as the One through whom we have redemption, he describes Him as the One "who is the image of the invisible God, the First-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and

invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1: 15-17.

This wonderful text should be carefully studied and often contemplated. It leaves not a thing in the universe that Christ did not create. He made everything in heaven, and everything on earth; He made everything that cannot be seen; the thrones and dominions, and the principalities and the powers in heaven, all derive their existence from Him. And as He is before all things, and their Creator, so by Him do all things consist, or hold together. This is equivalent to what is said in Heb. 1: 3, that He upholds all things by the word of His power. It was His word that made the heavens; and that same word holds them in their place, and preserves them from destruction.

We cannot possibly omit in this connection Isa. 11: 25, 26: "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them

all by names by the greatness of His might, for that He is strong in power; not one faileth." Or, as the Jewish translation more forcibly renders it, "from Him, who is great in might, and strong in power; not one escapeth." That Christ is the Holy one who thus calls the host of heaven by name, and holds them in their place, is evident from other portions of the same chapter. He is the One before whom it was said, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." He is the One who comes with a strong hand, having His reward with Him; the One who, like a shepherd, feeds His flock, carrying the lambs in His bosom.

One more statement concerning Christ as Creator must suffice. It is the testimony of the Father Himself. In the first chapter of Hebrews, we read that God has spoken to us by His Son; that He said of Him, "Let all the angels of God worship Him;" that of the angels He saith, "Who maketh His angels spirits, and His ministers a flame of fire," but that He says to the Son, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom;" and God

says further: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. 1: 8-10. Here we find the Father addressing the Son as God, and saying to Him, Thou hast laid the foundations of the earth; and the heavens are the work of Thine hands. When the Father Himself gives this honour to the Son, what is man, that He should withhold it? With this we may well leave the direct testimony concerning the Divinity of Christ, and the fact that He is the Creator of all things.

Let no one imagine that we would exalt Christ at the expense of the Father, or would ignore the Father. That cannot be, for They are one, and Their interests are identical. We honour the Father in honouring the Son. "He that honoureth not the Son, honoureth not the Father." Therefore no one can have a high conception of the Father unless He has a high conception of Christ. We are mindful of Paul's words, that "to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. 8: 6); just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father; but it has pleased the Father that in Him should all fulness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be better appreciated.

Present Truth.

Christ Our Sanctification

"And for their sakes I sanctify myself that they also might be sanctified through the truth." "But of Him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification and redemption." Jno. 17: 19. 1 Cor. 1: 30.

The word sanctify means "to set apart for a holy or sacred use; to make holy or spiritually pure." It is necessary that man should be sanctified. At the time of the fall man lost his pure and holy character. As soon as his purity was gone all else was lost. With his purity he lost his home in Eden, his right to the tree of life, and at last life itself, and his body returned to the dust. With all this he lost his dominion, became a bondsman to Satan, his robe of glory departed from him, and it was necessary to sew the fig leaves into a covering for his nakedness.

But fig leaves could not cover his blackened, naked soul, and man, turned out of his Eden home, would have perished in the blackness of eternal despair. But to the glory of God a way

was provided by which man could return to communion with God and be restored to all that he had lost through the fall. The Only Begotten Son of God who had created man stepped in between him and the blackness of despair, and laid down his own life, shed his own blood that man might be placed on vantage ground and regain all that he had lost through the fall.

Thus Jesus Christ was made to us Sanctification. "By one offering he hath perfected forever them that are sanctified." Heb. 10: 14.

In the words of our text "he sanctified himself that we also might be sanctified through the truth."

Thus we see that the entire scriptures so testify that to be sanctified means that we shall have our blackened and sin-stained characters cleansed, and purified, and be clothed again with the robe of righteousness which was given to man in creation's morning.

So this question of sanctification is intensely practical. It bears directly upon our daily life and conduct. A sanctified life is a holy life. The Christian who does not live a holy life is not a Christian in the full meaning of the word. The Apostle Paul speaks of an inheritance that belongs to the sanctified. Thus we see that as soon as the lost race is restored to the purity of character which was lost at the fall the inheritance comes back to them; and the Eden home, and the tree of life and the lost dominion and the robe of glory and communion with God.

"KEPT BY THE POWER OF GOD"

But what does it mean to be sanctified? Peter tells us that "we through God have been begotten unto an lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled. . . . reserved in heaven for you who are KEPT BY THE POWER OF GOD." 1 Pet. 1: 3-5. There is a world of meaning in that word KEPT. It means kept from all wrong. Kept in harmony with God; kept in the straight and narrow way that leads to life; kept from all cankering care, and anxious thoughts; kept pure and unspotted from the world. This is the meaning of sanctification. And all this Jesus Christ our Sanctifier is waiting to do for us.

"For the grace of God that bringeth salvation hath appeared unto all men teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world looking for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Titus 2: 11-14.

HOW SANCTIFIED

"Sanctify them through thy truth, thy Word is Truth." God from the beginning chose you to salvation through

sanctification of the Spirit and belief of the truth. John 17: 17; 2 Thes. 2: 13.

Sanctification then comes through obedience to the truth. A disobedient child of God is not a sanctified one. Conversion is the work of a moment, but sanctification is the work of a life time. It means that every thought and action and even the smallest details of daily life will be brought into harmony with the truth.

"And what is truth"? Jesus says, "Thy word is truth." Then the life of the truly sanctified soul will be brought by the grace of God into entire harmony with God's Word. The Bible is the Christian's Handbook, in it he can find principles that will reach into every detail of his daily thought and action. No question that he must decide, no path that is opened before him, but the word will reveal to him what he must do, or how he should walk.

The entire Word of God is summed up in the ten commandments, or rather all that the prophets have spoken are but the unfolding of the principles contained in God's moral Law.

"Thy Law is the Truth." Ps 119: 142. So he that is truly sanctified is in harmony with the entire law. He will in God's strength do all the will of the Father. If he is wilfully transgressing any precept he is not sanctified, whatever his profession may be.

"But" we have been asked, "if I keep all the commandments and break only the fourth will I still be lost?"

We answer that question by asking you another. If we keep all the commandments and break only the sixth will we be lost for breaking that one?"

A COUNTERFEIT SANCTIFICATION

But the Prophet Isaiah tells us in the 66th chapter, verses 15-18 that at his second coming there would be a counterfeit sanctification. Verse 17 marginal reading says,—"they that sanctify themselves . . . one after another eating swines flesh and the abomination and the mouse shall be consumed together."

It is the custom of certain classes of people to-day who are loud in opposing the law of God in general, and the fourth commandment in particular to boast of their sanctification. We trust that none of our readers will be deceived by this counterfeit which is circulating freely now because men either cannot or do not desire to detect its spurious character. Suffice it for us to say that it will not pass when presented to the Saviour at His coming. The only sanctification that will be accepted then is that which comes through obeying the truth and being brought in harmony with His law.

"And now brethren I commend you to God and to the Word of his Grace which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20: 32.

CHRIST OUR SAVIOUR

Prayer and Praise

O Lamb of God, still keep me
Near to thy wounded side;
'Tis only there in safety
And peace I can abide;
What foes and snares surround me,
What doubts and fears within;
The grace that sought and found me,
Alone can keep me clean.
'Tis only in thee hiding
I know my life secure;
Only in thee abiding,
The conflict can endure.
Thine arm the victory gaineth
O'er every hateful foe;
Thy love my heart sustaineth
In all its care and woe.
Soon shall my eyes behold Thee,
With rapture face to face.
One half has not been told me
Of all thy power and grace.
Thy beauty, Lord and glory,
The wonders of thy love,
Shall be the endless story
Of all the saints above.

James C. Deck.

The Life and Light of Men

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." These ringing words come sounding down the line to our time. They are full of assurance; for John meant every word that he uttered. Inspired by God, these words possess a power that none can estimate who does not believe in Christ as his personal Saviour. They have a deep meaning, and a broad compass, and are eternal truth to all who believe them.

John is calling the attention of the world to Christ as the life and light of men. Life and light, possessed by no other being that has ever breathed, are found in Christ. A human being lives, but his is a given life, a life that will be quenched. "What is your life? It is even vapour, that appeareth for a little time, and then vanisheth away." But Christ's life is not a vapour; it is never-ending, a life existing before the worlds were made.

Man's Fall

Adam was a created being, dependent upon the tree of life for his existence.

Through his disobedience, he forfeited the precious privilege of eating of this tree, which was to perpetuate the life breathed into him by God, and for which he was dependent on God. After disobeying God, the precious gifts and endowments which he derived from God were no more his. Adam's disobedience to God's commands brought the human family under the death penalty. "In Adam all die," and eternal death, not eternal life, is the final punishment of all who continue in transgression.

A Saviour



But Christ said, "I will take the penalty of Adam's transgression." In Eden the first Gospel sermon was preached. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

And "when the fulness of the time was come, God sent forth his Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." Christ died in behalf of the human family, giving men a probation, that they might have opportunity to see the evil of sin, and to choose as their leader, either the apostate who was expelled

from heaven, or the Prince of Life, who gave himself as an atoning sacrifice, that all might return to their loyalty.

Christ's suffering and death have placed life in and through him upon an eternal basis of security. He took human nature. He became flesh even as we are. He was oft hungry, thirsty, and weary. He was sustained by food, and refreshed by sleep. He had natural affection; for we see him weeping in sympathy with the sorrows of others, and lamenting over the retribution coming upon Jerusalem because of her impotence. While in this world, Christ lived a life of complete humanity in order that he might stand as a representative of the human family. He was tempted in all points like as we are, that he might be able to succor them that are tempted. As the Prince of Life in human flesh, he met the prince of darkness, and, passing over the ground where Adam fell, he endured every test that Adam failed to endure. Every temptation that could be brought against fallen humanity, he met and overcame. Had he not been fully human, Christ could not have been our substitute. He could not have worked out in humanity that perfection of character which it is the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while bearing human nature, he was dependent upon the Omnipotent for his life. In his humanity, he laid hold of the divinity of God; and thus every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature. ☉

The Great Warfare

During Christ's life, the warfare between him and the enemy was constantly going on. Every moment of his life was watched. Satan strove to gain the victory; he sought to ensnare Christ, and lead him into temptation. Satan was once an exalted, holy being, in office in the heavenly courts. But he became disloyal, a transgressor of the law of Jehovah. He aimed to be the highest power in the universe. His sin is unexplainable. If it could be explained, there would be an excuse for sin. It is the mystery of iniquity, without any cause.

After receiving baptism at the hand of

John, Christ was led by the Spirit into the wilderness. Here he was severely tempted by Satan. But he yielded not. He withstood every assault, every deceptive influence, every temptation. Had he yielded in the slightest degree, the human family would have been under the control of the power of Satan.

The battle going on in this world was witnessed by the heavenly universe, and by the worlds unfallen. They saw the purposes of hate cherished by the wily foe against the only begotten son of God. Satan's enmity against truth and righteousness was seen. By his treatment of Christ, Satan demonstrated the falsity of his own attributes, and of his deceiving, crooked pretensions as the friend of God.

He showed himself to be the enemy of God and of man. The sacrificial offering upon the cross of Calvary sounded the death knell of Satan and of all who choose him as their leader. He fell forever from the sympathy of the heavenly angels.

Victory

When Christ, dying upon the cross, cried with a loud voice, "It is finished." Satan and the angels that sympathized with him in heaven, and fell with him, were vanquished. When Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life," man was placed on vantage ground. The matter was worked out. The mystery of godliness was victorious. Through Christ, man was severed from the slavery of the hateful apostate. For all who believe in Christ a victory was gained. They would no longer be counted as sinners, sons of rebellion, but as sons of God, through their acceptance of the righteousness of Christ.

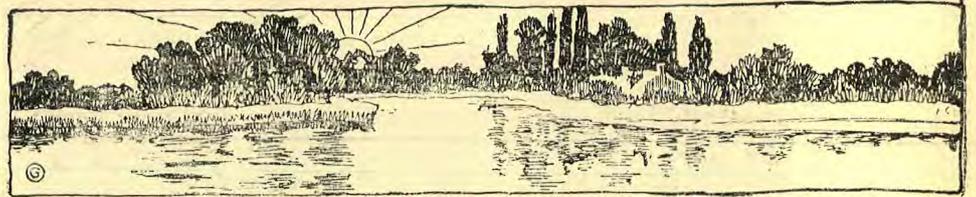
As Adam lost the gift of life and immortality by his disobedience, so all born of Adam forfeit this gift. That one transgression opened the flood-gates of woe upon our world. Adam had no power in himself to redeem the past, or to win back the gifts bestowed by Christ. But by his incarnation, Christ was made fully competent to place man where he would no longer be an outcast, excluded from the tree of life. Christ himself bore the penalty of sin, that he might bring life and immortality to light.

If man will co-operate with God by returning willingly to his loyalty, obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, we may be reinstated in God's favour, being made partakers of the divine nature. If we repent of our transgressions, and receive Christ as the Life-giver, our personal Saviour, we become one with him and our will is brought into harmony with the divine will. We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ, for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union

and co-operation of the divine with the human. As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back again the lost gift of life, and to stand in his original position before God, a partaker of the divine nature. "As many as received him," writes John, "to them gave he power to become the sons of God, even to them that believe on his name." "He that hath the Son hath

life; And he that hath not the Son of God hath not life." "I am come," said Christ, "that they might have life, and that they might have it more abundantly." "As in Adam all die, even so in Christ shall all be made alive." And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression.

MRS. E. G. WHITE.



CHRIST, THE LIFE GIVER

Life and Immortality

He is worthy of our worship. He is the Creator, the Law-giver, the Redeemer, the Life-giver. He was associated with the Father in the creating of the worlds. It was His voice which evoked order from chaos, and brought into existence all the worlds which shine in the unmeasured regions of space, which, from the top of burning, quaking Sinai, proclaimed to quailing humanity the precepts of the Decalogue (Neh. 9: 12-14). It was His finger that traced the imperishable precepts of this law on the enduring stone. Ex. 31: 18. This same heavenly One, when man was lost, "without hope," laid aside all the glory of heaven, and came to dwell in the cold, barren regions of a sin-cursed earth, where the very atmosphere was tainted with the miasma of iniquity, and the world, once fair and beautiful, was devastated by the awful ravages of the cruel monarch, Death, and used only as a burial-ground for the victims of Satan's merciless hate.

He did all this because He loved the sinner. With an unwavering faith He met the foe, and vanquished him. He voluntarily went down into his stronghold, the grave, to cope, with him who has the power of death, and, in open conflict with the powers of hell, He wrested from Satan the keys of *Hades*, and came forth a victor. He was stronger in death than the enemy. Since His ascension He has sent back from the throne of omnipotent power the cheering words; "I am He that liveth, and was dead; and, behold, I am alive forever, Amen; and have the keys of hell and of death." Rev. 1: 18. Let Satan now do his worst. Let him lock within the embrace of death our loved ones. The key to their prison house is in safe hands. Ere long He who holds the key will come, and, bursting the

gates of the tomb, will set the captives free.

Man's Hope is in the Resurrection

When the life-giver shall come, His voice will pierce the long galleries of death's funeral abode; and millions of captives who sleep "in Him," will come forth from the bursting graves, and, with the living righteous, meet the Lord in the air. Well has Bishop Thomas said:

"I have sat silent and solitary in my closet, and thought over, one by one, my Saviour's miracles; I have pictured to my mind the Almighty, moulding the earth of the fresh creation into a human form, and then breathing the breath of life into the nostrils of Adam; but never has my heart been so agitated as when I thought of Jehovah coming forth, at the blast of the last trumpet, to summon together the scattered dust of the corpse, and mould it into a body spiritual, incorruptible, immortal, radiant as the sun, and fashioned after the glorious body of the God-man."

And, reader, this power displayed by Christ in the creation and resurrection is for us now, to change our hard hearts, to give us victory over sin, and create us anew in Christ Jesus. Paul prayed that he might "know him, and the power of His resurrection." Phil. 3: 10. It is the same power that converts the soul, causing the stormy, sinful passions to subdue, that brings the dead from their graves in the last day. The Gospel is the power of God unto salvation (Rom. 1: 16). Redemption and creation are wrought through the same power, and the Sabbath, being the sign of creative power, became the sign of redemption as well.

G. B. THOMPSON.

Thy friend hath a friend, and that friend hath a friend; wherefore be discreet.—*The Talmud*.



CHRIST, Law-Giver and Law-Keeper

Christ, the Law-giver

In order to understand this subject better, let us ask ourselves, Who gave the law, and why was it given?

For a reply to these questions, let us turn to the Word of God. "There is one Law-giver, who is able to save and to destroy." James 4: 12. "For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King; He will save us." Isa. 33: 22.

Here we are told that there is one law-giver, and this one law-giver is the Lord. And this is true, for we read that the Lord came down upon Mount Sinai, and there spoke the Ten Words of the Decalogue. Ex. 19: 20; 20: 1-17.

But both the scriptures above quoted declare that He who gave the law is the same also as the one who saves.

But who is He that saves? "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. "I even I, am the Lord; and beside Me there is no Saviour." Isa. 43: 11. It is therefore evident that the One who saves us is the Lord Jesus Christ. For we read further that "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25. And as the One who saves is the One who gave the law, for there is one Law-giver, it is clear that it was our blessed Lord Jesus Christ, who, upon the summit of quaking Sinai, uttered with His mighty, divine, majestic voice those immutable, eternal, and unchangeable precepts of the Decalogue.

Why did He give them?—Ah, because He longed to save the people at that time, even as He desires to save them now, and as He has always desired to save them, *from sin*; and they could not be saved from sin until they realized that they were sinners; and they did not realize they were sinners until they knew the divine and eternal law of God. Yes, the same God who gave the people the law that would convict them of their sin, stood ready to save them from their sins, when they realized their need of a Saviour.

But the question will doubtless arise, "Did not God Himself, instead of the Son, give the law upon the summit of Sinai?" This question will easily be answered when we understand the relationship which exists between the Father and the Son. Jesus said, "I

and my Father are One." John 10: 30. And in Duet. 6: 4 we read: "Hear, O Israel, Jehovah our Lord is One." (Translated from the Hebrew.) Yes, there is but one mind, one thought, one purpose between the Father and the Son, for all wisdom, all knowledge, all power, all understanding, the Father has given to the Son.

God's Son gave to men the law in order that they might know that the divine power to convict men of sin is the glorious power to save them from sin, and bring them back into the path of obedience, where they shall no more violate His blessed law,

But after the law was given to the very people who ought to have understood its blessedness, its preciousness, its spirituality, its perfection, its power, it had become so buried up with traditions, with the rubbish and philosophy of men, with the perverted ideas of human wisdom, that it needed to be seen in active life to be understood. It would have been to little purpose for God again to speak that law upon the summit of a mountain, for the people with a strong tenacity were averring that they were observing the law to the very letter, which had thus been spoken. So it needed more than words this time: it needed action, that men might *see* that law. Therefore God clothed His divine Son with the body of human flesh, and sent Him to earth to let Him live a man among men, and show them what He meant in those blessed precepts that He gave to Adam in the beginning, the transgression of which brought woe and ruin upon a lost world. Hence, among the first teachings of Christ, we find Him explaining the meaning of that blessed law, and showing the people what it meant to observe and obey the law.

Christ the Law-keeper

That the divine Son of God would really be the ideal law-keeper was predicted centuries before He came to earth, for God was observing the tendency of men all through the ages, and saw the need of just such a revelation. Hence we read: "The Lord is delighted because of His righteousness; He will enlarge the law, and make it honourable." Isa. 42: 21. (Translated from the Hebrew.) "Sacrifice and offering thou didst not desire; mine ears hast thou digged; . . . then said I, Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within

My heart." Ps. 40: 6-8. And since out of the heart are the issues of life (Prov. 4: 23), the one great issue of Christ's life was not only to teach men the meaning of God's law but in His life constantly to be an expounder of it. Hence, He asked the people who could accuse Him of sin?—no reply. He repeatedly stated that He had kept His Father's commandments; He had done the will of God; He had done always those things that pleased God. In other words, He wanted them to see that the one great thought and deed of His life was to live out in the flesh as man, what was meant by those sacred precepts of the Decalogue. To kill meant more than intentional taking of life as the rabbis taught. Unchastity meant more than the unlawful desire put into action. Theft meant much more than taking merely what belonged to some other person.

If, then, the church of to-day could but see what was involved in the law of God there would be a strong and earnest desire on the part of all to exalt, extol, and lift up the unchangeable precepts of the Decalogue. For to lift up the law is to exalt Christ; to depreciate the law is to exalt, and glorify, and perpetuate sin. But, thank God, the law shall never be abolished; but sin shall. Hence we read that these who finally taste of the fruit of life's fair tree shall be those who keep the commandments, who have, in Christ, obeyed the law. Dear reader, are you a law-keeper or law-breaker?

Do you say it makes no difference whether you follow closely the law? Remember that God saw it was so important that He sent His own Son to earth, all the way from glory, and gave Him a body like yours, and had Him live for you the life that was intended in harmony with God's law. Then He gave up that life, shed His own precious blood, to show our eternal obligation to the law. By thus doing He destroyed sin, the transgression of the law and declared the perpetuity of the law that you might live and be obedient.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 16.

F. C. GILBERT.

Three Gates of Gold

If you are tempted to reveal

A tale some one to you has told
About another, make it pass,

Before you speak, three gates of gold.

These narrow gates—first, "Is it true?"

"Then is it needful?" in your mind
Give thankful answer; and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last

It passes through these gateways
three,

Then you must tell the tale, nor fear
What the result of speech may be.

—The Evangelist.

CHRIST OUR HEALER

Who Healeth All Our Diseases

PROBABLY nine tenths of all our diseases have their origin in the mind, or brain. It is through the brain that the Creator communicates with man. Through it he transforms the life, and imparts life and health to every part of the body. Through the nervous system conscious and unconscious impulses are conveyed from the brain to other organs and members of the body. These impressions influence them either for good or for evil.

It is well known that the organs of digestion may be retarded or entirely arrested in their work, and actual disease produced, through fear, worry, despondency, fault-finding, anger, impatience, etc. If the stomach is deranged, all other organs are deranged. How important then to heed the warning; "Keep thy heart with all diligence; for out of it are the issues of life." The issues of life proceed from it because it is the seat of the Author of life. "The kingdom of God is within you." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "Ye are the temple of the living God; as God hath said, I will dwell in them." "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you;" for the Spirit itself giveth life. If God is allowed his place in the mind, if he is permitted to rule upon his throne, life and health will flow from it to every organ and tissue of the body. Thus he heals our diseases. "I am the Lord that healeth thee." "Who healeth all thy diseases." Healing comes from within, not from without. The fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance—are the life-giving impulses sent forth from the brain to the various members of the body when Christ is enthroned within. In these there is health. These are the evidences of Christ's rule. By these we, and our neighbours as well, can tell whether Christ abides within. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Say not in thine heart, Who shall ascend into heaven (that is, to bring Christ down from above)? Or, Who shall descend into the deep (that is, to bring up Christ again from the dead)? But what saith it? The word [Christ] is nigh thee, even in my mouth, and in thy heart." Christ is our life. Christ in us is the only hope of health and glory.

On one occasion, as I was called to visit a patient, his wife said to me, before I saw him, "He is a Christian, doctor, but an inveterate smoker. I think this has much to do with his illness." He was a little hard of hearing, but we carried on, as best we could, the following conversation: "You are a Christian?" "Yes," he replied. "You use tobacco?" "Yes," was his answer. Then I said, "Christ does not use tobacco." He looked at me surprised, and said, "No, I use tobacco." "But," I said, "I am dead, nevertheless I live; yet not I, but *Christ liveth in me;*" and Christ in you does not use tobacco." I could see that this made quite an impression. It is true that Christ within does not lead a man to gluttony or intemperance, or to defile his holy temple with tobacco, alcohol, or any poison or impurity. "He that saith he abideth in him ought himself also so to walk, even as he walked."

When a captive in Babylon, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." It was witnessed of him that "an excellent spirit was in him." This excellent spirit was God's spirit. God's spirit in man to-day will keep him from defiling his body, and will lead him to eat and drink that which is pure and good. Daniel requested, "Let them give us pulse to eat [the simple products from the earth], and water to drink." The result was, the three captives were fairer and healthier than all the children that ate the king's meat. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." When Jesus entered upon his ministry, he cleansed the temple at Jerusalem. But his mission to this earth is not to cleanse lifeless temples made with bricks, stone, and mortar, and built by human hands. This is merely held up as an object lesson. His work is to cleanse living temples, made without hands. To the members of the Laodicean church he says, "Behold, I stand at the door, and knock [showing that Jesus is on the outside]: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." When he enters, he will again say, "Take these things [the things which cause disease, and defile the temple] hence."

The difficulty with the human family is, they have chosen the mystery of iniquity, or sin, in place of the mystery of godliness, which is Christ in you. There can be but one remedy for our diseases, and that is to welcome Jesus into our temple once more, and let him cleanse it, and let his house once more become a house of prayer, instead of a den of thieves. "He shall save his

people from their sins." By saving them from their sins, he saves them also from the consequence of sin, which is disease and premature death. They that are saved "shall call his name Emmanuel, which . . . is, God with us."

DR. KRESS.

Christ Revealed in the Sabbath

It is written: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." There is, therefore, that about the Sabbath by which he who hallows it may know, not only that the Lord is God, but that the Lord is his God. But to know God is to know not only *that* He is, but also *what* He is; for His name is not simply "I AM," but "I AM THAT I AM."—I am *what* I am, I am *that which* I am,—so that "he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him,"—must believe not only *that* He is, but also *what* He is. Therefore as the Sabbath is a sign which God has set, by which those who hallow it may know that He is the Lord their God; it follows with perfect certainty that there is in the Sabbath that by which those who hallow it may find the knowledge of God.

WHAT THERE IS IN THE SABBATH

Let us, therefore, look at the Sabbath as God made it; and at what the Lord did in the making of it by which it became the Sabbath of the Lord. First, He created all things; then He ceased from His works and rested the seventh day; He then blessed the seventh day; He made it holy, and sanctified it. The Sabbath, therefore, is—

1. The reminder of God as Creator; it is the reminder of His creative power manifested; for it is a sign between Him and His people forever, because that "in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31; 17.

2. In the Sabbath is God's *rest*; for He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again [He spoke of the seventh day on *this wise*], They shall not enter into My rest." Heb. 4: 4, 5.

3. In the Sabbath is God's *blessing*; for He "blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2: 3.

4. In the Sabbath is God's *holiness*; for He "hallowed" (made holy) the Sabbath day. But it is only the presence of God which makes anything holy. When Moses, attracted by the curious sight of the bush burning with fire yet not consumed, turned aside and approached to behold, "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3: 4, 5. That place was made holy ground solely by the *presence* of "Him who dwelt in the bush."

And as it is the presence of the Lord which makes holy; that which made holy the *seventh day*, the Sabbath of the Lord, was the *presence* of Him who rested the seventh day from all His works.

5. The Sabbath has in it God's *sanctification*; because He not only blessed the seventh day, but *sanctified* it,—set it apart unto the holy use and service of the Lord,—that His presence might dwell therein; for it is not merely the transient presence, but the *abiding presence*, the special *dwelling* of God in a place, which sanctifies; for it is written; "Israel shall be sanctified by My glory;" for "I will dwell among the children of Israel, and will be their God." Ex. 29: 43 (margin), 45.

Thus connected with the Sabbath there is the creative power of God; the rest of God;

the blessing of God; the presence of God which makes holy; and the continuing, dwelling, presence of God which sanctifies.

And all this is precisely, and in order, what is found in *CHRIST* by the believer in Jesus.

CHRIST IN THE SABBATH

God's rest is in the seventh day; and God's rest is in Christ. It is impossible for God's rest to be in antagonistic places; for as with God "there is no variableness neither shadow of turning," God's rest is the same wherever it may be. Therefore, God's rest being ever the same, God's rest in the seventh day, and God's rest in Christ, is precisely the same rest. And this, being impossible to be in antagonism, is in perfect unity, and therefore demonstrates that *the Sabbath is in Christ* and **CHRIST IS IN THE SABBATH.**

GOD'S PROMISES TO THE BELIEVER

The Sabbath, truly understood, means all of Christ; and Christ, truly understood, means all of the Sabbath. And neither can be truly understood without the other. The Sabbath is God's sign, and Christ is God's sign. Christ is God's sign spoken against, and the Sabbath is God's sign spoken against: and all, "that the thoughts of many hearts may be revealed." Luke 2: 34, 35. Yet ever He is indeed "the glorious Lord" (Isa. 33: 21); and ever "His rest," His Sabbath, is indeed "glorious." Isa. 11: 10.

"Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. . . . For we which have believed do enter into rest." "And hallow My Sabbath; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." "The seventh day is the Sabbath of the LORD thy God."

"Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56: 1, 2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23.

A. T. JONES.

Prompt Payment

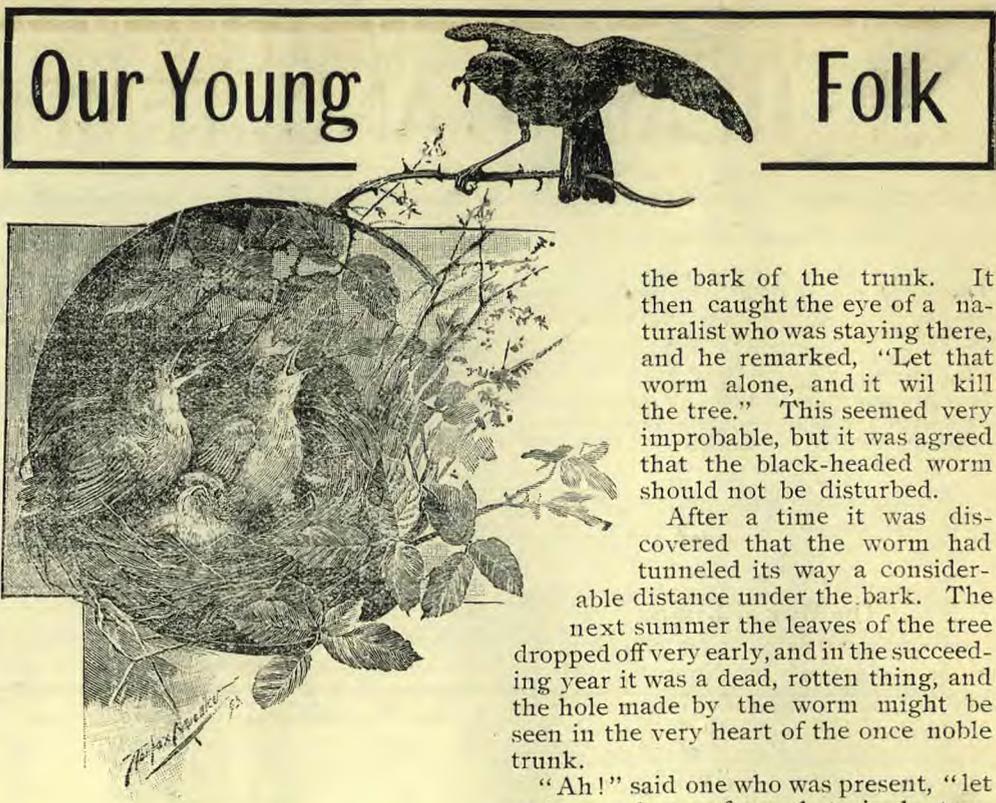
A story is told of an old Methodist minister who believed in every opportunity to "sow the good seed."

Travelling along a country road one day, his horse lost a shoe, and the minister stopped at the next blacksmith's shop to have the damage repaired. Several loafers were about the shop. The minister told them who he was, inquired their names and occupations, and had a cheery talk with them.

When the horse was shod, he asked what was to pay, and the blacksmith said carelessly, "Oh, nothing, just remember me in your prayers."

"Very well," said the minister, promptly. "As my motto is, 'Pay as you go,' I'll just settle the bill now!"

Down on his knees he went, and the loafers and the blacksmith followed his example, willingly or reluctantly. The fervent methodist prayer was both comprehensive and practical, and at its close the minister mounted his horse and rode off, carrying with him the hearty good will of his congregation.—*Sel.*



Our Young

Folk

"I Don't Care."

I know a little maiden—
Perchance you may have met her;
And if you ever have,
You'll surely not forget her.

Should one presume to mention,
Though with most loving care,
A fault that needs correction,
She says, "Well, I don't care!"

Her books and toys she scatters,
Her bonnet oft she loses,
And where she puts a garment
Is—just where'er she chooses.

She never finds, when wanted,
The ribbons for her hair,
And yet, if gently chided,
Still says, "Well, I don't care!"

Oh, thoughtless little maiden,
I pray you now remember,
While life is in its Maytime,
Ere comes its chill December,

No soul is e'er uplifted,
No destiny made fair,
While lips are swift to utter
Your watchword, "I don't care!" —*Sel.*

A Single Worm Killed the Tree

During the summer of 1853 I was staying at Sudbrook Park, near Richmond, in Surrey. One day while I was walking with some friends through the "wilderness," Dr. Ellis drew our attention to a large sycamore tree, decayed to the core.

"That fine tree," said he, "was killed by a single worm."

In answer to our inquiries, we found that about two years previous the tree was as healthy as any in the park, when a wood-worm, about three inches long, was observed to be forcing its way under

the bark of the trunk. It then caught the eye of a naturalist who was staying there, and he remarked, "Let that worm alone, and it will kill the tree." This seemed very improbable, but it was agreed that the black-headed worm should not be disturbed.

After a time it was discovered that the worm had tunneled its way a considerable distance under the bark. The next summer the leaves of the tree dropped off very early, and in the succeeding year it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble trunk.

"Ah!" said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the church have been ruined by a single sin!"—*Australasian Signs of the Times.*

The Heart Makes the Wish

Two little Indian boys, to whom the missionary going to and fro across the plains on his errands of love, was a familiar figure, were talking the other day as to what they would like to be and to do when they were men.

One exclaimed, "I wish I could be a preacher! Then I'd go and tell everybody all the good things I know."

The other hesitated for a while. It seemed to him the very best wish had been made. But suddenly his face brightened, and his shrill little voice rang out with a note of triumph:—

"I wish I could be a horse and cart! I'd carry the preacher to tell the good things."

Those who heard him did not laugh. They knew the earnestness of the heart from which it had come—a heart willing to be anything so that the "good things" might "go" to others. —*Sel.*

Answer to New Year's Enigma

(1) Lev. 23: 16; (2) Matt. 9: 16, 17; (3) Lam. 3: 23; (4) John 13: 34; (5) 2 Kings 2: 20; (6) 2 Sam. 21: 16; (7) Matt. 27: 60; (8) Mark 16: 17; (9) Heb. 10: 20; (10) Luke 22: 20; (11) Judges 16: 12; (12) Judges 5: 8; (13) Ex. 1: 8; (14) 1 Sam. 6: 7; (15) Songs of Sol. 7: 13; (16) Rev. 21: 1; (17) Isa. 48: 6; (18) 1 Cor. 5: 7; (19) Rev. 21: 2; (20) Mark 1: 27; (21) 2 Cor. 5: 17; (22) Eph. 4: 24; (23) Rev. 2: 17; (24) Rev. 14: 3. Total of chapters 302 less 14. Divide by 8. Ans. Ezekiel 36: See verse 26.

HEALTH AND TEMPERANCE

The Master's Touch

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.
Great Master! touch us with thy skilful hand;
Let not the music that is in us die.
Great Sculptor! hew and polish us, nor let
Hidden and lost, Thy form within us lie.
Spare not the stroke! Do with us as thou wilt.
Let there be nought unfinished, broken, mar-
red;

Complete thy purpose that we may become
Thy perfect image, Thou our God and Lord.

H. Bonar.

The Way of Escape

My heart ached for the wretched man.
His debauch was over; his nerves un-
strung; the normal sensibilities of a
moral nature, quickened, after a brief
torpor, into most acute perceptions.
Such a haggard face, such hopeless eyes,
I see the picture now as a haunting
spectre.

"Let the memory of this hour, so bur-
dened by pain and repentance, be as a
wall of defence around you in all the fu-
ture," I said.

He looked at me drearily, slowly
shaking his head he replied—

"Such memories are no defense. My
soul is full of them. When temptations
assail they fall away and I am at the
mercy of mine enemy, who rushes in
like a hungry wolf, to kill and to
destroy."

"Is there no help for you, then?" I
asked. He shut his eyes and was very
silent. If an artist could have seen his
face then, and faithfully caught his ex-
pression those who look upon the image
must have felt such pity on their hearts
as makes the eyes grow dim with tears.

"I fear not," he answered after a little
while, in a hopeless kind of way.

"It cannot be." I spoke confidently
and assuredly. "No man is given up to
such utter ruin. There must be, and
there is a way of escape from every evil."

"Except the evil of a bad and degrad-
ing habit—that vile second nature," he
answered, "the steady current of which
is forever bearing him downward to-
wards a storm wrecked ocean. He may
seize the oars in alarm, as I have done
scores of times, and pull against the cur-
rent making head for a little while. But
human strength avails not here. The
arms grow weary, the spirit flags—it is
easier to drift than to row, and the cur-
rent bears him again. It is the history
of thousands and tens of thousands, and
I am no exception."

"It cannot be" I answered. "There
is help for every man, no matter how

weak, nor how beset by enemies; else
God's word must fail."

"It does fail, I think," he answers in
a gloomy, despairing kind of way.

"No, no, no," Quickly and emphati-
cally did I reject his conclusion.

"Have it as you will. I shall not ar-
gue the point." He spoke almost list-
lessly.

"Then, I say there is help for
every man, no matter where he is, or
what he is. We cannot fall so low that
the Everlasting arms are not still beneath
us ready to bear us upwards to moun-
tain heights of safety."

"Oh that those arms would bear me
upward," almost groaned my poor
friend. "I have no strength in myself.
I cannot climb. Unless lifted by ano-
ther, I must perish."

"So bad as that?" I said.

"Just so bad," he answered slowly
and bitterly. "This second nature I
have made for myself is my rule, reason,
conscience, the love of my wife and chil-
dren, my good reputation, pride, manli-
ness—all human powers and virtues are
its slave. And such a bondage."

There was not a ray of hope in his
dreary eyes.

"You must try again," I said cheerily.
"No man need be a slave."

"Easily said," was his impatient
answer; "while yet all men are slaves to
some habit from which they cannot
break."

"Say, rather, from which they will
not break."

"No, I speak only the words of truth
and soberness. There is human strength
and there is divine strength. The ever-
lasting arms are always beneath and
ready to bear us up if we will but lean
upon and trust them. Human strength
is but a broken reed; divine strength is
sure as God himself. It never fails."

There came into his heavy eyes a
feeble play of light. The stern objection
that sat upon his lips faded off.

"In our own strength nothing, "I
said, "in God's strength, all."

I saw his hands moving in an uncer-
tain way. Then they rested one against
the other. Suddenly they were clasped
together in a kind of spasm, while his
eyes flashed upward in a wild half-des-
pairing appeal to God, his lips groaning
out the words—"Save me or I am lost."

Even now memory gives back the
thrill that swept along my nerves as his
cry penetrated my ear.

Never from any human soul went up,
unheard, a prayer like that. He who
once and forever took upon himself our
nature, and who was in all points

tempted like as we are, yet without sin,
and who is touched always with the feel-
ing of our infirmities stands close beside
us, knocking at the door of our hearts
that he may come in and help and save
us. All hell is powerless before him,
impure desires flee from his presence
like night birds when the sun rises; and
the cords of evil habits are broken, as
the withes that bound the arms of Sam-
son at his lightest touch.

I waited for a while without speaking,
watching him closely to see if he would
rise to anything like confidence. Grad-
ually, the hard desponding look faded
from his countenance, and I saw a calm
resolve begin to show itself about his
mouth.

"One effort more" he said at last
speaking slowly, but very firmly; "one
effort more but not in my own strength.
I have tried that in my own strength
and shall never try it again. I give up
the struggle as hopeless. If God fails
me I am lost."

What a fearful, if God fail? he never
fails—is never nearer to us nor stronger
to help us, than at the moment when
despairing of our own strength, we turn
to him. The only danger lies in our
not trusting him fully.

"But how shall I trust Him? How
shall I get a transfer of his strength to
my will? How is it that this power can
supplement my weakness? I am away
down in the valley of sin and shame;
how am I to get upon the mountains of
purity, peace, and safety?"

"Will he bear me up on His wings as
the eagle? or must I climb and climb
from day to day until I reach the sum-
mit?"

"You must climb," I said. "I cannot.
I have no strength. I have tried it a
thousand times and failed," he answered
with returning doubt.

"And will fail again if you trust in
your own strength, but with God-given
strength, used as your own, the ascent is
sure."

"Ah, I see!" light broke all over his
face. I see! I see! he repeated. "God
does not let us out of our own sin and
misery, but gives us divine strength, if
we ask him in all sincerity, by which we
lift ourselves."

"Yes."

"It is very simple and clear." He
drew a long breath of relief, like one
who has a load taken from his mind.

"The law of our dependence on God
for help." I said.

(to be continued.)

The Home

"Now I Lay Me Down to Sleep"

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows fluttering go.

And as the shadows round me creep,
A childish treble breaks the gloom,
And, softly, from a farther room
Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;

And as I hear the child's "amen,"
My mother's faith comes back to me;
Crouched at her side I seem to be,
And mother holds my hands again.

Oh for an hour in that dear place!
Oh for the peace of that dear time!
Oh for that childish trust sublime!
Oh for a glimpse of mother's face!

Yet, as the shadows round me creep,
I do not seem to be alone,—
Sweet magic of that treble tone,—
And "now I lay me down to sleep."

—Eugene Field.

Farmer Penniman's Dream

"There's no need of a donation for Mr. Goodman," growled out Mr. Penniman on his way home from church, after the notice of a proposed donation visit had been given; "he has salary enough without—six hundred dollars a year and a parsonage and garden spot that's enough for any family to live on; why, it does'n't cost us near that, and we have six children and they have only four. 'Twas real mean for Mr. Goodman to exchange, and get that man to give out the notice." And Mr. Penniman fretted away in the ear of his silent wife till they had nearly reached home, quite unmindful of the four children who, with wide open ears, were eagerly listening to every word.

Mr. Goodman was pastor of a little church in a small village of Manisuch, a Home Missionary Church composed of farmers, with a few members in the village where two other churches of different denomination were also endeavouring to live and thrive.

Four hundred dollars was the nominal salary of Mr. Goodman from the Home Missionary Society. Of the four hundred, Mr. Penniman gave twenty-five dollars usually in advance, "to get it off his mind" he said; if all the subscribers had followed his example it would have been better for the minister. But the last year's subscription was two hundred dollars in arrears and Home Missionary Treasury was empty.

It was mid-winter; the minister's credit and provisions were well nigh ex-

hausted, and nothing had been said of the accustomed donation visit.

Driven almost to desperation, Mr. Goodman rode over to a neighbouring city, where one of his classmates was preaching to a large, prosperous church and laid the case before him.

"Let's exchange" said the sympathizing listener, when the story was told "I'll give notice of a donation visit on my own responsibility." The exchange was made, and the notice was given to the astonishment of every one, Mrs. Goodman included.

Mr. Penniman's family went in to their large warm kitchen, laid aside the wrappings and sat down to a bountiful dinner, prepared by the eldest daughter during their absence; and with the appearance of the hot mince pies began the discussion of the coming donation visit.

"Mother, may I go?" from a chorus of little voices and comments from the elder members of the family according to their moods.

"Well I paid the whole of my subscription long ago" said Mr. Penniman with a satisfied air, "and if the rest had done the same there would be no excuse for having a donation visit."

"I don't believe that Mr. Jones has paid a cent, and he is rich too," said Clara a bright little girl of eleven.

"No, nor Mr. White, nor Mr. Cook, nor even Deacon Slocum" added George a stout lad of sixteen, who knew more in his own estimation, than any man in the neighbourhood. Mrs. Penniman and the eldest daughter, said nothing.

"Mother, I heard my teacher tell the superintendent that if people would only give tithes now, as the Jews did, there would be no need of donation parties. What are tithes?" said Robert the nine year old son.

"I will tell you all about it this afternoon, finish your dinner now" was the reply.

An hour later according to promise the mother sat Bible in hand explaining to the children the divine plan of supporting God's cause in the earth, while Mr. Penniman sat and dozed in the comfortable rocker near by.

Clara and Robert found the references, and James and Minnie asked numberless questions.

"Children," said Mrs. Penniman, "The Lord's plan for supporting his work is known in the Bible under the general name of Tithes and Offerings." The tithe we will study first. A tithe means a tenth. Robert will first read Hebrews 7: 1-12.

"Now Robert, of what priesthood is Paul writing?"

"The Melchizedek priesthood," answered Robert.

"But mother under what priesthood are we now?" asked James.

"Christ is made a priest after the order of Melchizedek so we must now be under the Melchizedek priesthood."

"Now Clara to which priesthood does the tithing really belong?"

"To the priesthood of Melchizedek" was the quick response, "because Abraham paid tithes, before the Levitical priesthood and verse nine says that Levi paid tithes in Abraham."

"That is very true," replied the mother, "So then we see that those who try to confuse the tithing system with the laws of the Levitical priesthood and thus escape an obligation that is not pleasing to the flesh are clearly shown to be wresting the scripture."

"Now let us turn to Gen. 28, and read another instance that is recorded showing that the Patriarchs of the Melchizedek priesthood recognized the binding obligation of the tithing system. Clara may read. Jacob's vision interested them greatly, many were the questions they asked concerning it, but that which was of greatest interest was the fact that as soon as Jacob was converted he made the solemn vow "of all thou shalt give me I will surely give the tenth unto thee."

"You see children" said the mother, "the tithes mean the tenth and this vow of Jacob's shows clearly that it is one-tenth of the increase that God requires. Robert read Deut 14:22."

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year."

"This verse gives us the principles" replied Mrs Penniman, "now Clara read Lev. 27th chapter verses 30-32 and see if it goes further than the fruit of the land."

"Why mother it says cattle too" exclaimed Robert in astonishment "and a tenth of all their grain and their fruit." Sure I guess that my teacher was right.

"Now children let us study some of the principles underlying this question of tithing. Robert may read Matt. 25: 14-30.

"What is this parable called?"

"The parable of the talents" was the ready reply of all in chorus.

"Who is the man travelling into a far country?" Ans. Christ

"Who are the stewards?"

"Those who are living on this earth."

"Do we then possess really all that we have?"

"No," said Clara, "for they are only given us for a little while to see how we will use them. If when the reckoning day comes we have been faithful we are given permanent possession eternally; if unfaithful we are declared to be unprofitable servants and cast into outer darkness."

"That is true. How careful then ought we to be in putting out to usury the talents with which the Lord has entrusted us. Clara may read Luke 19: 13."

"You will notice that Jesus says, 'occupy till I come.' Now children, your father owns twenty acres which we rent

(continued on page 3, cover.)

THE FINAL GOSPEL MESSAGE

The World-wide Progress of the Advent Message The Finishing of the Work

A History of the Moving Pillar of God's Providence

IN FOUR PARTS.—PART I.

The Gospel work carried forward by Seventh-day Adventists has now reached large proportions. Its scene embraces all true reforms, and its operations reach nearly all the countries of the world. During the last ten years it has made as great progress in adding members, churches, ministers, funds and territory, as it has made during the fifty years preceding. Its development now calls for a broad, progressive, and courageous management as never before. Its conditions call for a fresh study of its nature, purpose and history. Its demands call for a new consecration of the lives, the service, and the means of those identified with it.

The Cause Defined

From the earliest days of our history, the terms "The Cause," "Our Work," "This People," "Present Truth," "The Third Angels Message" etc. have been used to designate the people associated together, the truths they held, and the work they were doing.

From the first it has been believed by those connected with this movement that it is a fulfilment of prophecy. The statements used by Bible writers in foretelling its rise, progress and culmination, and what we now see of the Cause itself, assure us that this movement is the proclamation of the three-fold Message outlined in the fourteenth chapter of Revelation. It includes the messages, the people who receive and obey them, and the work of that people in proclaiming them.

The messages are clearly set forth in verses 6 to 11, the people are definitely pointed out in verse 12 and the work is approvingly recognized in verse 13 of this chapter. These combined constitute the Cause, the movement with which we are identified, and to which we are devoting our lives.

The Messages

The Messages are the "Everlasting Gospel," verse 6, they stand for the truth of the Gospel as revealed in the entire Bible. In these messages the fullness of the light of the Gospel is centered. By them the earth will be lightened with the glory of God. Rev. 18: 1.

The People

The people are the result of the shining of the light. They are called out by the truths of the messages. The proclamation of the messages develops a company of people of whom it is said, "Here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 12. These people are mentioned in other places as being sealed with the seal of God, (Rev. 17: 1) as standing with Christ on Mt. Zion Rev. 14: 1, and "having gotten the victory over the beast, and over his image, and over his mark," they are seen on the sea of glass surrounding the throne of God. Rev. 15: 2

The Work

The work is the proclamation of the messages by the people. This represents the whole effort made to give the truth of the messages to the world. It includes every desire felt to make that truth known, every prayer offered for its progress, every sermon proclaim-

ing it, every word written explaining it, every visit made, every page of literature distributed, and every dollar given. It represents every church building, printing-house, school, sanitarium, and office dedicated to the advancement of this cause. It embraces every mission established in the dark places of the earth, and every journey and voyage made by land and sea to enlighten and lift up humanity with the truth as made known in the Third Angel's Message. Of those who give their lives to active work in this message, fall at their posts, the Lord says, "Blessed are the dead which die in the Lord from henceforth, yea, saith the spirit, that they may rest from their labours, and their works do follow them." Verse 13.

The Object

The object of this three-fold message is plain definite, and solemn. It is the announcement to all the world that the judgement hour has come. Rev. 14: 6 & 7. It is that proclamation of the gospel of the kingdom in all the world for a witness unto all the nations, which will bring the end. Matt. 24: 14. It is the finishing of the mystery of God under the sounding of the seventh Angel when the kingdoms of this world are to become the kingdoms of our Lord and of his Christ. Rev. 10: 7; 12: 14, 15. Its object is to finish the work of God in the earth, and cut it short in righteousness. Rom. 9: 28. That object will be accomplished. It is impossible that it should fail.

The Scope

This message is world-wide in its scope. It is to be proclaimed to every nation, kindred, tongue, and people. All classes in all the world,—Christian and heathen, civilized and barbarous, rich and poor, cultured and untrained,—all are to be warned of the coming perils, and invited to the only sure place of refuge.

By land and sea the message is to be carried to the busy throngs in the centres of the population, and to the remote, isolated, scattered people in partially explored lands, and in the islands of the seas.

And this will be done. John not only saw the work in progress but he saw its glorious consummation in a company of people standing around God's Throne, who had been gathered from every nation by this message.

A History of Thrilling Interest



FIRST ANGEL'S MESSAGE

The history of this Cause, as represented by the people who have embraced the messages, and the work they have done to make them known to the world is of thrilling interest. It has moved steadily onward with

an irresistible force like that which moves the worlds.

William Miller of Low Hampton, N. Y. was the man chosen, instructed, and disciplined for the great task of inaugurating this world-wide message.

William Miller's first week's public ministry was signally blessed of God. He says that the people flocked in from the neighbouring towns; a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted.

Strong Men Unite

The first man of real ability and power who joined William Miller in the proclamation of the message was Josiah Litch, of Lowell, Mass. He was a minister of splendid talents and from the time he took a public stand in the autumn of 1844 rendered the Cause the most valuable service by both his voice and pen.

Between the 8th and 16th of Dec. 1839, Joshua V. Hines, another minister of ability and influence embraced the message, and immediately threw all the zeal and devotion he possessed into its proclamation. Of this step he afterward said "It was at this time that I laid myself, family, society, reputation, all, upon the altar of God to help him to the extent of my power, to the end."

On taking his stand he told Mr. Miller that "the doors should be open in every city in the Union, and the warning should go to the end of the world; he began immediately to publish a paper called the *Signs of the Times*. This was the first regular journal started in the interests of, and wholly devoted to the proclamation of the First Angel's Message. The first number was dated Boston (Feb. 28th, 1844). In a later issue Mr. Hines gave the following as one of the reasons for starting this.—

"I saw that William Miller, the distinguished person raised up of God to declare this truth needed assistance. He was cramped; he could not get a fair hearing before the public. The public prints, religious and political, were closed against him; and often filled with slanders against his character and doctrine. I resolved to do what I could to give him a fair hearing before the American public. In order to do this the *Signs of the Times* was commenced. Its columns were thrown open for Mr. Miller to speak fully and fairly his views. It was at the same time opened to his opponents to refute him if they could.

Work and Workers

A goodly class is preparing for baptism at Bridgetown, Barbados. At Port-of-Spain, Trinidad, a class is also preparing for the same ordinance.

Four souls were added to the church at Indian Walk, Trinidad during December by baptism.

A mission house is being built on the church lot at Georgetown, Demerara.

Good words continue to come in from every side as to the blessed truths many are finding in the WATCHMAN. In many places as a result of its circulation the living preacher is being called for. Shall we not press the campaign on, entering new places? Let the promptings of your soul answer you the question.

To the coming General Conference at Washington, D. C., U. S. A. are coming representative workers from all over the world. From Japan comes Eld. Field, superintendent of that field; from Australasia Elder E. H. Gates visiting the Pacific Island fields enroute; also Elder G. A. Irwin visiting the East Indies while homeward bound, while from our organized Conferences everywhere delegates are to attend. Good times are expected and an abundant blessing from on high. Broader plans will doubtless be laid and the world-wide campaign be pressed to its finish as never before.

WAR — Satan's Answer to the Second Table of God's Law.

In these days when war is so often encouraged by those who profess to be the servants of Christ, it is well to study its results, the conditions which it brings about and the thing itself in the light of God's word and the example of our Master who preached to mankind the gospel of peace. God declares, "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32: 17.

Our Lord himself also said while among men "Peace I leave with you, my peace I give unto you." And in his life we see exemplified the peace which he desired and has given to those who are truly his followers.

In the early days of the Christian church it was far from the hearts and minds of the followers of Jesus to indulge in or encourage the war spirit as witness the words of the apostle Paul, "Let the peace of God rule in your hearts." Col. 3: 15.

This then being the attitude of God's word, whence comes the prevailing spirit of war which controls the nations, and many of the pulpits of the so-called Christian churches. Where else than from him who brought into the world the spirit of strife and has wrought it out in the hearts of mankind.

That this is true, again witness the word of God, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth. He is a liar, and the father of it."

War is the spirit of murder wrought out on a large scale. It is the hatred of nations, made up of individuals. Satan was the first

murderer and it is his spirit controlling men when they desire the lives of their fellowmen.

The second table of the decalogue enjoins God's children to abstain from dishonoring fathers and mothers; and yet how often are fathers and sons on opposite sides of the conflict in war striving to slay one another. It says, "Thou shalt not kill," but war is a business of killing. It commands, against adultery yet read of the annals of war. It demands "that thou shalt not steal," but why is war waged? for conquest. It says "thou shalt not bear false witness against thy neighbour" "and thou shalt not covet," but both are the ruling passions in the hearts of those who wage war.

Reader, is it needful for us to ask the question, Who controls, and whose spirit is behind it all? Satan in his efforts to overcome the government of God among men is thus answering the requirements of God's law. He is thus enlisting in his service the greater part of the world in a fight against the principles of heaven. Ah, where are we standing? What is our attitude in the strife that is being waged?

Of the days before the coming of Christ it is said that spirits of devils working miracles "go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty."

These spirits are working in the earth. They are making a division among men, who are choosing peace or war. The preparation for the final conflict is steadily going forward and he who encourages the spirit of war is fighting with Satan against the law of God. Reader, where do you stand?

w.

MARCH OF EVENTS

China has cancelled a concession which was to permit a British company to construct a railway from Swatow to Chou Chou, and has granted the same to a Japanese company. This is interesting as showing the increasing influence of Japan in the affairs of China.

Peace

On the fall of Port Arthur many newspapers both in Europe and America predicted the early dawn of peace but after weeks of weary waiting the desired event has failed to come. Hopes also were built upon the internal troubles of Russia making it necessary for that government coming to terms with the Japanese but this also has been ineffective. The common people of both nations are desirous of the cessation of the war, and in Russia an item of the terms of the revolutionary party is a demand to this effect. It is much to be hoped that it will not be long before we shall see the slaughter in the Far East ended.

The War

During the month past the rapid trend of events in Russia has made it the center of world interest overshadowing even the events in the Far Eastern war zone.

One quite serious battle has been fought in Manchuria near Liao-Yang, the attack being made by the Russian army on the Japanese intrenchments. Heavy losses mounting well up into the thousands were sustained on both sides. The attack was,

however, repulsed and the greatest loss sustained by the attacking army.

The Baltic fleet is reported still to be off the coast of Madagascar, awaiting, it is said, the second and third division before proceeding. By some it is thought probable, that it will never get nearer the scene of operations.

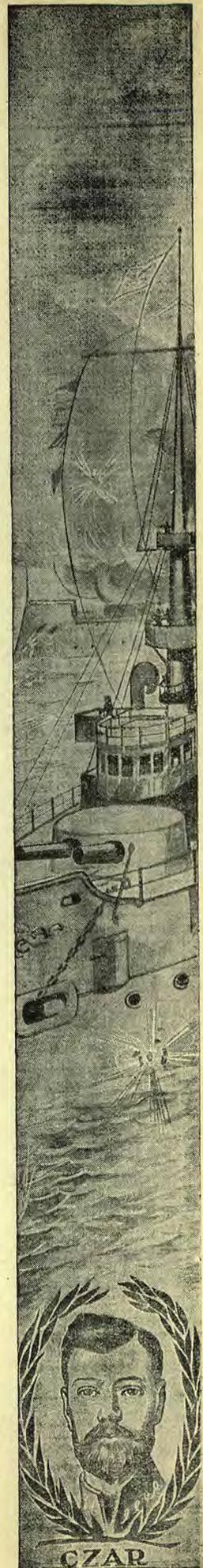
Russian Internal Conditions

The Russian Government seems to have been partially successful in disposing of the open revolution. At least for the past four weeks matters were quieter throughout the great cities where the disturbances mostly occurred.

From the *Literary Digest's* comments, and quotations from current papers and magazines we gather, however, that the quiet at present manifest is but the smouldering of a flame that soon will break out fiercer than ever.

This view is upheld by the frequent dynamiting and assassinating affairs which have taken place the past few days. These have brought to an untimely death a Finlander who had deserted his nation's cause and Grand Duke Sergius, the much hated uncle of the Czar.

The Czar has promised reforms but it is doubtful if any reforms that he would be willing to grant will calm the passions and satisfy the demands of a people in whose minds has awakened a desire for liberty.





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

March 1, 1905.

"For he spake and it was; he commanded and it stood fast."

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible,.....all things were created by him and for him."

"For we are his workmanship, created in Christ Jesus unto good works."

"And that ye put on the new man, which after God is created in righteousness and true holiness."

"For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

A number of Port-of-Spain, Trinidad, Young People have banded together to raise funds for obtaining literature in the East Indian tongue. Each member pledges one shilling per month for one year toward the funds. Already they have in hand two tracts in the Devenagri Dialect of this language, "Searching the Scriptures" and "Sure Word of Prophecy." These are being used to good advantage among the East Indians in Trinidad.

In Wales at the present time a remarkable revival movement is attracting considerable attention. The leader appears to be a young miner by the name of Evan Roberts. All of South Wales is stirred by the movement. It is claimed by those who have been observers, that it is creating a great change in the lives of the rough miners of these districts.

The Literary Digest Presents an interesting review of an article from *The Churchman* (New York) accompanied by maps showing the growth of Christianity from the first century. Maps are necessary for a complete understanding but it is interesting to note that in A. D. 100, Christianity had a hold only on a small part of the countries on the shores of the Mediterranean while to-day it controls in Europe, Northern Asia, North and part of South America, Australia and part of Oceania. The *Digest* remarks, "No wonder that missionary optimism looks forward to the Christianizing of the world in this generation."

The Sultan of Turkey has prohibited the sale of Bibles on the streets of Constantinople.

Press Fund

We are able to report a little more toward our Press Fund this month. We trust that our brethren and sisters will keep the matter in mind and help us in liquidating the present debt upon the WATCHMAN outfit.

One church in British Guiana is selling the WATCHMAN and devoting the proceeds to the enterprise. Others have taken up special collections for the purpose. What is your church doing in aid of this work? Perhaps you have not thought of it this way before. If your individual donations are small and it would be expensive to send in the small amounts, club together as a church or company. We should all have some part. What is your part?

Previously reported	\$ 574.88
Mrs. B. F. S. Woodland, U. S. A.	5.00
	\$ 581.88

The Third Annual Session of the Jamaica Conference of Seventh-day Adventists

The Conference commenced in the Kingston Seventh-day Adventist Church January 1st and continued its session for four days. It was a most pleasant, profitable and in many ways memorable occasion. Such a large gathering of Sabbath-keepers from all parts of the island was decidedly encouraging to the Conference, and a great surprise to strangers and the many visitors who were present at each meeting.

To promote the interest of the Cause of Christ, and provide ways and means for the progressive proclamation of the Third Angel's Message, throughout the world, and in Jamaica especially—are the primary purposes of the Conference; purposes which though not fully realized, were largely achieved at the late session. Cheering words of material and spiritual growth were spoken by all delegates, and the tabulated reports of the officers of the Conference showed an increase of strength in all departments of the work, with a gratifying gain in membership.

Special No. 2

The subject matter for our next Special will be under the general heading of *Christ, Our High Priest*. Articles of intense interest will be found in all its departments.

We are also able to promise some beautiful new illustrations which have been obtained especially for this series. Our readers will have noticed that this number contains some excellent cuts, some of the new ones among them, and future numbers of the Series will be even more attractive in their illustrations.

Our continued articles, we believe will find many interested readers and as the stories progress will add to the interest now created.

We invite your patronage for the complete Series. Let all our WATCHMAN Agents remember to place the entire Series in the hands of their patrons.

Sweet, refreshing and soul strengthening early morning prayer meetings at half past five o'clock, marked the beginning of each day; these meetings were always largely attended, and were no doubt one of the main factors in the harmony manifested, and in the spirit of love and perfect unity that prevailed throughout the Conference, in both the business meetings and at the devotional services.

Evangelistic meetings were held each evening; when the stirring truths of the Everlasting Gospel were presented to the public who were especially invited to these services. The commodious building occupied by the Kingston church was wholly inadequate to accommodate the large throngs who attended the night meetings. The Mayor and Council of Kingston kindly tendered us the use of the Town Hall for four nights. The meetings at the Town Hall were in every way a success; the public thronged the large structure, and attentively listened to sermons setting forth the Bible teachings concerning the character and Second Coming of Christ, The Millennium, and the Sabbath.

One of the pleasing features of the Town Hall meetings, and one that was highly appreciated by all who were favoured to hear, was the splendid congregational singing. The grand old songs of Zion had the right ring, and they never sounded sweeter. The whole congregation seemed to sing with the spirit and understanding.

Advance steps were taken in all departments. A plan was inaugurated whereby the established churches and companies will be supplied with ministerial aid more regularly. The question of day schools, came in for lengthy consideration, and we predict, that before the next conference meets the number of church-schools in successful operation in Jamaica will be considerably increased. Enlarged facilities for evangelical work were provided, and plans for the present year promise that many new districts shall be entered with present truth.

The CARIBBEAN WATCHMAN was warmly endorsed in a resolution stating, "The CARIBBEAN WATCHMAN is God's appointed medium for the proclamation of the Third Angel's Message throughout the West Indies by the printed periodical."—The Conference called upon every Seventh-day Adventist in Jamaica to give it their hearty support.

The officers and workers of the Conference for the year 1905 are as follows:

President and Treasurer.—Eld. J. B. Beckner; Secretary.—N. Johnston; Secretary Sabbath School Department.—Mrs. J. B. Beckner; Delegate to General Conference.—Eld. J. B. Beckner.

Conference Committee: Elders J. B. Beckner, W. Jay Tanner, J. A. Strickland. Brethren—Burkeley and M. L. Tomlinson.

Credentials were given to J. B. Beckner, W. Jay Tanner, J. A. Strickland, S. M. Jones. Licenses were given to Frank Hall, Hubert Fletcher, W. H. Randle, A. N. Durant, Linton Rashford.

Missionary Licenses were given to Norman Johnston and Philip Porter.

Perhaps the most impressive service of the Conference, was the one at which brother S. Methusaleh Jones was ordained to the Gospel ministry by the ministers present. Brother Jones has been a licentiate of the Conference for several years, and has given satisfactory proof that he is both competent and worthy to be set apart for the ministry by the laying on of hands. His past labours have been blessed with a pleasing portion of success. May redoubled success attend him in his new and more important capacity. Elders J. B. Beckner, W. Jay Tanner and J. A. Strickland participated in the ordination service.

J. A. S.

"Might versus Right.—The motto upon which the warriors and nations of earth have almost always acted, whatever their profession, is that "Might is right." God's motto, and the motto of all His true, wise followers is that "Right is Might." The first works out quicker results tho never permanent. The working out of the latter seems slow to poor, impatient man. He wants to see present results to please him, and is unwilling to wait God's time. But let every soul know that iniquitous might is never right; for thus saith the Lord: "Their course is evil, and their might is not right." Jer. 23: 10. And this principle will ever prove true. God's right will ever in the end prove to be everlasting might."

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Farmer Penniman's Dream. (continued)

to Mr. Jones. He allows him to occupy under a lease for ten years. What does Mr. Jones pay us for the use of the land?"

"Rent," says James promptly.

"Even so," said the mother, "God requires one-tenth of all the increase that he gives us for the support of the Gospel ministry. He claims it as his portion for all he gives us. Clara may take pencil and paper, and put down the Scriptures where God has carefully specified what belongs to Him:—

- (a) All kinds of beasts and birds Ps. 1 : 10-12.
- (b) All fruits and grains. Eze. 16. 18-19. Hosea 2. 9.
- (c) All gold and silver. Haggai 2 : 8. Eze. 16 : 17. Hosea 2 : 8.
- (d) The power to get wealth. Deut. 8 : 17-20.

"Now children when God owns every thing and gives us sunshine and rain and all things richly to enjoy, do you think it too much for him to require one-tenth of the increase he gives us for the support of his work? Indeed he would be very improvident if he should call upon men to leave all for his Name, as do the ministers and their families and not provide for their sustenance."

Robert will read Malachi 3: 8-10.

What do you learn from that text Robert? "Withholding of tithes is robbery, therefore sin, and one cause of spiritual dearth and final death."

"What an awful thing for us to rob God children! and what great blessings are promised if we are faithful! Clara may read 1 Cor. 9: 14."

"Even so hath God ordained that those who preach the gospel shall live of the gospel." If you read the preceding verse you will see that Paul is referring to the tithing system. This with the statement of our Saviour in Matthew 23: 23 show clearly that Christians ought "to pay tithes in this dispensation."

Suddenly the sleeper (Mr. Penniman) awoke with a groan and a start. Rousing himself, he said to the children, "run away now and crack some nuts, I want to talk to your mother awhile."

The children obeyed and the mother sat with folded arms, trying to prepare herself to listen patiently to more fault finding.

"I have had such a fearful dream Jennie," said Mr Penniman, in a low troubled voice; "a warning from God I believe. You are a better Christian than I am; let me tell you the dream, and I know you will help me do my duty.

(To be continued in April number.)



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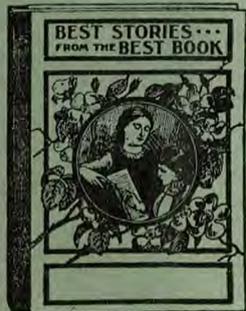
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